

ANDOVER-HARVARD LIBRARY



AH 67DL V



1021
50-6

THE
RELIGIOUS MONITOR,
OR
Evangelical Repository.

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

ANDOVER-HARVARD
THEOLOGICAL LIBRARY
CAMBRIDGE, MASS.

Bridged. 1700-55
1829-1830

VOL. VI.

Thus saith the Lord, stand ye in the ways and see and ask for the old paths,
where is the good way and walk therein, and ye shall find rest for your souls.
JER. VI. 16.

ALBANY:

PRINTED AND PUBLISHED BY WEBSTER AND WOOD,
NO. 71 STATE-STREET.

1829-30.

PREFACE TO VOLUME SIX.

THE utility and powerful influence of periodical publications is so generally conceded, that it seems an almost useless task to undertake to exhibit their importance: yet we feel called upon, in entering on the publication of another volume of the *RELIGIOUS MONITOR*, to urge, especially upon the ministers and members of the Associate church, to the extent of our feeble capacity, some reasons why they should exert themselves still more than has yet been done, to extend its circulation.

In the course of the present volume we expect to be able to lay before our readers, as one of its leading articles, reflections on the *Signs of the Times*, from one of the best writers that have contributed to our pages.— We have incurred the expense of procuring a much greater variety of the best religious works, published both in Britain and the United States, from which we shall select what can be found in them that is valuable, and in accordance with the analogy of faith. These, together with such original articles as we hope to receive from our correspondents, will we trust, make our work valuable to the christian professor, whatever may be his attainments:— though it is acknowledged with regret, that we can draw but sparingly from our cotemporaries, because they are written so much in the style of romance, or what is termed a polite and fashionable literature, and deal so much in general principles, that they are almost destitute of the precious and sanctifying savour of gospel truth. Among the greater proportion of our cotemporaries, the sublime mysteries of redemption, into which angels desire to look, have become to be discussed and spoken of much in the same manner as a problem in Euclid, or a question of state policy, and their truth or falsity tested by much the same criterion. The glorious person and character, the nature of the sufferings and death of our exalted Mediator, are all brought in subserviency to human reason, and the very chiefest of God's works is tested by the canon of an infidel philosophy. Our modern theologians are not satisfied with a "Thus saith the Lord," unless their carnal reason, and

worldly policy, can see it to be in accordance with the "nature and fitness of things." An irresistible argument this, to our mind, why the Religious Monitor should be sustained. The interests of the Redeemer's kingdom among men, and the good of his chosen ones, demand its continuance.

It shall be our continued aim to impress upon the reader the vitally important difference between true and false religion, between a human and a divine faith, between the "law and the testimony," and the "traditions of men;" and to show the absolute necessity of *knowledge* in divine things; for "where no vision is the people perish;" and if we be doomed to perish, "a lack of knowledge" is the surest road to destruction. Too much, therefore, cannot be said in favour of circulating such works as are really intended to beget a more earnest desire for spiritual knowledge, and a more ardent love for the scriptures themselves. It is said of one of the early Christians, "that though both his eyes were put out, and his body mangled with unheard of cruelty, yet he was able at any time to repeat any places or passages either out of the Old or New Testament; which, when I first heard him do in the public congregation, I supposed him (says Eusebius) to have been reading in a book, till coming near, and finding how it was, I was struck with great admiration at it."* "Certainly," continues the same writer, "Christians then had no mean esteem of, and took no small delight in, the sacred volume. It was the *mine* where they enriched themselves with divine *treasures*, a book where they furnished themselves with a true stock of knowledge." Thus preparing themselves to "stand fast" in a public profession of the truth.

To be "established in the present truth," is a matter of great importance at all times, but it is particularly so at a time when the danger of being tossed about with every wind of doctrine is particularly great; when the popular current threatens to undermine the foundations and sweep away every distinct system of Bible doctrine; when it is opposed, not under the name of error as in former ages, but the *HOLDING of the truth*, as such, is now the grand point of attack, and the very terms "established in the truth,—holding it fast—contending earnestly for it," &c.—are become

* Cave's Primitive Christianity.

odious, and declared treasonable to the interests of religion; and those who would stand for them are to be subjected to the highest censure of the religious public. If this were done by open and avowed enemies of Revelation, it would not be surprising, nor so dangerous, but it is by such as profess the greatest *love* to the cause of Christ, who believe they are rapidly coming up to the measure of the stature of the fulness of Christ, and that this is a remarkable evidence of their attainments in meekness and charity. Is there not then a loud call to bestir ourselves; appearing honestly on the side of truth—diligently employing every means and exerting every power in its defence? We may well take a lesson in this from those who are endeavouring to *pull down* what former ages have done to bring the church to her destined perfection in the unity of the faith, and of the knowledge of the Son of God. Consider their zeal, their industry, their ingenuity, and the progress they are making;—no pains are spared, no plans left untried—invention is exhausted to diversify the mode;—schools, and school associations—societies, various in name and purpose, great and small—are all alive in the work. Then again, the tracts, the magazines, the reports, and the endless host of periodicals that issue from the press, breathing the same spirit, and disseminated throughout society to its minutest fibres, not only with diligence, but, in some cases, with the most obtrusive impudence;* and shall we sit still, while defection is thus coming up unto our windows, and breaking in upon us like a flood on every side? Surely not. Let us profit by their example—let us be up and standing in the border, with weapons of defence shaped to those with which the attack is made.

Our public Judicial Testimony is, indeed, the great bulwark of the profession against all error, open and professed; but it is now no strange thing for churches to hold up to the world the Westminster Confession of Faith, or some other Form at least comparatively sound, as the confession of their faith, while as individuals their members are fore-

* It is a fact that some of those employed to distribute Tracts, &c. in this city, in the heat of their zeal to do good, went into the Roman Catholic Chapel and strewed them about during the time of service. When we are calling our friends to imitate their diligence, we would be understood to make an exception of this, as it is far beyond any precept or example that we can find in Scripture.

most in undermining all confessions, and all the sound principles of any confession, by numberless periodicals of all kinds, filled with latitudinarianism in its fairest gloss—and often gross error in its most insinuating form ; these in particular, our testimony cannot reach—they are like ambuscades behind us, that are stealing in, and will, if not counteracted, soon overwhelm us ; and in no other way can this be done with such effect as by a *Periodical*. Such a work is the **RELIGIOUS MONITOR**, and such is its design ;—and we have the satisfaction to think that it has not been altogether ineffectual. It has not stemmed the torrent—this we do not expect, it would be looking for miracles ; but it has been a witness against the increasing defection and error ; it has been the voice of warning to those who are not entirely carried away with the stream ; it is the response of the watchman on our walls, “ Watchman, what of the night ? Watchman, what of the night ? ” It is a channel of intercourse and intimacy between the different sections of our church, exciting a deeper interest for the common cause throughout, as the general experience and observation can attest. It is also a great means of encouraging and confirming those who are destitute of an ordinary fixed ministry, by clearing and defending points on which they are peculiarly liable to be assailed ; and it furnishes food to the hungry soul of the exercised Christian, in the opening up of close, practical, and heart searching subjects.

Let those, then, who are endeavouring to stand in the gap, consider here, not the execution merely, or the celebrity of the work, but the principle and design on which it proceeds, and we think they must feel constrained, by every circumstance that has been named, to patronize it ; and by this additional one, that it is the only work of the kind in our church, or any other, so far as we know.

We doubt not but the eye of a critic may discover many blemishes in it ; but it is not for such that it is intended,—nor is it by such persons we expect it to be supported ; we address ourselves to those who are hearty in the cause and willing to set their shoulder to the work, correct what may be amiss, and strive to make it what it should be.

We feel that our great strength is in the goodness of that which we support, and not in our abilities in manag-

ing it ; no, we desire ever to keep in view our own weakness, and to attribute whatever measure of good it has done, or may do, to the blessing of Him, who has chosen the weak, the foolish, the base things of the world, to confound the mighty, the wise, and the noble ; that the power may be seen to be wholly of Him, and not in such instruments.

We are, at all times, ready to listen to candid and honest remark, and would cheerfully receive a hint of direction from any quarter. Even the wisest may at times err through ignorance, may be mistaken, or in darkness in some particular ; we are, therefore, to have a care one for another, —“ looking diligently lest any man fail, exhorting and admonishing one another in love.” We are to be very watchful over ourselves, and over one another, no less than over enemies from without ; lest the truth of the gospel be reproached on our account.

We lay our account with opposition of all kinds, and from all quarters ; for whoever will be faithful on the side of truth, must be reproached by the world : in confirmation of this we may bring forward our own experience since we commenced the work. We have, indeed, received encouragement when we scarcely looked for it ; but we have also found opposition whence there was least just reason, and enemies where we might have expected friends. We would, therefore, warn all who are, or may be, engaged in its support, that they are not taking the course to gain the applause of men ; on the contrary, they may expect to be discouraged, dissuaded, and opposed, as well by professed friends as by open enemies ; but let them not regard men's words, keeping steadily in view the ground we occupy, the cause we maintain. Our sole dependence ought to be on the Captain of Salvation, whose the battle is.

It is our sincere purpose and desire to avoid the language and spirit of party, and whatever is *sectarian* ; but as this is now the watchword on all sides, it may be well to explain what we mean by it. We mean not to say that it shall contain such abstract Christianity, as not to be the peculiar views of any one denomination, nor to clash with those of any other ; for we cannot find such a Christianity in the Scriptures—it is an impossibility, an absurdity ; for there is no point in the whole of *Revelation*, even the most

essential, (to use popular language,) which is not impugned and rejected by one sect or other ; and if we avoid all these we shall have *nothing* left ; but we mean to say, with the Apostle, Gal. vi. 14. God forbid that I should glory save in the cross of our Lord Jesus Christ. It is not the honour and support of a party, the increase of numbers, or the triumph of *our* side, that we aim at, or rejoice in ; but in the defence and spread of the truth, the whole truth, and nothing but the truth, as it is in Jesus ; which we desire to speak in love and in the spirit of meekness, using only sober, scriptural argument, avoiding raillery, satire, and all "vain jangling."

In conclusion, we trust all who would not see the church float down the stream of defection till all becomes confusion, and uncertainty, will, with vigour, come to our help, that they may strengthen the weak hands, in attempting to repair the wastes of Zion, even in these troublous times. Be of good courage, and let us be valiant for the house of our God, and the Lord do that which is good in his sight. It is easy with him to save by many or by few ; what are we against so great a multitude ? "Except the Lord do build the house they labour in vain that build it ; except the Lord keep the city the watchman waketh in vain."

THE
RELIGIOUS MONITOR,
OR
Evangelical Repository.

NO. 1.

JUNE, 1829.

VOL. VI.

Original Communications.

FOR THE RELIGIOUS MONITOR.

MR. EDITOR—

In looking over some papers of Mr. ARMSTRONG, presented to me by his widow, I happened on this address ; some extracts from it were inserted in an obituary published soon after his death. If all, or any of it, should be thought worthy of a place in the Monitor, you are welcome to the use of it. **X**

A CHARGE

Addressed to the Rev. WM. HUME, December 2, 1801, on occasion of his admission to the pastoral inspection of the Associate Congregation in Nashville. By the Rev. ROBERT ARMSTRONG, late of Massies Creek, Ohio.

Rev'd. and very dear Brother :

You are now set apart to the pastoral charge of this congregation : Permit me, on this occasion, to say a few things to which I would request your attention. My short experience in the work of the ministry, as well as other circumstances, render me but little qualified to direct or exhort any of my brethren : From them I would rather wish to learn. Yet as the providence of God has called me to stand in this situation at present, I beseech you to hear me patiently, while I say to you, what I would desire to apply to myself, and what I would hear without offence from another on a similar occasion.

See that you endeavour to make your calling and election sure. You have, I trust, been earnestly seeking after this attainment ; nevertheless continue, or rather increase, your diligence for the acquisition of such a precious blessing : According to the Apostle's exhortation, " give all diligence to make your calling and elec-

tion sure." This is necessary for every Christian; but more especially for a minister of the gospel. How can *he* be a fit instrument to persuade men to flee away from the wrath to come by an acceptance of the gift of God, who himself knows not the terrors of the Lord, and who never entertained a just apprehension of his own danger as a sinner under the curse of the law? How can *he* direct sinners to the water of life, who himself has never drank at this fountain? How shall *he* recommend the blessings of salvation to others, who himself has no interest in them, and has never perceived their value? That preacher cannot, with propriety, administer comfort to others, who is himself a stranger to the consolations of the gospel.

An experimental knowledge of any thing about which men are employed, is usually attended with facility and skill in the performance of their work, and affords a much better prospect of success than where this knowledge is not acquired. An experimental knowledge of the things of God in a minister of the gospel, while it contributes greatly to fit him for the proper discharge of his trust, inspires him with zeal, excites him to diligence, and gives an energy to his labours not otherwise to be expected. When his own experience discovers to him the worth of a soul, he will account no possible labour too great, and withhold no sacrifices necessary, that sinners may be plucked as brands out of the fire.— When a sense of the love of Christ possesses his mind, he will feel this love constraining him to the diligent use of all the means of divine appointment for winning souls to the Redeemer. When his heart is kindled with the flame of divine love, it will burn with an holy zeal for the diffusion of the same happy influence over the minds of others. It is an important advantage for ministers of the gospel in preaching the word, when they can say with truth to their hearers, "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

Be a man of prayer. Our Master has set us a precious example in regard to this as well as other things. He was often employed in this exercise, and retired apart for this end: Yea, we find him spending whole nights in prayer to God. Prayer has a happy effect in raising the mind of a minister above the things of this world: It is well calculated to bring his heart into a frame proper for spiritual meditation, and for all the other duties in which the messenger of Christ may be engaged: It is a means of God's appointment through which a minister may look for the divine blessing to attend his labours. These labours, Sir, will be whol-

ly fruitless without the exertion of divine power by the Holy Spirit: This blessing, therefore, you must often, and earnestly seek. Ask the direction of Heaven with regard to the subjects of your public discourses. Supplicate the same direction for the preparation of your message. Go from your knees to the pulpit, and from the pulpit to your knees. Bear this people on your heart before the LORD, especially when you are employed in secret prayer.—When a professed messenger of Jesus restrains prayer before God, he can have little ground to hope that his administrations will be greatly honoured as instrumental in bringing sinners to Christ, or in promoting the edification of the church.

To whom can the preacher of the gospel more properly bewail his comparatively fruitless labours than to God, who alone is able to crown them with success? To whom should he ascribe the praise of the reception of his message, but to God who alone can subdue sinners to himself? All these things, as well as the concerns of his own soul, will carry the faithful messenger of Christ often to the throne of grace. The disposition and conduct of the Apostle Paul, with respect to this exercise, as represented to the Ephesians, are descriptive of the disposition and practice of every godly minister, especially in regard to his own particular charge: “I cease not to give thanks for you, making mention of you in my prayers.”

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering, and doctrine.

This, Sir, is an important, a very important part of your ministerial work. It is not for me to pretend to direct you with confidence relative to so great a matter. What I have to say to you on this head, is furnished from a view of the difficulties with which I have myself had to encounter, and of the defects I have observed in my own performances; rather than occasioned by any deficiencies remarked in yours.

*Preach the gospel with a due regard to order and connection.—*A desultory harangue, wholly devoid of unity, and which presents no distinct or specific object to the view of the intelligent mind, may attract the notice and procure the admiration of the ignorant and heedless; yet this method of discoursing, though applauded or practised by the stupid enthusiast, is not adapted to illustrate the gospel of Christ; to inform the understanding; to affect the conscience; or to make a lasting impression upon the heart.—While the understanding is not informed by any particular mode

of preaching the gospel, the imagination indeed may be affected ; but any apparent impressions which may be made upon the conscience or the heart, as they have not a solid foundation, so they pass away, and " leave no trace behind them."

On the other hand, a scrupulous regard to those modes of arrangement and discussion which are generally to be found in theological systems, in the preaching of the gospel, wears so much the appearance of mere speculation ; and has a dry, uninteresting, and forbidding aspect : It tends to excite or cherish the influence of self-conceit among the hearers ; rather than to awaken the consciences of sinners, to revive and cherish the languishing graces of the people of God, or to administer consolation to them that mourn. Unity of discourse, without an excessive regard to systematic accuracy ; a judicious arrangement, plainly marked ; order, stripped of all unnecessary metaphysical forms ; and a vein of true and solid sentiment presented to the hearer as if it came from the heart ; contribute much to render a minister's public discourses respectable, intelligible, useful, and edifying. But all this will require application and study on your part. While the servant of Christ should place his whole dependence upon the light of the Spirit for the performance of his duty, and upon divine power for success in his work ; he is not warranted to do so without the use of all those means which God gives him an opportunity to employ. When called to preach the gospel in circumstances which do not admit of preparation by study, you must not, on this account, decline the service ; but go forth in a believing dependence upon your Master's aid : Then, indeed your periods may not be so well turned as at other times, your language may be less harmonious ; and your discourse less elaborate : but when spoken from a heart under the influence of faith and of compassion for the souls of men, it may not be less useful than your most studied compositions. Yet such a well-grounded expectation of the divine direction, and the experience of such assistance in this case, will afford no proper reason for negligence on other occasions : for he who spends his time in idleness, in trifling or worldly pursuits, has little reason to hope for the presence of Christ to direct and assist him when he goes to the pulpit.

Extraordinary inspiration has long ceased in the church : and the minister of Christ must diligently prepare himself by meditation and study for the services of the sanctuary in preaching the gospel : This is a part of the fidelity which he owes to God, and to the souls of those who hear him. Some, who do not, or cannot plead the want of time as an apology for the omission, tell their

audiences that they intend to address them without study ; although the sermon, which follows this vainglorious intimation, be such that intelligent hearers can make the discovery without any information on the part of the preacher. When others, having time and opportunity for study, appear to greater advantage than the former without preparation, and say that it has been neglected ; they praise their gifts at the expense of their hearts : for a faithful minister will not, through negligence, suffer himself to serve God with that which cost him nothing.

Preach the gospel with perspicuity and plainness. A ludicrous or a low vulgarity of manner and expression, is equally unsuitable to the solemn gravity which becomes the ambassador of Christ, and to the dignity of the gospel. The language of the pulpit should be the language of the heart : It may possess a simple elegance ; and, where the talents of the speaker and the complexion of the audience readily admit, it may rise to the sublime by the occasional introduction of such bold and striking figures as are to be found in the sacred oracles : but in all beyond, the minister of the gospel will preach *himself* rather than Christ Jesus the Lord.

Unnecessary criticisms, refined metaphysical distinctions, philosophical speculations, curious or learned disquisitions, may afford an affected display of the speaker's talents or learning ; they may engage the attention of merely speculative professors, and obtain the applause of the simple and foolish : Such things, however, will not answer the proper ends of preaching the gospel ; and, therefore, they ought to be excluded from the public services of the gospel-minister. Your preaching the gospel with a plainness becoming its simplicity, and answerable to the condition of your hearers, may cause you to be despised by the wise or learned of this world, to whom the cross of Christ is foolishness : yet be content to be accounted a fool for Christ's sake, as knowing that if you "pleased men, you would not be the servant of Christ."

Preach the gospel in earnest, as one who feels the importance of those things which you declare to others.

When the preacher of the gospel is duly affected with the danger of them that are ready to perish ; when he knows, in any suitable manner, the worth of souls ; when his heart is constrained by the love of Christ ; when he considers himself as the messenger of Heaven ; and reflects that death or life may hang upon his lips : he must and will speak *in earnest*. This is necessary to produce a proper effect upon the minds of others. For the Poet's expression is founded in truth—

"To make me weep,

"You must be first in tears."

If his hearers are not convinced that the minister of religion believes his own message, and is in earnest when he addresses himself to them, they will most probably give little heed to what he says, and suffer him to speak in vain. Labour, by meditation and prayer, to attain a suitable frame of spirit, and study to have your mind agreeable to the mould of the gospel; then you will be prepared to deliver your message with becoming earnestness.

When I exhort you to preach the gospel in earnest, I do not mean that you should bawl and vociferate after the manner of some. Without this, indeed, according to the opinion of many, a minister cannot be in earnest, or affected with what he says. This, however, is a very uncertain sign of almost all the passions of which a godly minister desires to feel the influence: It is not the language of nature, nor does it represent many of those emotions which the noisy and boisterous declaimer would be thought to express. Any man possessed of strong lungs can, in a moment, command it at pleasure; while the true signs of such emotions are not so easily exhibited: for they can be well expressed only by him who feels them.

Let every day's discourses contain, in one form or another, an exhibition of the plan of salvation.

This is abundantly consistent with all the attention to unity, requisite in preaching the gospel. An elaborate discussion of some particular truth or a philosophical recommendation of some duty, from which, in consequence of an extreme regard to refinement of method or composition, a view of the scheme of salvation is excluded, after the manner of many modern sermons, will be of little use either for the conviction of sinners or the edification of the followers of Christ.

Some of your hearers may be ignorant of the plan of redemption, and therefore need to be instructed concerning it: others will need to be put in remembrance of what they have already known, that its practical influence may be successfully enforced. The execution of this part of his work, with a variety of method, manner and expression, suitable to fix the attention of the human mind, is one of the great difficulties which belong to the labours of a gospel minister. The attainment of it in a high degree, is a most valuable, though a rare acquisition. Here the messenger of Jesus, without design, may display the rich furniture of a well stored mind, and exercise all the powers of an inventive genius. It is by shewing their intimate connection with each other, and by presenting to view their grand references to the plan of salvation,

that you will most successfully illustrate particular truths of the gospel, and enforce moral and religious duties upon your hearers.

When you preach the gospel, speak to the consciences of men.

With a view to the accomplishment of this design, apply your doctrine to the different classes of which you may have reason to suppose that your audience may consist. I do not say that every discourse you deliver must uniformly be concluded with something which bears the name of inferences or an application: This may be proper and necessary in many, perhaps in most cases. The same design may also be frequently pursued to greater advantage by constructing your discourses in such a manner as to address the consciences of your hearers while you go along: But in one form or another, an address to the consciences of those who hear you, must always be attempted.

Sermons containing a doctrinal exhibition of the truths of the gospel, while the hearts of the audience are not addressed, want a principal, I had almost said, an essential part, of the proper message of a gospel minister; and leave the hearers without the advantage arising from a precious means of divine appointment: A means often blessed for bringing sinners to Christ; for awakening the secure; for raising believers in the decline of grace from their state of spiritual slumbering; and for removing the doubts and perplexities which may distract the minds of the people of God.

That mode of preaching the gospel is the most proper, which is best calculated to lay open the secrets of their hearts to the hearers, who may thereby know that God is truly present in the assembly. Therefore, let the practical part of your discourses form a considerable part of the whole. After having finished the illustration of the doctrines contained in your text, would you wish to know what things will form a suitable application with which you may conclude; you have only to review what you have done, and to reflect what improvement the different classes of your hearers ought to make of it; this reflection will furnish you with proper materials for an application, and shew you by what means you may deal with the consciences of men.

It is a great mistake in preaching the gospel, to suppose that the conclusion of a sermon should embrace as many inferences as a logical genius can fairly deduce from the subject: This may be called an application; but many things of this kind may be unworthy of the name: For those things only which correspond with the situation and circumstances of the audience, deserve a place here. And, except what may be necessary to confute some

dangerous or prevalent error, or to defend or illustrate some truth greatly misunderstood or directly opposed in the place where he labours, the wise and faithful minister will select his inferences only for the purpose of addressing the consciences and the hearts of his hearers.

In the application of your doctrine, see that the profane be faithfully warned of their danger. Say to the hypocrite what, by probing his wounds and laying open his sores, may tend to destroy his foolish confidence. Thus, without personal reflections, without suffering yourself to be prevented by the influence of unreasonable modesty, and without fearing the face of man, let your application of the gospel to the consciences of sinners be pointed and explicit,—such as may be calculated to overthrow and counteract those means which your hearers will naturally employ to exclude the word from their hearts. But while you speak to the consciences of the profane and of the hypocrite, beware lest you wound the spirit or lay a stumbling block in the way of the real Christian: let him also have his portion. When you speak of sin and duty in regard to him, you will do well to proceed in a different strain. Some believers need to be admonished, warned, reproved, though in a manner suitable to their condition; while words of consolation, to dispel their fears and banish their distressing anxieties, may be more answerable to the case of others.

That you may grow in skill for this part of your work—

Endeavour to attain an intimate acquaintance with your own heart.

This is a qualification very necessary to the right preaching of the gospel. The man who derives all his philosophy from books, may seem to speculate about the human soul and to describe its faculties, in a metaphysical and learned manner; but it is impossible for such a man truly to delineate the operations of the mind, when he has not availed himself of the discoveries which might be made by attending to the operations of his own mind. A painter who works from a copy can never be so well assured that he draws a proper likeness as if the original had been presented to his view. A man born blind can neither distinguish colours nor describe them with propriety; so a minister of the gospel cannot be a fit instrument to lay open the secrets of the hearts of others, when he has little or no acquaintance with his own heart. For speaking with propriety and success to the hearts of your audience, without despising or refusing foreign aid, you will find the knowledge of your own heart, improved by the light of the Holy Scriptures, to be attended with vastly greater advantage than all the assistance

derived from the labours of others. When you wish to remove the prejudices, to answer the false reasonings, or to banish the delusive hopes of sinners ; look back to the prejudices by which you were once actuated ; think in what manner you were accustomed to reason ; and reflect upon the foundation of the hopes which you were wont to cherish, before you felt the power of the gospel : thus you will very probably hold out to them a faithful picture of their hearts and exercises. And the same means which you found advantageous in your own experience, will be, in some measure, suitable for them. From your own heart you will find out the enemies with whom you have to combat in preaching the gospel ; and from your own experience you will best discover the means by which they may be successfully opposed.

Your temptations, as a minister, may, in many respects, differ from those of private Christians ; yet your own experience may be used as a school where you may learn how to address yourself to believers. A view of the evil and deceit which may still be found in your own heart, may be improved as a medium through which many things that pass in their hearts, will be seen. In short, your temptations, your doubts, your fears, your perplexities, will shew you many of those with which other Christians are distressed ; and a careful attention to the means and the manner of your own deliverance, will enable you to speak a word in season to weary souls, and “to comfort them who are in any trouble, by the consolation wherewith you yourself are comforted of God.”

Beware of sinking into despondency, from a view of the difficulties which attend your work, or in consequence of your seeming want of success in the performance of it.

When the minister of Christ reflects upon these things, he is sometimes ready to wish that divine providence had assigned him another station in life, and had never called him to such a great and arduous undertaking : But this is a temptation of satan, and to entertain it is the exercise of unbelief. You may expect to meet with many difficulties and discouragements ; but you know who hath said, “My grace is sufficient for thee : for my strength is made perfect in weakness.” Here you have your supply and your security. You have, I trust, some comfortable evidence of your call to preach the everlasting gospel. He who called you to the work is abundantly able to support and assist you under all the labours and difficulties which attend it ; yes, my dear brother, that Jesus whom we serve has promised his presence to accompany all his faithful messengers,—“Lo,” said he, “I am with you alway, even unto the end of the world.” Cast your burdens upon

him, and leave your success in his hands. Your want of success, if you should appear in a great measure to want success in your labours, will be a temptation, and no doubt prove a source of grief and disquietude. In this way you may perhaps soon find some occasion of uneasiness. A fondness for novelty, or other circumstances of a similar kind, may draw out many to hear you for sometime, who will afterwards turn their backs upon your ministry, and suffer you to see them no more when you preach the gospel. Some will not be able to endure a long continued attendance upon serious things; some will not like to have their consciences troubled by the preaching of the word; some will be carried away by the cares of this world or the pleasures of sin; and others, it may be, will go off in anger because you faithfully reprove them, and be disposed to account you their enemy, because you tell them the truth. Should all this happen in your experience, you need not be greatly surprised, nor too much discouraged: for the ministry of Christ himself was treated with the same neglect; many who followed him for a time, "went back and walked no more with him."

It is also probable, that publicly and privately, you will have occasion to exhort, to warn, and to reprove, some, who would be thought professors of religion; and find to your sorrow that you have not seldom spoken in vain. Amidst all discouragements, arising from the want of success,—remember, for your consolation, that your ministerial duties will be approved, not according to their success, but according to the motives from which they proceed, and the fidelity with which they are performed. The labours of the prophet Elijah appeared so fruitless in his own eye as to excite the melancholy supposition, that, in the whole kingdom of Israel, none but himself was inclined to serve the true God: Yet this personage was one of the most illustrious and highly favoured messengers of heaven, and received a *testimony* of the divine approbation in its kind so *peculiar*, that no mortal after him will ever enjoy it. Depending upon the grace of Christ, be faithful in his service, and your fidelity will be followed with the approbation of your Master: Thus you may look forward in the expectation of attaining your gracious reward—a crown of life, when Jesus shall say, "well done, thou good and faithful servant; enter thou into the joy of thy Lord."

Finally: *Let your conduct be agreeable to the gospel of Christ.*

Inattention to this, on the part of them who preach the gospel, is a great stumbling block to the men of world, and affords them a strong handle to oppose the truth—a handle which they will not

fail to improve. Here they find an apology for their own wickedness; from this they readily draw an excuse for their unbelief; and, in consequence of this, they discover an apparently forcible reason for their pretended conviction that the gospel is neither the testimony of God nor profitable to men. A minister of the gospel whose conduct displays the influence of a selfish, proud, or worldly disposition, can scarce expect a patient hearing from others, when he endeavours to demonstrate the necessity of self-denial, or attempts to recommend the exercise of humility. But you may recommend these things, and point out the true influence of religion to your hearers, when they see in you a living example of this influence upon the heart and life. Your verbal instructions may be misunderstood by many; but a deportment becoming the gospel, has a language so plain and distinct that it may be understood by all who observe it without prejudice. By such a deportment you may instruct wherever you go. Thus although many may be unwilling to receive your message; yet when they observe its efficacy upon yourself, you will have a witness in their breasts that you are in earnest while you preach the gospel, and that you really believe and practise what you say to others. Relying upon the all-sufficiency of the grace that is in Christ Jesus, endeavour to furnish such a practical evidence of your faith to them who hear you. Study to have your deportment such as to recommend to the world the excellency of a life of faith in the Son of God; to demonstrate to this people that your great aim is to promote their eternal interests; and to show, that you seek them, and not theirs, by your ministrations. Concerning these things, the words of the apostle Paul to a minister well deserve attention:—"Having food and raiment let us be therewith content." "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which draw men into destruction and perdition." "But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Take heed unto thyself and unto thy doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus; that thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ: to whom be honour and power everlasting. AMEN."

OCCASIONAL HEARING.

MR. EDITOR—

The attention of your readers having been turned of late to the subject of *Occasional Hearing* by two different papers, viz: *The Warning* of the Presbytery of Ohio, against occasional and promiscuous hearing, contained in your February number for 1827, and a paper in the February and April numbers for 1828, signed *Xenos*, it may not be improper to turn their attention a little more to this subject, by laying before them answers to a few of the many objections raised against a *restricted communion*, in order further to clear it up, and furnish Seceders with arguments in their own defence, when such objections are proposed to them.

Scripture and fair reasoning adduced in support of a subject, sometimes forces the mind to yield its assent generally to that subject, as a doctrine according to the word of God, while a difficulty presenting itself, or an objection starting up, throws it into a great embarrassment; especially when that subject is closely allied with the public faith of the church, and with Christian practice; and when the person would desire to be found, in both his profession and his practice, in the right way; neither too rigid, nor too bending, but where he ought to be as a true witness for Christ. And to assist such, perhaps the following may be useful. For we are to give a reason, to every one that asketh us in a decent way, of the hope that is in us, with meekness and fear. Seceders should be able to defend their peculiar principles, to show that they do not receive them upon the faith of the church courts which are over them; but know both what they affirm, in common with the body with which they are connected, and the things whereof they speak; by their public profession, to the world.—And in the hope that the following answers to objections may be of use also, to some, in this way, they are at your disposal.

1. It is sometimes said, as an objection to *restricted communion* in hearing the word, that there is no evil in hearing a good gospel sermon wherever we may have an opportunity afforded us. A good sermon as respects the matter of it may be heard sometimes in a Romish chapel, but few sound hearted Protestants will plead that it is a duty, or warrantable, to give countenance to that mother of harlots in her ministry, or in any part of her worship. It may be heard from a Socinian, or Arminian, and from the most heterodox, when they are treating on subjects which do not interfere with the distinguishing tenets of their sect. While again, those who are more orthodox in general, in sentiment, may, that

very day we go to hear them, be preaching what in our belief is an error. As for example,—if I am of the belief that I am bound by the authority of God, set forth in his word, to own the civil authorities which are over me, without any respect to their religious qualifications; yet should I go continuing in this belief to hear a sermon preached by one who is by his public profession of a different opinion, but is sound on the leading doctrines of the gospel, if he preaches that day, on this subject, I am hearing what is an error to me. And by my going to hear him, I go as one who may expect to hear error, because this being a distinguishing tenet in the public creed of the church to which that preacher belongs, I may expect, that as he believes, on this subject, he will speak. So if I believe that common benefits are not purchased blessings in themselves, yet hear one, who, according to the public profession of his church, believes otherwise, preach a contrary doctrine; if I believe that witness-bearing is a Christian duty, yet go to hear one ridicule and oppose that duty; or if I believe that there is an assurance in the nature of faith, yet hear a sermon, in which this is denied, by one who opposes this doctrine, I hear error; and go as one who has no reasonable ground to expect but I will hear error.

To show still more the unwarrantableness of occasional hearing, in other societies, even where we may expect to hear the gospel soundly preached, we may suppose the following case to occur: A person offers himself to that religious body to which we belong to be employed in her public ministry; he is examined upon the departments of literature usually connected with the study of theology; and upon the doctrines of the gospel, and gives satisfaction; and also as to the evidences of his being possessed of personal religion. His moral character is known to be good, and nothing yet prevents but his offer may be accepted. At last the question is put to him, Does he approve of those public religious principles which as a religious body we profess? And is he ready to declare his unqualified adherence unto them? And to become, if he is not yet in the communion of our body, an actual member? He refuses. Then, What follows? He cannot be admitted. His offer is rejected, upon the conviction, that it is not only inexpedient, but unwarrantable to employ him. Does not the case apply precisely in reference to ministers in the service of other churches? By the place they occupy, they give evidence, that they do not approve of the religious principles of that body to which we belong. They are not in church communion with us.—And should they apply for a seat with us at the table of the Lord,

continuing in their present opposition to our public principles, as a body, we dare not admit them. And the inconsistency is much greater in the case of promiscuous hearing, than it would be to receive into the ministry of our church, one who neither approves, nor will subscribe our publicly professed principles: because, though in the former case we cannot give our consent that the person referred to be employed in the public ministry of that body to which we belong, for the reason that he is not actually in communion with us; yet in the other case, we not only hear those who are such as, upon the same grounds, we ought not to hear, but we add to this, that we enter into the church fellowship of that society, in that particular act of hearing the word, and in the attending acts of worship, as prayer, praise, &c. met as they are in a distinct character; whereby we, for the time, not only give up with our own character, as a part of a witnessing body, but join sides with them, in testifying against ourselves, as a society in separation from them. For a separation between two bodies, engaged in making a profession of the Christian religion, in itself amounts to a testimony the one bears against the other, though there were no express declaration made to the world, in the way of verbally testifying against each other.* To present this objection, however, to the better understanding of readers, we may give it in full, in the following words: "There is no evil in hearing a good gospel sermon, even from those from whom we have adjudged it to be our duty to withdraw, because of some things in which we believe them to be unfaithful, and whose ministry in a stated way we cannot with a good conscience attend upon; yea,

* Let any stranger, passing by in any part of the country, see two places of worship standing near by or opposite to one another, when the number of inhabitants did not require it; would he not, with good reason, conclude that they belong to two several societies, who disapprove of each others' religious principles, and modes of worship, so that they cannot deem it to be their duty to link themselves together in one Christian fellowship? In short, what use is there for two or more places of worship, while one would serve for the number of people, if restricted communion in hearing, as well as in the sacrament of the supper, is not a duty? One place of worship and one ministry, might serve two or more societies, otherwise. If in the sacrament of the supper only, church fellowship ought to be separate, means might be obtained to accommodate all parties, as to the acts of church communion, in case they could not unite: So, that upon a more economical plan, the gospel would be better supported in many places where it is already enjoyed, and destitute places might, by this means, be provided for, by sending a surplus ministry unto them. And really what use is there for two or more weak handed congregations, of different denominations, in the same neighbourhood, struggling through a great many difficulties to keep up the gospel among them, who can use all freedom in this act of church communion, if one ministry would supply them all? Let them unite in supporting and attending upon one ministry: And if only in Baptism and the sacrament of the Lord's Supper, restricted communion is necessary, let a minister be sent from each of these societies respectively once a year, or oftener, to their unsupplied congregations, to baptize their children, and dispense to the members, the sacrament of the supper.

whose ministry we dare not acknowledge as that which is over us in the Lord. Though we cannot allow them, as they are engaged in publicly opposing our religious principles, to take a seat at the table of the Lord together with ourselves; yet we may, though not regularly and statedly, yet occasionally, wait upon them in the breaking of the bread of life. Though a person, unprincipled, and in some things erroneous, ought not to be employed in the official capacity of a public teacher, in the religious body we are connected with; yet in connection with a different body or denomination of professing Christians, we may safely and consistently receive him in this very character; attend occasionally upon his ministry, and be much profited by it."

2. It is sometimes objected: Reading sermons preached by ministers of other denominations, is not considered improper, and there is no more impropriety in hearing them preached than in reading them. This objection has, in some measure, been answered under the former. But as it is separately made, a more particular attention may be given to it by itself. And there is a material difference between a sermon preached and the same sermon as read in private, as the reasons assigned under the former objection, why we cannot, with propriety and consistency, hear a sermon preached in the way of attending upon the public ministry of those who are in a state of separation from us, do not apply at all in regard to the reading of it. As it is read it wants the accidental circumstances to attend it, which attend, by necessary consequence, the hearing of it: as that when we go warrantably to hear the word publicly preached, we go as those who are to acknowledge the authority of God in the preacher, as employed in proclaiming the word of life and salvation even to us: We go to have a fellowship with the congregation attending upon the preaching of the word at that time and place, which is not required in reading it. And in many other respects they differ. But we cannot answer this objection to better advantage than by giving here the words of another, stating the difference there is between reading and hearing, especially when error is taught: "The needless reading of erroneous books (he says) that is, of books which are well known to be calculated for the propogation of gross error is to be avoided. Yet there is a difference between the reading of an erroneous book and attending to the ministry of an erroneous teacher: For, first; as it is more especially by the preaching of the word that church members are converted and edified, so it is more especially by the preaching of error that they are seduced. Secondly: In the preaching of error there is a

prostitution of the sacred office of the ministry, which is not in the mere proposal of opinions in common conversation or in books. Thirdly : It cannot be pretended that in the private reading of a book published by an erroneous teacher, there is any public countenance given to him in the character of a church officer or any sort of church communion with his followers, as there certainly is in attending on his public ministrations. Fourthly : The private reading of books is of the nature of that private communication of sentiments to one another which is previously necessary in order to a state of church communion. Thus reading is a proper means of acquiring the information which is needful to determine us whether we ought to join in a particular church communion or not. If we find in the use of this and other means that we ought not to attend on the public administrations of any particular church, we should, according to the opportunities of our place and station, warn others of the danger of attending on them. Hence the examination of erroneous books, so far as it is performed with honesty and judgment, is a real service to the church of Christ." See Dr. Anderson's Appendix to his Discourses on Psalmody, on the article "Of Occasional Hearing," page 386, foot note.

3. It is said, we ought to try the spirits, and after proving all things hold fast that which is good. To hear a sermon at a time, in any society is not a probable way of ascertaining the orthodoxy of those who belong to it. A Socinian or Arminian may preach the truth when he is discoursing on a subject which has not a connection with his Socinian and Arminian sentiments. In the church of Rome there are some of its clergy, who in regard to the doctrine of justification by faith in the imputed righteousness of Christ, and some other doctrines connected with the free grace of God, are not so far wrong sentimentally, while in other things they must necessarily, according to the peculiarities of that church, be far from the truth, if they do not run counter to their own belief, in the doctrine of imputed righteousness and the free grace of God as reigning in our salvation, as when they pray to canonized saints or angels, or admit the use of relic worship, &c. The more certain way of ascertaining the orthodoxy of any church society, is by its public creeds and confessions, and the accordance of its public teachers with these creeds, in their private writings, and also a readiness manifested by that society to investigate the principles and conduct of its teachers when their orthodoxy becomes questionable, and a refusing to commune with those who hold error. One minister, in a society maintaining or allow-

ing errors, may be evangelical; another, may not be so. And one may be orthodox at one time, who at another time may not be orthodox; so that an occasional sermon cannot be a true specimen of what the general views of any church are, and of the doctrines generally held by them, as a body. *Prove all things; hold fast that which is good.* "This is most proper," says a certain writer. "But how is this to be done? Not surely by simple hearing. We may suppose a person goes in at random to a Unitarian chapel, or to a Romish cathedral. In the former, he may hear a discourse on the unity of the divine nature: In the latter, he may hear one on the trinity, and both unexceptionable. Then, if one is to judge of a party by simply hearing, he may become a Unitarian, a Papist, or a member of any community, according as he happens to hear an eloquent preacher. To rear a profession upon simple hearing, is rearing a superstructure without searching for a foundation."* "I will suppose," says another, "a pious and ingenuous individual about to form his religious connexions for life. He looks round to the churches to which he has most access, and is desirous of deciding with which of these he can be most comfortable. I will suppose that, in this survey, he turns his eyes toward the truly scriptural and primitive church, to which it is our happiness to belong. [With the writer's opinion of the Presbyterian church in the United States, we have nothing to do at present; but with his argument, which is good. Doubtless all the different denominations of Presbyterians had their original foundation in a "truly scriptural and primitive church," but many have departed from the faith.] He is anxious to know the doctrine, as well as the order, which he may expect to find in connexion with our body. How is he to know this? Certainly not by going from church to church throughout our whole bounds, and learning the creed of every individual minister from his own lips. This would be physically impossible, without bestowing on the task, a degree of time and toil which scarcely any man could afford. He could not actually hear for himself the doctrines taught in a twentieth part of our pulpits. And if he could, he would still be unable to decide, from this source alone, how far what he heard, might be regarded as the uniform and universal, and especially as the permanent, character of the church; and not rather as an accidental exhibition. But when such an enquirer finds that we have published a creed, declaring how we understand the scriptures, and especially stating in detail the great truths which we have

* Douglass of Glasgow, on Occasional Hearing.

agreed to unite in maintaining; he can ascertain in a few hours, and without leaving his own dwelling, what we profess to believe and practice, and how far he may expect to be at home in our communion.”*

4. It is said, hearers may take the good and leave the bad: That divine command, that we *cease to hear the instruction that causeth to err*, renders it unlawful for us to attend the ministry of any from whom we may expect to hear any thing bad, as an unwarrantable exposing of ourselves to danger, and as we should be sinfully countenancing such a person in the errors he maintains. Instead of laying ourselves in the way of danger, we are to watch against it. Persons often make themselves a ready prey to temptation, by laying themselves too easily in its way: the Lord in righteous judgment, leaving them to fall before it, to punish or correct them for their folly. And in this very case, it has not unfrequently happened that those, who once promised fair in their religious profession, and appeared to be sound in the faith, yet not being sufficiently established, and having gone to hear the instruction that causeth to err, have become a prey to error through this means. Apostacy from the truth has most generally commenced here. Persons are more ready, from the very nature of man, as having moral depravity about him, to receive the evil than the good, without any design; and it is a tempting heaven, which has favoured us with a revelation of himself in the scriptures, for persons to expose themselves to the danger of going where they know or have reason to believe something is taught contrary to what is contained there.

5. It is said that, in opposing it, we count all wrong but ourselves: If we think any equally as right as ourselves, who are in a state of separation from us, we and they ought to be together: not in occasional acts of church communion, but in constant communion. In such a case, we are sinfully apart. That person only is consistent with himself in making a public profession, who believes that he stands upon more scriptural ground, as a professor of religion, than any do who differ from him; or, in plain words, that he is right, and they are wrong, in the points of difference between him and them. If he thinks otherwise, he is certainly playing the hypocrite, in so far as the impression he makes, and proves himself to be an unfaithful witness for God and truth.—Such language is often cast into the teeth of Seceders, by way of reproach, who are disposed to act consistently, on this part of

* Miller of Princeton, on Creeds and Confessions.

their religious profession: But certainly with very great injustice; for if others, in our estimation, are not wrong in those things wherein we differ from them; or if others do not think us wrong, while that difference in profession between us and them subsists, why are we at all apart? Both would be guilty of sinfully rending the church of Christ without a cause, were this the case. The things which divide between us and them, must either be matters of importance, or matters of mere indifference. If they are matters of indifference, we are wrong in pertinaciously adhering to them, so that they and we cannot be associated together in our public religious profession. If they are matters of importance, we must maintain the truth at all hazards, and must prefer the honour of divine truth to a fellowship with those who are engaged in a stated opposition to it, in any respect whatever: for the divine command to us is, that we *buy the truth and sell it not*. Division in the church, is always wrong; so that when we stand apart from others, we conclude it is upon grounds which sufficiently warrant us to separate ourselves from them, and we must necessarily be supposed to think that they are wrong,—that they have caused the division, and that it becomes our duty to *mark them which cause divisions and offences contrary to the doctrine we have learned, and avoid them*.

(Remainder in our next.)

Selections.

FROM THE CHRISTIAN ADVOCATE.

SPEECH IN THE GENERAL SYNOD OF ULSTER.

(Concluded from vol. 5, page 552.)

There is one topic connected with this subject on which Mr. M. has been peculiarly impressive. He accuses us of "attempting to infringe on the *rights of the people*." This is a fine topic for a declamation; but it is quite unfit for an accusation against the Orthodox members of this Synod. I trust I shall not be accused of unpardonable egotism when I tell this house, that the only instance in which the original *rights of the people* have yet been restored, was effected by myself, aided by my Orthodox friends, after many a hard and uncompromising contest for the ground, which was yielded to us only inch by inch—a case in which also we enlarged the privileges and opportunities of our Probationers, as well as restored the rights of our congregations—I allude to the manner in which vacant congregations were formerly

supplied with preaching. They were made the absolute monopoly of each Presbytery. And in cases of Arian Presbyteries, with Arian Probationers, and some Orthodox vacancies, the people know full well how their religious interests were neglected. Such congregations were compelled to receive, from week to week, those very Arian Probationers, without the possibility of relief, till they could ask some candidate upon trial. After much contending, however, we have introduced a law whereby a vacant congregation may select the Probationers of any Presbytery for their supplies. By this means, the varied merits of our young preachers have a field of exercise, and our people an unconfined opportunity of making a selection of their minister.—This is no proof of our being adverse to the “rights of the people;” and I hope we shall maintain them in possession of this right, in opposition to every effort by which its curtailment may be attempted.

But Mr. M. says we will not allow the people to select, except from the favoured number sealed with our approbation. I totally and unequivocally deny the charge. I should certainly *advise* the people to choose from those we had approved—but if they did not take my *advise*, I should as certainly leave them to *select where they pleased*. But then, says Mr. M., you would not *ordain*. Certainly we would not. We leave the people to their freedom—but the people must leave us to our freedom. They are not our serfs: we are not their thralls. They owe us no allegiance beyond the bounds of their consciences; we owe them no compliance beyond the limits of ours. But they would not get the royal endowment, says Mr. M., except they submitted to your authority. And why should they not? Does not the Presbytery of Antrim, which is Arian, enjoy the royal endowment? Is not the Synod of Munster, which is nearly Arian and Socinian, even somewhat more liberally endowed? And should any of our congregations turn Arian, and contrary to our recommendation, make wilful choice of an Arian ministry, I wonder would either of those two bodies shut their doors against their entrance; or would we act so oppressively as to refuse them permission to retire? I trust such an event may never occur; but if it did occur to-morrow, we should allow to the people the same liberty of choice which we ourselves enjoy. They are not bound to *elect* at our *recommendation*—we are not bound to *ordain* at their *election*. But as they are voluntary members of a voluntary association, they are at liberty to dissolve when they please a connexion which their will alone has formed, and to seek from others, those ministers or ordinances which we may feel bound to refuse.

As an instance of the different manner, in which different individuals view the same subject, I may just notice, *en passant*, Mr. M.'s declaration, "That by our attention to polemic theology, we have turned the current of public preaching into an improper channel." Our young ministers, especially, he considers as forsaking practical subjects, and bending their whole attention to doctrinal topics. I must acknowledge I seldom have the pleasure of hearing any of our young preachers; but, as often as I have had the opportunity, Mr. M.'s regret has been my joy. I delight to hear a young minister's sermon rise above the grovelling puerilities of a mere essay on ethics, and aim at the sublime and glorious realities of a gospel sermon. "Talk they of morals: Oh, thou bleeding Love! the chief morality is love of Thee!" What is a merely moral sermon? I say it is a more polished mode of preaching the mere principles of condemnation. I could show you some of the finest moral essays in the universe—sermons, as they are called—and yet they would not tell you, in a dozen volumes, how a poor sinner might be saved! If any man, however, neglect gospel morality, he is a "workman that needeth to be ashamed;" but, if any man neglect to preach "the gospel of the grace of God"—to preach "Christ crucified"—to invite sinners to the "blood that cleanseth, and that alone cleanseth, from all sin,"—he may preach ethics like a Socrates, or a Cicero, or a Seneca, and, after all, he may, like them, be a heathen, unacquainted with the first principles of the glorious gospel of Christ. I rejoice to hear that some of our young ministers are taking a more elevated rank of subjects; and I would say unto them, go on openly, and piously, and fearlessly—preach the whole truth, and God will be with you.

Before I close the review of his arguments, I shall just advert, for a moment, to Mr. M.'s proposal of a conjoint publication—one half Arian, the other half Orthodox, to be issued at common cost, and distributed among our congregations. I had considered this as a kind of solemn jest; but Mr. M. declares he was in sober earnest. Well, upon the part of Mr. M. there is the advantage of apparent courage; and refusing the challenge, we may be suspected of cowardice. When, however, I refuse it for myself, I trust the refusal proceeds not from fear, but from principle. My people I consider free to read what they please: I claim only the privilege of *advising* them to avoid what is wrong. But, upon Mr. M.'s plan, I must *advise them to read what I believe to be erroneous*. Nay, I must become the very agent, and pander to the perversion of my people's principles. God hath given me a

commission to *preach the Gospel of his Son*; but he hath *not* given me a commission to send them *another Gospel*. God hath given me a command, "Rightly to divide the word of truth;" but God hath not given me a commission to *commingle it with error*. The Lord hath given me a commission to be "a fellow worker with God;" but he hath not given me a commission to lend a hand to other work. God hath been pleased to send me "to sow the seed of the word;" but he hath not permitted me to aid in scattering the tares. Mr. M. is free from any coercive influence of mine to pursue his own courses; but he must not expect me to join him in a new and forbidden speculation, when I am seeking to dissolve the existing partnership.

There is one portion of Scripture, to which I would beg the attention of the house, as the description of a true church of Christ—and let any one compare it with Mr. M.'s plan of procedure—Eph. ii. 20. "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner stone; in whom *all the building fitly framed together*, groweth up a holy temple in the Lord." Mr. M. proposes, that he and I shall build a temple. Well, we are first to dispute about the nature of the *foundation*.—We cannot, or we do not agree; so we must build without one, or let the temple remain unreamed. Well, now, we are to consider the materials of the building. I am engaged in polishing the marble columns; Mr. M. pours upon them a corroding acid. The one lays down a course of ponderous stone; the other a course of "wood, hay, stubble." The walls being thus erected, and "daubed with untempered mortar," we are next to roof the temple. Mr. M. brings beams of Arian fir; I prefer Calvinistic oak. We are to frame the materials together. But the variety in their respective strengths and dimensions, strains and distorts the whole. Then we are to "frame them fitly together;" yet we can agree, neither about mortice nor tenon; so we elevate a shapeless and unsubstantial mass, without proportion, beauty, or durability. No wise master builder, sir, would thus rear a house for man; and shall we thus unfitly attempt to raise up a temple for God! No; no, sir. Mr. M. may retire to the "sublime scenery" of his favourite mountains, and build himself a castle among the eyries of the eagle. I shall advise him to choose a site less elevated. But, if he will not be advised, I will not become a co-partner in his habitation. But he will permit me to retire to some sheltered valley, where, far from the neighbourhood of the clouds and the howlings of the storm, I may build me a cottage, and feed the flock which the Chief Shepherd hath committed to my care: that, when

the Chief Shepherd may appear, I may render them back to him unscathed by the enemy, and be acknowledged, in his mercy, "a good and faithful servant."

And this, sir, reminds me of the misplaced irony with which Mr. M. was pleased to treat my allusion to "a uniform livery." Had Mr. M. pleased, he must have observed my phrase was, "the uniform livery of a regiment;"—that livery, sir, in which the heroes of England triumphed over all their foes;—that livery of the king and nation, which enobles the commoner and elevates the prince. But, by a little "rhetorical artifice," which Mr. M.'s large acquaintance with the world enables him so dexterously to employ, he conjured up another scene from Alladdin, and capes, and pockets, and skirts, and Pantaloon and Harlequin passed before us; as if the actual Harlequin himself had appeared upon the stage, with a synodical scene of pantomime, to relieve our clerical drowsiness.—I willingly yield to Mr. M. all the advantages derivable from this disagreeable word; but I would remind him, that had I even alluded to one of those useful individuals, to whose services we are indebted for so many of our comforts, there was yet no cause for his reiterated sarcasms. Peter, has not refused, in his second epistle, i. 1, to style himself a *servant* and apostle of Jesus Christ. James, i. 1, has described himself by the same humble title. Nay, I would tell Mr. M. that we all are but servants, and, even at the best, "unprofitable servants;" and, should he still be disposed to derive one idea of ridicule from the title "servant"—oh, I will remind him of one, "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the *form of a servant*."

In concluding my review of Mr. Montgomery's arguments, it gives me pleasure to state, that on one point we are agreed. By an accommodation of Acts v. 38, to the subject of Arianism, he advises—"If this counsel be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God. And upon this he applies the advice by which it is introduced—"And now I say unto you, *refrain from these men and let them alone*." And here our views of the subject are in perfect unison. After an earnest appeal, and solemn advice, to examine the scriptures anew; and after earnest prayer that their eyes may be enlightened; if they still remain wedded to their erroneous opinions, I would "*refrain from these men, I would let them alone*." They bring to our house "another gospel," and I would no longer consider them as members of the family.

Why, then, it may be said, if such be my views, have I appear-

ed as the mover of the amended resolutions of this year, which do not contemplate separation of our present constituency, but merely go to erect a barrier against future inroads? I shall render to this house the reasons of my conduct.

1. I do not think we have yet taken all the steps by which so momentous a matter ought to be preceded. Our congregations have not been addressed; our eldership has not been sufficiently consulted; we have given no admonition; we have proclaimed no fast, as, in every religious emergency, our Scottish forefathers would have done. Now, all these are measures I conceive absolutely pre-requisite: therefore, until they shall have been attempted or taken, I do not conceive separation scriptural.

2. I sincerely declare, that I am not only open to conviction, but actually wishing to be convinced, that separation is unnecessary. The man who attempts to reason me out of my present opinions, has, I must confess, an opponent prejudiced in his favour. I hope, particularly, my friend Mr. Carlile will discuss the subject: *and if he can convince me, from Scripture, that Trinitarians, Arians, and Socinians, can form a Scriptural Church, and cordially unite in licensing and ordaining one another*, I shall willingly resign my present views, and unite with him in preserving our present constituency. But, as I have yet heard no argument that convinces me of the propriety of remaining in our present "most admired disorder," I do hope that something new will be produced; and, above all things, that Scripture be fairly and fully examined, and shown to give most implicit testimony upon the subject, before I be expected to yield my judgment, or consent to the continuance of a nominal union, that only proves how really we are disunited.

3. I have rested for the present in the amended resolutions, because they are in accordance with the opinions of men, for whose opinions I entertain the highest respect. *My own opinion is decidedly for separation of the opposing elements of this Body. Upon this point I most cordially concur with the opinions delivered by my venerated friends, Messrs. Elder, Dill, &c. and by my young friends, Messrs. Barnett, and Brown, &c.* But when I see arrayed against us men, of whose orthodoxy I can entertain no doubt; men of whose zeal I have seen most convincing proofs:—when I see my friends, Messrs. Horner, and Hanna, and Wright, and Morell, and Stewart, and Reid, &c. &c. willing to go no farther than the present resolutions;—and when I know that the opinion of Dr. Chalmers, whose name and praise are in all the Churches, goes no farther—I must confess, that, in the face of this array, it

requires a man to have no little share of decision to hold his opinion without faltering. In face of it I do hesitate, but still my opinion is unchanged; yet I submit with deference, for a time, to the judgment of wiser and better men, that I may judge of the probable efficacy of their measures, by the result of a reasonable experiment.

As the motion of which I now give notice contemplates a separation of this body, permit me to remove the impression derivable from the declaration of Dr. Wright, that there is "no instance of separation to be found in the Scripture." I would refer the Doctor to 1 Tim. i. 20, where he will find a decided example of separation upon doctrinal grounds. I will refer him to the general principle—Gal. i. 7, 8, 9, where the anathema of the Apostle, according to the discipline to which he referred, clearly intimated separation from the body of the Church. And not until the Doctor has explained away my views of these texts, can I yield assent to his assertions, or surrender my ideas of the necessity of a separation.

Dr. Wright has also told us "that separation has never done good." The experience of this Synod is a proof of the contrary. The Antrim Presbytery, was separated from the Synod; and what has followed? Why, we are told, all their congregations adhered to them, are now Arians, and lost to this Synod. Never was there a more palpable misstatement. The meeting-houses, no doubt, remained to the Arian ministers of Belfast; but the third congregation sprang up in the Synod more populous than the other two. Newtownards, Holywood, Antrim, Larne, are examples to the same effect. One part of the people, no doubt, followed an Arian ministry. But generally, by much the more numerous portion, adhered to the Synod and Orthodoxy. Had not the Antrim Presbytery been separated from Synod, perhaps one-tenth of the entire Presbyterian population of Ulster, had now, under their successors, been the followers of an Arian ministry. —Whereas, in general, their congregations are much less numerous than the Orthodox bodies which have adhered to the Synod. If Dr. Wright then admit that an Orthodox ministry is preferable to an Arian ministry, he will be compelled to acknowledge, by an appeal to fact, that separation has done extensive good to the General Synod of Ulster.

By more than one member of this house we have been informed that any separation would injure our "importance," and tend to weaken essentially the "Presbyterian interest." I do not indeed comprehend what is meant by the "Presbyterian interest."

If it signify our influence with the Government of the Country, experience proves that Government have ever looked upon Arian and Orthodox with equal eye. Nor has the separation of the Se-cession Church from the Synod weakened the "Presbyterian interest" in the eyes of Government, but rather seems to have given it an additional importance. But I hope this cannot be what is meant by the "Presbyterian interest;" and if it be not, I know of no other "interest" a Church can have at heart, but the *interest of Christ in the salvation of sinners*. That separation would strengthen this "interest," I think must be obvious to every observer. Between Arian and Orthodox, there is really no communion. Engaged in the same yoke, we are wasting our strength by pulling in opposite directions. But not only is communion dissolved between those opposing parties, but is it not nearly, in effect, dissolved between the Orthodox themselves? Our minds are so occupied, our time is so wasted, in fruitless and endless debates, that the real interests of vital religion are neglected, and the real purposes of a religious meeting entirely overlooked or defeated.

"Behold, (says the Divine Word,) how good and how pleasant it is for brethren to dwell together in unity." Behold, says our melancholy experience, how unprofitable and unhappy it is to dwell together in disagreement. I shall relate an instance of the ill effects of our "disunited union," and exhibit them in the unhappy misrepresentations consequent upon our divisions.

Mr. Montgomery has written, and his friends have published to the world, that Mr. Cooke said, at Strabane, "that he is only to love those of his own creed; and view those who differ from him as he would regard robbers." Since misrepresentations were first made, the instance before us has never been surpassed.—Such a sentiment never rose in Mr. Cooke's mind—was never uttered by his lips. Well might Mr. M. call it the product of "passion," and not the dictate of "the spirit of truth." But to whatever origin it is to be ascribed, the good or the evil is not mine. To Mr. M. it owes its existence, and he may bestow it as he pleases. The real statement is as follows:—In answer to the argument for continued union between Arians, Socinians, and Orthodox, in this Synod, which was drawn from the text "love as brethren," I observed, that in order to feel the love referred to in the text, it was necessary, first, to be "brethren;" partakers of the same *faith, and hope, and promises*. Perfect Christian love, I observed, was distinguished by divines, and correctly distinguished, as containing the "love of complacency" with which, I

conceived, those who were truly "brethren" in Christ were alone able to contemplate one another. I then added, that while the Arian looked upon the Trinitarian as an idolater, it was impossible he could regard his imaginary idolatry with "complacency," or, consequently, his person with the "love of complacency." And that, on the other hand, while the Orthodox viewed the Arian as attempting to rob his Lord of his essential glory, he could not look upon the alleged robbery with "complacency," or regard his person with the "love of complacency." But, at the same time, I stated that the opposing parties, or any other opposing parties, did not, therefore, cease to love one another; but their love was a love of mere "benevolence," without the possibility of that "complacency" *essential to perfect Christian love*. I repeat the distinction; I regard it as a solemn truth; and the various occurrences of this Synod are so many practical commentaries upon the correctness of the observation. How unlike it is to the misconception, or misrepresentation of Mr. M., I leave this Synod to determine. The object, then, Sir, of my contemplated motion—a motion already approved by no inconsiderable portion of this house—is, to attempt a remedy for the evils that are found to exist in the constituency of this body.

The principal evil I conceive to consist in unnatural and uncoalescing admixture of our doctrines. We have professed Arianism—we have something that is not Arianism, so its professors say, yet is not Orthodoxy. We have also once or twice heard doctrines called Socinian uttered in our assemblies. But while I consider this as the chief, I am far from viewing it as the sole, evil for which we are bound to attempt a remedy. The state of our eldership calls loudly for reformation. As matters at present stand, one-half of a Presbytery is formed without any practical consultation of the other. I mean, the elders are elected and appointed without the knowledge of the Presbytery, which is to receive them. Then, of our eldership there is required no profession of faith, though they constitute one-half of all our Church courts. Nor are our elders required to discharge the duties of visiting the sick, of praying with them as required, James v. 14; nor is it generally expected they should be men of prayer in their own families; but a mere possession of worldly respectability in rank, is all that is looked upon as qualification for their high and accountable office. This is a state of things that cannot continue. Then, Sir, that our visitation Presbyteries are sadly deficient is what we all know, and many of us lament. A motion of reform will naturally be extended to this subject. Nor can I

forbear to mention one other topic. I mean the making money to be a means of obtaining an appointment in the Church. We reprobate the idea of the crime called Simony. We rejoice in our freedom from the power called Patronage. We say that Christ's kingdom is not of this world.—And, after all these things, we say, A man who pays one pound per annum in our Churches is equal to three men, each of whom pay six and eight pence per annum—and, that his vote shall equal the other three.

There are other evils to which I might now refer ; but the length of time I have already occupied, and the lateness of the hour at which I now speak, are more than sufficient excuse for my omitting to speak of more.

For a perfect Church I look not, till the Lord shall come with his saints ; but for a more perfect one than this Synod at present exhibits, I think, without much presumption, we may reasonably hope. I know there is a wonderfully sensitive apprehension when we talk of reforming the Church ; and, it is not a little remarkable, that this sensibility is most apparent in those very persons who are so anxious to reform the errors of the State. Let us contemplate the State chariot as it passes along, and they pronounce it at once so crazy a vehicle, that it will scarce bear the load of majesty to the street's end. So they seize the reins of the proud steeds that draw it ; and, after scarcely a moment of stop or examination, they pronounce for its total dissolution and complete rebuilding. So they commence " political blacksmiths : " and they take out the springs, and knock off the circlet of the wheels, and every bolt and screw must ring to their hammer and anvil. And then they become " political joiners," and they take asunder the wood-work of " ancient oak," and they substitute some modern exotic, which is wondrously to lighten the body of the machine. And after this, they become " political painters and varnishers," and the whole affair is so bedizened with fantastical devices, that it is impossible to recognise the ancient ponderous and sturdy vehicle, which bore along the " majesty of Britain," through ages of warfare to ages of glory.

But show to those self-same artificers the chariot of the Church ; and though it creaks in every joint, and totters in every spring, and threatens at every revolution of the wheel to separate into a thousand fragments—and though it presents an aspect so weather-beaten and forlorn, that Poverty herself might almost be ashamed to be the driver—yet oh ! beware of touching the venerable ruin ! They will repair the crazy wheels, by merely dipping them in water,—they assist the broken springs by combining with

them a piece of timber—they will fray the shattered pole with all manner of ropes and bandages—and they will eke out the tattered harness with every variety of “shreads and patches,” until the motley combination shall become to the Presbyterian people, as the ship *Argos* to the Greeks, a subject of argument as to its identity with the Church that existed in the days of our fathers.

To me, Sir, it is astonishing, that the very same men who are so clear-sighted to discern, and so ready to reform our political institutions, are so blind to the imperious necessity of searching out and reforming the errors and evils of our religious institutions. But this apathy will yet be roused into action, and men will yet acknowledge it as a universal maxim, “that in all the affairs of men, whether temporal or religious, a well regulated reformation of errors and abuses, is the wisest plan to ensure a permanence to institutions, and happiness to the people.”

I have been surprised, Sir, to hear, from several members of this house, that by inquiries into religious opinions, or any contemplated division, “we injure the *respectability* of the Synod of Ulster.” I cannot tell, Sir, what estimate these persons form of *respectability*, or by what standard they ascertain the present quantum to which we are justly entitled. I shall, therefore, beg to lay before you my humble idea of the nature of clerical “*respectability*.”

A minister, to be respectable, must be open in declaring all his religious opinions. *Concealment and equivocation* are the most disreputable marks of the clerical character. The real “*respectability*,” therefore, of the Synod, is consulted in my intended motion; for one object would be to elicit and exhibit the real religious sentiments of our members.

Another ingredient of *respectability*, I take to be *consistency* of character. But, so long as we remain in our present condition, it is totally impossible for us to appear consistent. If the Arian submit to have his system reproached before his eyes, he cannot be consistent. And, so long as the Trinitarian continues to *license and ordain* Arians, he cannot be consistent. My contemplated motion will then seek to advance the respectability of this Synod, inasmuch as it will seek to restore the long lost consistency of our public character.

Another ingredient of *respectability* seems to be “decision of character.” A respectable minister, in whatever station he is placed by Providence, must be a decided man. A minister of an other character may be learned, and rich, and eloquent, and much a favourite—but while, like the air-fed Camelion, he takes all his

colour from the objects around him, and appears green, yellow, or grey, according to the object that he rests upon; he is a most miserable specimen of clerical defection: the mere creature of the circumstances by which he is surrounded. A respectable minister, Sir, like some of the bright gems, should *give*, not *take* his colour. His character should not be moulded by the objects that surround him, but he should endeavour to transfer his own moral image to the souls committed to his instruction. I would have him a man untaught in that school which whispers to a young minister, "do not be in a hurry to declare your religious sentiments; time enough when you have got a congregation, and learned the opinions that will please your people." I would not have a man offensively intrusive, but gentle, yet decided in his principles and instructions. Without these qualities, neither minister nor Synod can ever be truly respectable; and to cherish, under the divine blessing, such a decision of character, is one great object of the motion which I now wish to enter upon your books.

Let me quote two passages of Scripture, for the meditation of my brethren, and I shall relieve your patience by concluding this address. The first is a prophecy of the coming glory of the Church, indicative of her uniformity of opinion, testimony, and worship—Isa. lii. 8. "Thy watchmen shall lift up the voice; with the *voice together* shall they sing: for they shall see *eye to eye*, when the Lord shall bring again Zion." The vision and the harmony are not yet ours. May the Lord hasten the time when they shall be fully realized!

The other portion I shall repeat in reference to the many exhortations we have received to study concord and peace. Many objects are to be sacrificed for peace; but peace, as well as gold, may be bought too dear. Therefore, when we look for peace, labour for peace, pray for peace; let us remember the words of the Prophet, according to the marginal reading—Jeremiah xiv. 13. "I will give you **PEACE AND TRUTH** in this place." In the promise of God they are united blessings; and he will not bestow the one till we take it in conjunction with the other.

Miscellaneous.

BISHOP OF LONDON.

The "enthronization" of Dr. Bloomfield as bishop of the Diocese of London, took place on the 16th of January last. We notice such matters, not because these ceremonies are of any intrinsic

importance, or because they can possibly be grateful to the spiritual mind of any Christian reader ; but to exhibit, by way of contrast, the difference between the life and manners of the "Man of Sorrows" and the vain pomp and glory of the "dignitaries" who profess to teach his gospel. "Tell ye (says the prophet) the daughter of Zion, Behold your *King* cometh unto thee meek, and sitting upon an ass;" but now 'tis not enough that the servant be as his master ; for, Behold your Bishop cometh, in royal robes and imperial magnificence. Should any ask what this ceremony *means*, the appropriate answer is furnished by the *London Times* as follows,—

"We really cannot tell. There is no allusion to any such ceremony in the gospel of Christ ; it cannot, therefore, be a Christian ceremony, and cannot properly pertain to a Christian church, or a Christian bishop. It is most probably some Pagan rite, passed through the callender of popery into our reformed church.—It were better that the bishops should practice humility, conciliate the clergy among whom they preside [It were better that there should be no *presiding* bishops] by brotherly kindness, and set an example of moderation to the laity, than that they should occupy themselves in costly exhibitions and state shows, which can only excite envy."

This is the "mitred head," who orders the discontinuance of private prayer meetings, and has (it is said) intimated his "determination to prevent the use of the churches of his diocese, in aid of *any* society, having *Dissenters* on its committee."—*Philadelpⁿ*.

REFORMED DUTCH CHURCH.

Meeting of the Particular Synod of Albany.

This Synod met on the 20th ult. in this city, and was opened with prayer by the Rev. Jacob D. Fonda, the President of Synod, who preached a sermon in the evening from 2 Cor. vi. 1. The Rev. Jacob Van Vechten, was chosen President. Nothing of general interest occurred. We, however, extract below the concluding paragraph of the *Synodical Report*, as an indication, so far as it goes, that the Dutch church is recurring in some respects to the ancient landmarks of her constitution. The passage we have taken the liberty to place in italics, manifests a just apprehension of the nature and tendency of the "various benevolent institutions of the present day," as they are managed. We say as they are managed ; for benevolent institutions are not necessarily opposed to the spread of gospel truth. But when they are made the occasion of boasting,—when that confidence is placed in their efficacy which should be placed only in the grace of God, and when the accomplishment of that work is attributed to them which should

be ascribed only to the Spirit of God through the instrumentality of a preached gospel and a diligent and prayerful attention, on the part of the sinner, to all the instituted means of grace; so that the Christianity of individuals is tested by the noise they make about "*mighty Christian efforts*," they become a stumbling block and a snare, and should be opposed. Let it be distinctly understood, then, that we are not the enemy of benevolent institutions, when kept in subserviency to the cause of truth; but when they scruple not to employ the most unwarrantable means to extend their sphere of operation, and to appear to the world as the regenerators of mankind, literally filling the public journals with the records of their mighty doings, while they can, for the sake of increasing their funds, welcome to their bosom and cordially embrace, men of all religious creeds, and even those with no creed, we must raise our voice, however feebly, against them; because the more they accomplish, the more mischief is there done to the cause of a sound scriptural profession of the truth.

"In view of the state of the churches generally under the care of this Synod, there appears to be a lamentable want of the power of religion. *There is reason to fear, that in attending to the various benevolent institutions of the present day, the religion of the heart and direct appeals to the consciences of sinners are overlooked too frequently: That close, searching, discriminating preaching is not sufficiently practiced.* In addition to this, it is important that ministers and people should bear in mind, that the means, however extensively used, avail nothing without the blessing: that we are not merely to acknowledge this truth, but practise accordingly, and that there should be constant, importunate and persevering application, after the example of the disciples of Christ, to the Great Head of the church, for the blessings promised, who says, for all these things will I be inquired of by the house of Israel, to do them."

AMERICAN ANNIVERSARIES.

American Home Missionary Society.—The number of congregations and missionary districts aided during the past year has been 401, and the number of missionaries and agents employed, 304. Of these, 135 were in commission at the commencement of the year; and 169 have been new appointments. Of the missionaries holding commissions from the Society,* 186 are settled as pastors or are steadily engaged in single congregations: 79

* "Holding commissions from the Society." Strange language this! By what authority do men preach the gospel, who receive their commissions, not from those who are authorized by the Great Head of the church to confer them, but from a self-constituted society? Can a minister thus constituted be considered an ambassador of Christ, or can he be the ordinance of God to the people among whom he labours? Let those concerned answer.—Ed. Mon.

divide their labours, either as pastors or stated supplies, between two or three congregations; and 39, including agents, are allowed to exercise their ministry in larger fields of labour. The receipts and expenditures, from May 3, 1828, to May 1, 1829, were \$26,997 31.

American Sunday School Union.—The fifth Anniversary of this society was celebrated on Tuesday evening, May 26, in the First Presbyterian church on Washington Square, Philadelphia. It appears from the report of the board of managers that they have issued during the past year 877,990 copies of different publications. Receipts, (of which \$5,964 22, was donations,) \$76,800 00. Expenditures, \$76,574 69. Number of schools, 5,901: Teachers, 52,668, of which 930 are pious,* and 51,738 not pious. Scholars, 349,202.

* By what criterion is it ascertained that precisely 930 teachers are pious? We think it would be much better to say, that number are professors of religion, and not speak so positively of the condition of persons. We are constantly told that the "Sunday School Union" is the grand engine which is to be chiefly instrumental in bringing in the Millennial day: But is it so? Let us look at things as they are. Here, then, we have 52,000 individuals teaching Christianity to our children, and not one out of fifty is even professedly pious. Most probably one-half of the 52,000 are not of sufficient age to warrant them publicly to take the vows of God upon themselves by a religious profession.—And it may be supposed that two-thirds of the 52,000 are not only incompetent to detect and avoid error, but are almost totally ignorant of the first principles of the oracles of God. What then must be the nature of their instructions? Is it, we most sincerely ask, as one anxious to observe all things whatsoever our Lord hath commanded, is it consistent with common sense, to suppose that persons can impart instruction to others on a subject of which they are ignorant? And when that subject involves the salvation of the soul, the question becomes inconceivably momentous. Men do not act nor reason thus in relation to their worldly concerns.

It is true that in most of the schools the scholars commit portions of the scriptures, and it is also true that the children are taught the rudiments of spelling and reading, thus profaning the day with business that is lawful only on a week day. And when the scriptures are taught, they are explained, if not absolutely erroneously, in that vague and general way, and by means of moral tales, and splendid fictions, which shall not be offensive to any kind of religious sentiments, however unscriptural or absurd.

Not the least among the evils of the Sunday School system, as it is now managed, is the neglect of *family instruction*. The time once was, when the father, after having returned from the public worship of God, gathered around him on the evening of the Lord's day, every member of the family; and each in turn was called upon to answer a question in the Assembly's Shorter Catechism, until the whole was gone through with, accompanied with suitable reflections and explanations. Thus was the light of divine truth instilled into the youthful mind; and the child thus educated, when arrived to years of maturity, was capable of giving a reason for his hope, was in no danger of being tossed by every wind of doctrine, and was enabled by faith to lay hold on eternal life. Even in those cases where this mode of instruction was not blessed with the gracious and saving influences of the Holy Spirit, their minds became enlarged, superstition lost its power, the ecclesiastical and civil tyranny of Popery thundered its anathemas and burnished its sword in vain: they stood forth the assertors and vindicators of the rights of mankind. All false religions are debasing in their nature; and in proportion as we lose sight of the truth of God, will we sink in excellence, and in a well founded hope of heaven. Setting aside the spiritual and most weighty interests involved in a sound religious education, if there is any thing valuable in civil liberty, we are indebted for the blessing to the instrumentality of those men that have gone before us, who would have sooner surrendered their lives than one iota of divine truth. And their ardent love for truth, was owing chiefly under God to the thorough

American Bible Society.—This society celebrated its anniversary on Thursday morning. The number of auxiliaries formerly

mode of their religious education. The sentiment that different and opposite doctrines should be viewed alike was unknown in their day. It was believed that parents were the divinely appointed teachers of their children, that no substitute could supply their place, and that no excuse, however specious, could remove their responsibility, or justify their neglect. This mode of instruction still obtains in the Reformed Presbyterian, and Associate churches, and among a portion of the Associate Reformed church, and our prayer to God is, that, in the Associate church, it may never cease to prevail, though all others should abandon it. But now it seems the Sunday School is the *ne plus ultra* for a religious education.

Upon a view of the whole ground, it is obvious that the holy Sabbath is in some measure profaned—that the rich treasure of the gospel of the grace of God is not taught—that parental instruction is neglected—that the inducements held out to obtain the attendance of youth are such as address themselves to the corrupt propensities of the heart, and beget a worldly emulation and desire for external show, incompatible with the spirit of the gospel—that the mode of instruction unfits the mind for a critical examination of religious subjects, and prepares it to settle down on general principles, a mere moralist—and that it induces the mind to neglect the important duties of the family and the closet.—Therefore, we cannot, we dare not, “bid it God speed.”

If the Sunday School and other kindred institutions indicate the approach of the Millennium, it is the darkness that precedes the twilight—the slaying of the witnesses; for as these institutions progress, a spirit of ignorance and indifference prevails, in relation to the things of God—the duty of rebuking a brother for his errors and sins, is neglected—the congregation of the Lord ceases to “hold fast the form of sound words”—and ministers no longer “declare the whole counsel of God.” But, says a fine writer, “It is said in the Bible, that when Zion is built up, ‘her saints take pleasure in her stones, and favour the dust thereof,’ that is, as I understand it, they manifest an attachment to those things in her cause, which are most worthless in themselves, of least importance, or most disregarded and despised. This stubborn text, puts me to no small trouble to ascertain, how, in consistency with its spirit, millennial glory can consist in disregarding little things, and confining our attention to the great bulwarks, or what is called the essentials of Christianity.” To this we add, Isaiah xxvi. 1, 2.—“In that day,” referring to New Testament times, “shall this song be sung in the land of Judah—open ye the gates, that the righteous nation which *KEEPETH THE TRUTH* may enter in.” Rev. iii. 10, 11.—“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation.—*Hold that fast which thou hast*, that no man take thy crown.” Rev. ii. 13.—“I know thy works, and where thou dwellest, even where Satan’s seat is; and thou *holdest fast my name, and hast not denied my faith.*” Let the import of these and many other passages of the kind, be duly weighed, and if scripture has not lost its authority over the minds of men, it will be admitted that the millennium must be ushered in by other means, and other instruments, than those in which so much confidence is now placed. In that day there will be an enquiry for the old ways, and a strict regard to little things; essentials and non-essentials will be unknown, all things revealed will be essential, and the spirit of infidelity will be banished from the hearts of all that bear the Christian name.

But we are told that children here receive instruction that would otherwise grow up in ignorance, and that pious people should send their children for the purpose of encouraging such to attend. And it is asked, shall we suffer the poor, the neglected, the ignorant child, whose parents are ungodly, and drunken, and profane, and care not for the immortal souls of their offspring, to remain in their ignorance and wickedness? We answer no: Let the officers of the church, whose duty it is, appoint persons *suitably qualified* to impart religious instruction; and let them see that the Sabbath be not profaned by that kind of instruction which is lawful only on a week day,—that the scriptures only, or the standards of the church founded thereon, be taught,—and that they be correctly taught. Let them see that it is impressed earnestly and constantly upon the scholars, that there is but one faith, one baptism, one Lord, and one hope of our calling; that there is but one true religion, and let them not inculcate so much brotherly love for all the errors, absurdities and blasphemies, that pass

reported was 598: the present number is 645. The receipts of the year from all sources amount to \$143,184 34; of which there was received for books \$73, 688 88: donations, \$20,394 82; bank stock sold, \$9,733 75; temporary loans, \$35,500. The expenditures have amounted to \$147,081 68.

American Tract Society.—The fourth Annual Meeting of the American Tract Society, was held in the Presbyterian church in Wall-street, on Wednesday May 13th, at ten o'clock, A. M. The receipts of this society for the first year, were \$10,000; the second year \$30,000; the third year \$45,000; the fourth year 60,000; and its issues were the first year, 1,000,000 of tracts; the second year, 3,000,000; the third year 5,000,000; and the fourth year 6,000,000.

Bunyan and the Quaker.—Towards the close of Bunyan's imprisonment, a Quaker called upon him hoping to make a convert of the author of the Pilgrim. He thus addressed him—"Friend John, I am come to thee with a message from the Lord, and after having searched for thee in half the prisons in England, I am glad that I have found thee at last." "If the Lord had sent thee," sarcastically returned Bunyan, "you need not have taken so much pains to find me out, for the Lord knows that I have been a prisoner in Bedford jail these twelve years past."

MR. OWEN AND MR. CAMPBELL.

On the 13th of April last, these champions met at Cincinnati, Ohio, for a public disputation on the truth or falsity of the Christian religion. Sound men have generally condemned these public debates; in this instance, however, many have approved of it, and public opinion seems to award the palm of victory to Mr. Campbell. But we have never apprehended the tenth part of the evil to Christianity, from such men as Mr. Owen, that we have from those, who, under the Christian name, vent their equally dangerous nostrums, which are less easily detected. The following extracts from *Flint's Western Monthly Review*, as a matter of intelligence, are thought worthy of insertion.

"When the Welch philosopher arose, might have been seen, in their most amusing relief, eyes strained, mouths half open, and heads bent forward. We saw him forthwith mounted on his wonted black hobby, "the social system." It was not long before we

under the name of religion, and our principal objections to Sabbath Schools will be done away. Yet we cannot see why the old plan is not more scriptural, and more likely to be followed with the blessing of the Head of the church; we mean the plan that was early adopted by the purest of the Reformation churches, which requires the minister, at stated periods, to visit the families within the bounds of his congregation or parish, for the purpose of catechetical instruction. In these visitations it is his duty to make enquiry as to the progress children are making in religious knowledge, to instruct the ignorant, to comfort the afflicted, to admonish the presumptuous, to rebuke the negligent, and to exhort all, to a faithful discharge of their relative duties.

discovered that the champion of the covenant, in like manner, sported a magnificent mettled hobby, which our innate reverence for holy things forbiddeth us to name. The historian relateth with grief, that during the eight long days of this logical tournament, these two coursers were riding up and down the field of controversy, constantly menacing fight, but never coming to close quarters in the actual tug of battle; for lo! instead of an effectual 'closing in' of quiddities and metaphysical cut and thrusts, which we expected would make 'the lint fly,' at once, Mr. Owen 'fought shy,' reserved his fire, entrenched himself impregably behind the 'twelve divine, fundamental laws of human nature,' precisely as our soldiers did on the glorious eighth, behind the cotton bales below New-Orleans. On the contrary, our western friend of the covenant showed manful fight on the open field, to the end of the joust.

If we could follow and describe all the movements and curvettings of the aforesaid hobbies, during the momentous contest, we much fear our readers would not follow us: for they well know that to feel the zest, such things must be seen. We shall, therefore, only glance at the more prominent performances of each.

'The twelve fundamental laws,' or twelve pillars of the social system, are predicated on the following asserted doctrines. We are the 'effects of our circumstances,' as strictly as inanimate matter obeys its laws. Therefore we are not subjects of responsibility, praise or blame. We can neither think, act, love, hate, marry, become father, eat, drink, sleep, or die, other than as we do. These irresistible circumstances having placed us in a predicament every way *nauseous* and irrational, it follows, that we ought forthwith to assert our control over these uncontrollable circumstances; and change them for the infinitely better class, which the philosopher proposeth in their stead. He came over these laws with a frequency of developement and repetition, which elicited a frequent laugh at his expense from all, who perceived not that his sole purpose, in this tournament, was to make the reputation of his antagonist a kite, to take up his social system into the full view of the community, and by constant repetition to imprint a few of his leading axioms on the memory of the multitude that could in no other way have been collected to hear.

These positions, which he thus fixed on the memory of his hearers, with an untiring perseverance, were, that a Christian infant educated in Hindostan would be a Gentoo, in Turkey a Mahomedan, in a cannibal tribe a cannibal, in a quaker family a quaker; and so of the rest. He would have nothing to do with speculation, and would take nothing but *facts*. There were no facts, on which to affirm, or deny, touching the being of God, the origin of the material universe, or man. We knew a few facts, and might form probable conjectures about others. He believed some historical statements, when they ran not counter to the twelve laws; but held all history of a contrary character wonderful cheap. It may be therefore imagined, how he disposed of the external and internal evidences, the miracles and prophecies of our religion. His twelve laws constituted a grand besom with which all religions of all ages and climes were alike to be brushed away,

'like chaff before the wind.' He described the biped breed under present circumstances as being miserable stock. 'He had never seen,' he said, 'a rational face in his life.' Their origin seemed to him an ill managed, half dozing 'circumstance' of the legal prostitution, called marriage. That matter was now better understood, as it related to the great improvement to the breed of quadrupeds, which he hinted, might be carried to an infinitely higher and more worthy scale of melioration, when applied to the breed of bipeds. The energy of mutual liking, and constantly accumulating power of mind, will and muscle, promising illimitable advantages to the generations of the future. As it was now, it was a joke, and rank perjury, to swear either in prose or rhyme, on the knees or howsoever 'stirring the stumps in doleful dumps,' that the parties would love each other, *till death them do part*; seeing it was not improbable from the analogy of no small number of similar cases that they would prove very tabby-cats, soon after the lapse of the honey moon. Christian society was one web of lie, warp and woof, dissimulation, quarrel, and bloodshed. All the great drama of deceptive acting, all the malevolence, poverty and evils of society, he traced to the *freewill* systems of religion, to the priests, the weekly preaching of ministers, to whom none might reply.

According to him the social system is to be a complete renovator and purifier. Under its influence man is to be regenerated into a paradisiacal millennium. A *nova progenies*, a new race of most vigorous and beautiful lads and lasses are to be turned together into the fresh clover-field of existence. Undisturbed with meditation upon the past or the future, unshackled with matrimony, almost freed from disease and the seeds of decay, performing the little labour necessary to subsistence, chiefly by machinery, with the greatest abundance of every thing for human nature, (a favorite phrase,) these pretty ones will have little to do, but to eat, and rise up to play; billing like turtle doves, as long as mutual liking lasts; and dissolving the partnership with the first harbingers of a murky atmosphere. They will treasure chemistry, philosophy, and useful knowledge, and pry into nature's privacies in a new sort of style. Children at five years old will know more than the best educated scholars of twenty do in the present order of things. The world is to be dotted off into one immense family of communities, of a minimum of 300, and a maximum of 2000, all wantoning in the aforesaid rich clover field.—Travelling is to be freed from its bitter concomitant expense, for the traveller will be every where at home, and welcome to the commonwealth of the community. Society will be inexpressibly delectable; for like will cling to like, precisely like two magnets.—Such is Mr. Owen's romance of the social system—as fair as a piony, as fragrant as a white honey suckle; as loving, as the Vermonter said, as *forty*—and, alas! as short lived as the prophet's gourd.

'The particles which compose my body,' said the philosopher, 'are eternal. They had no beginning, and can have no end. I shall be decomposed, and lose my consciousness in death, to be recomposed, and to reappear in new forms of life and enjoyment.'

At least he could not be charged with disguise or reservation; but came out with gratuitous plainness, in the most revolting, desolating tenets of the creed of everlasting sleep of death. As he uttered this, a general revulsion of horror passed across the countenances of the crowded audience. We felt at the moment the long covered coals of our own eloquence burning in our bosom; and fancied that we could have made an overwhelming appeal to the horror stricken multitude. Not so with Mr. Campbell. He had other combinations for the close of the campaign, and had determined to put his antagonist to the logical sword, in his own time and way, *secundum artem*. Mr. Owen, aware of the impression he had created, diverted the current of feeling with a pun. 'My friends,' said he, 'you have heard these wonderful stories. If you can away with them all,—you are able, indeed, to swallow a camel,'—(Campbell.)

They very often had good and palpable hits at each other, raising a good humoured laugh at each other's expense. Mr. Campbell generally commenced his tilt of thirty minutes, by presenting Mr. Owen's positions in a ridiculous light, often availing himself of the argument of *reductio ad absurdum*. Many of his *jeu d'esprits* were singularly quick and felicitous. Amidst the general laugh, Mr. Owen's equanimity never for a moment deserted him. Some of his own retorts flashed upon the yawny tediousness of the prolonged contest like lightning at midnight. We give two which remain distinctly on our memory.

A certain Paul Brown wrote a book, entitled 'a twelve month's residence in New-Harmony.' He was a disappointed grumbletonian, and did up Mr. Owen and his system, as with a cleaver.—'We have just heard,' said Mr. Campbell, 'Mr. Owen's beautiful theory of the social system: and Paul Brown's 'twelve month's residence at New-Harmony'—and he made a rhetorical pause, to give force to the intended sarcasm, in saying, *will show the thing in practice*. Mr. Owen, who had hitherto received the thirty minutes fire of his antagonist with smiling and unwincing silence, saw what was coming after 'Paul Brown's twelve month's residence,' and interjected the rhetorical pause, '*it is false*.' The effect was electric, though whole members of sentences are required to relate it. Another retort was still happier. Mr. Campbell had been discussing the evidences of Christianity from the fulfilment of the prophecies. He gave the customary views of the duration of a prophetic year. Said he, Mr. Owen denies the truth of the prophecies, and is at the same time a prophet himself—ay, and a false prophet too, as I shall prove. Few of you can have forgotten, that three years since, he prophesied in this very city, that within three years, the houses would be tenanted, and the inhabitants emptied into the 'city of mental independence.' It was a home thrust; and seemed almost too severe for the comity of a debate, in which the parties constantly called each other my worthy friend. Mr. Owen arose with his invincible equanimity of good humour. 'At that time,' said he, 'being a prophet, and availing myself of a prophet's phraseology, I spake of prophetic years. Taking the exposition of my worthy friend, the period of my prediction in-

cludes something like 750 years. The prophecy will be fulfilled long before that time.'

Mr. Campbell wore the aspect of one who had words both ready and inexhaustible, and as possessed of the excellent grace of perseverance, to a degree, that he would not retreat an inch in the way of concession to escape the crack and pudder of a dissolving world. He possessed a fine voice, a little inclined to the nasal, and first rate attributes and endowments for a lawyer in the interior, perfect self-possession, quickness of apprehension and readiness of retort, all disciplined to effect by long controversial training.—The words *logic, ratiocination, syllogism, premises, subject, predicate, conclusion, dilemma, axiom, &c.* were uttered, perhaps, too frequently; and the whole had too much the air of being said, *ad captandum*. We forbear to notice the unfortunate demonstration touching the two parallel lines. In a popular argument before such an audience, many provincialisms, and ungrammatical phrases, ought, of course, to be excused. But we could with difficulty, reconcile his occasional fine flights, with the bad taste of introducing God and the Saviour in such perfectly equal, trivial and common parlance colloquy with mortals, as he often ascribed to them. We know that this is almost the universal popular strain in the western country. A man of such talents and powers ought to give the first example of correcting it. The incongruity of such associations in every trained mind is monstrous. We dissented wholly from his favorite theory, that the idea of a God, a spirit an altar, a priest, &c. could only have been taught by revelation, or tradition.

But apart from these defects, as they seem to us, he evinced a very great amount of various reading of every thing that could be supposed relevant to his discussion. We cannot say that his arguments were stronger or better arranged than Paley's; but they were able. In his contrast between the tendencies of the systems, and the hopes of the Christian, departing in the joyful triumph of faith to his eternal home, and the desolate sullenness of the epicurean—laying himself down under the omnipotent pressures of hostile nature to the eternal sleep of the grave—he was impressive and happy. Very often, during the debate, he manifested those resources which belong only to an endowed and disciplined mind.

On the 7th day of the debate, the shot in the locker of the Welch philosopher having temporarily given out, without hanging out any signal of surrender, he retreated behind his twelve fundamental laws and intimated that his antagonist might thunder upon him unanswered for some hours, if he chose. Mr. C. availed himself of the opportunity, to carry forward his argumentative sequence of proofs, in a connected and uninterrupted essay of some hours. Having recruited somewhat during this interval, Mr. Owen availed himself once more of his thirty minutes, not forgetting the famous 'twelve fundamental laws,' and the debate closed.

During the eight days that the discussion lasted the church was uniformly crowded, seldom admitting all the spectators. We all felt that our city richly deserved the compliment, which both the disputants gave it. There was the most perfect order, and entire

decorousness of observance, during the whole debate. Although the far greater proportion were professed Christians, and no small part of the stricter class, they received with invincible forbearance, the most frank and sarcastic remarks of Mr. Owen, in ridicule of the most sacred articles of Christian belief. We thought these remarks were often gratuitously offensive.

Mr. Campbell at times discovered some impatience that Mr. Owen could in no way be brought to grapple with him in a metaphysical wrestling match of words. The philosopher keeping steadily in view his great purpose, to bring his social system fully within the apprehension of the people, never left the fortifications of his twelve rules for a moment. When the debate terminated on the eighth day, it had become too dark in the evening to read, after Mr. Owen had made his last remarks. Mr. Campbell desired the whole congregation to be seated. Every one in a moment sat down in profound stillness. 'You,' said he, 'who are willing to testify that you bore the gratuitous vilification of your religion, not from indifference or scepticism, but from the christian precept to be patient and forbearing under indignity—you who prize the Christian religion, either from a belief in it, or a reverence for its influences, be pleased to rise.' Instantly, as by one electric movement, almost every person in the assembly sprang erect. 'Gentlemen,' he continued, 'now please be seated.' All again were seated in almost breathless expectation. 'You,' said he, 'who are friendly to Mr. Owen's system, be good enough to rise.' It was almost with a shiver, that we saw three or four rise from the mass to this unenviable notoriety. The people resumed their character as sovereigns, for a moment. A loud and instant clapping and stamping raised a suffocating dust to the roof of the church.—The invincible good temper of Mr. Owen was not overcome even by this. He smiled, bowed, called it a pretty manœuvre, and seemed a little perplexed at this turn taken upon him, by one who perfectly knew the Kentucky management of the people."

[We think the proud philosopher must have been somewhat humbled. In his endeavours to overthrow Christianity, he will find himself compelled, like Voltaire, to call upon his friends for their assistance in crushing the wretch, and then leave the world in despair; while future ages shall gaze upon his sepulchre with a kind of instinctive horror, as the desolate place which entombs the ashes of this distinguished enemy of God and man.]

Cherokees.—The Georgia papers announce that "the President has recognized, in its full extent, the doctrine contended for by Georgia, that the Cherokee Indians cannot be suffered to erect a government for themselves within the bounds of a sovereign state: and that Georgia has a perfect right to extend her municipal laws over them."

Thus it appears that whilst these poor Indians are rapidly emerging from their original barbarism, they are to be sacrificed to the cupidity of a people boasting of their attainments in religion and law, and compelled to desert their cultivated farms, and their comfortable, peaceable habitations, for the chase, the wigwam, and the incessant, destructive feuds of their less civilized neighbours.

THE
RELIGIOUS MONITOR,
OR
Evangelical Repository.

NO. 2.

JULY, 1829.

VOL. VI.

Original Communications.

FOR THE RELIGIOUS MONITOR.

OCCASIONAL HEARING.

(Concluded from page 27.)

6. It is sometimes said, in favour of loose communion in hearing the word, that true Christians are all going one road, and it is becoming that they show in the way their love to one another, as persons who are all to form one company in heaven at last. That Christians are all going one road, is a fact unquestionable, as respects the general object they have in view. Yet if a person, who is travelling the same road with ourselves, lingers and trifles on his journey, especially such a journey as that the Christian is on, which requires all the exertion possible, we must not stay to trifle with him. Or if he is addicted to any disagreeable practices, we must not, in these bad practices, give him countenance.— There is but one right way of duty, and one way to heaven and future happiness; and should many, who are in the good way in the main, break occasionally over the hedge to satisfy some darling lust they love to cherish, we must not break over the hedge with them; but keep the even path of duty, as we would regard the glory of God, our own interest, and the good of those who would use such a liberty, by testifying in this manner our disapprobation of such conduct. If occasional hearing, in societies who are in a state of separation from us, is unwarrantable on account of that separate state, the circumstance, that in the main genuine Christians are all going the same road, can be no argument for the practice. Nor does christian love, to give evidence that we are possessed of it, require any sacrifice of what is our duty. Love to the brethren appears to best advantage by our taking the proper steps to show that we will not suffer sin in them.

VOL. VI.

but will use all proper measures to warn them against it, and seek if possible their recovery from the error of their ways.

7. It is said, by forbidding the practice of occasional hearing, that we not only deny the ministerial authority of ministers, in other denominations, altogether; but we also deny that they have the call of Christ to preach the gospel, equally with ministers belonging to the Secession body. In answer to this, we may suppose a master sends out different servants in the same employment, and for the same specific object, and that he furnishes them with particular instructions according to which they are to be directed.— If one or more of these servants will not walk by these instructions, those who do abide by them, may not venture to say, concerning those who are undutiful, that they are not employed in the service as well as themselves: But they may venture to say, that in those things in which they disobey their master's orders, they are out of the way of duty, and they will not afford them any countenance in those things. Apply this to the case in hand. All those whom Christ owns, as sent by himself to preach the gospel, have the instructions they are to be governed by, given them in the oracles of truth. There are many preachers who hold by him as the head, as we are in the judgment of charity to allow, who, notwithstanding, in their public administration, neither pay a due deference to the authority of Christ, manifested throughout the whole inspired volume, nor endeavour to lead their hearers to a due respect for whatever has upon it the stamp of divine authority: But on the contrary, teach them, that if they attend to what is called the essential truths of religion, nothing more is necessary. Some of them go farther, and more directly oppose some parts of divine truth; and they exist in their separate state to defend and avow those very things which we consider to be a departing from the rule which Christ, the church's head, has given to all his servants, lawfully engaged in the work of the gospel. And these are the reasons why we cannot attend upon their ministry; believing, that doing so, we should thereby be giving them countenance in those very things in which we have adjudged them to have departed from their duty to our common Lord. Others, who preach altogether another gospel than the gospel of Christ, give plain evidence by this, that they have not the call of Christ to preach the gospel; belonging to societies fundamentally erroneous in their religious creeds.

But were there a foundation for this objection, on the account that we do not attend upon the public ministry of others in hearing the word, there would be equal ground for it, on the account

that we refuse to receive the seals of the covenant at their hand ; because, in doing so, we refuse to receive them in their whole official character and official administrations. For the authority of a minister of the gospel is not confined to his preaching the gospel, but extends to his administering the sealing ordinances of baptism and the Lord's supper, exercising the discipline of the church, &c. And the charge may be retorted against those who make the objection. Why do you not connect yourselves with us in church communion, and partake of the seals of the covenant with the body to which we belong ? Why do you not submit yourselves to the discipline of our church ? By not doing so, you deny the ministerial authority of the ministers belonging to our body. The objection is equally valid, if validity it has, in the one case as in the other.

3. It is said, by abstaining wholly from occasional hearing, we put all on an equal footing, while it must be admitted there are some much nearer the truth than others, and though we do not hear all who pretend to preach the gospel, those who do not differ so much in doctrine or profession from us, we may hear profitably. The civil law forbids petty theft as well as murder, though it makes a difference, and though we conclude that the practice of occasional hearing ought to be avoided ; yet we do not by this means place all on a level. In some of these societies the doctrines of the gospel are at least, by many in their connexion, purely preached, in so far as they do not interfere with the particular grounds upon which they remain as separate religious bodies. And herein we may and will rejoice, though we are not warranted on this account to give them countenance in those things, in which they are defective, which we would be doing, by attending upon their public ministrations, because it is not on account of the truth which is taught among them, but these peculiarities which we judge to be their defections, and in as far as they exist among them, deviations from the truth, that they are in a state of separation from us. We have not the same cause of rejoicing concerning others who preach another gospel than we have received openly and avowedly. But as we argue the impropriety of occasional hearing on the principle that where separation is, it should continue until the grounds of it are removed, all the different bodies of professing Christians must be placed on an equal footing, if we act consistently on this head. It is in every case, in so far as hearing the instruction which causeth to err ; a contradiction to our profession, as members of the particular witnessing body to which we belong, and a trampling upon the testimony we have

lifted up against the errors in doctrine or profession which are to be found among these respective bodies.

9. Again, it is said, we admit others to hear us, and do we not thereby have fellowship with them, equally as if we should ourselves frequent their respective places of worship? The case is widely different between our admitting others into our assemblies, and going into their assemblies to hear occasionally. For as the church, which is the ground and pillar of truth, is to hold out by her ministry the free offer of salvation to every one who is pleased to accept of it, they are to exclude none from the privilege of hearing the gospel. It is otherwise, however, in the case of hearing others, for these being such as are in a state of separation from us; as we can only employ in the ministry of that church of which we are members, those who have its approbation, as persons who are qualified for such a service; persons whom it deems to be not only sound in the faith, and of good and honest report in the world, but persons who give satisfactory evidence of attachment to its distinguishing principles, and are in actual communion with it, we cannot without the greatest inconsistency approve of, or allow the practice of occasional hearing.

The first ministers of the gospel, preached the gospel to people of every description, wherever providence opened a door for them. And the first christian churches welcomed all to hear the gospel without exception, though they did not in their turn, return the compliment. The primitive Christians did not exclude but welcome into their assemblies Pagans and open Idolaters, though they did not in their turn, at least without blame, go into the Idol's temple. If the circumstance that we admit others to hear us were a reason why we might hear them, as if the communion were the same in the one way as in the other; upon the same principle, because we are to keep open doors to the admission of all who please to grace our assemblies with their presence, we might without any culpability, if we were in Popish, Mahometan or Pagan countries, frequent the mass house or the mosque, or join in the idol worship to be kept up in the idol's temple, as the command is given to the servants of Christ to go and preach the gospel to every creature, and Papists, Mahometans and Pagans are to be made welcome. It may be replied, by those who are opposed to restricted communion, that they do not admit of such an extensive communion; and that they would only extend it to all those who abide by the truth in the grand fundamentals of religion. But the inefficiency of the argument to warrant even this, appears in that

from the hearing of the gospel preached, you cannot exclude others whom we have mentioned.

10. It is said that a restricted communion in hearing the word, shows much narrow-mindedness and want of christian charity. If we make party spirit or any thing besides the will of God, revealed in his word, to be the reason on account of which we would not associate with others in this act of church-fellowship, there might be some ground for this objection. But it is far from being the truth, if it is the revealed will of God, that having come out from any society by a just and necessary separation from it, we should continue in that state of separation, until that which caused it is done away, as seems to be the case, when we are enjoined to *mark them which cause divisions and offences*, contrary to the doctrines of the gospel, *and avoid them*. Would any consistent Christian account that part of conduct narrow-minded, and uncharitable, which has the authority of God requiring it at our hand?—We ought to be ready to stand or fall on this subject, as well as in other points of our holy religion with its agreeableness to the mind of the spirit of God in the word: and the bare assertion that it is narrow-minded, and uncharitable, will not have much influence with those who make the law and the testimony their rule, so long as it is not made to appear that it is contrary to the charity which the Lord requires in his word.

Christian charity in modern phraseology, is a much abused phrase. Multitudes have got the name without any knowledge of the thing and they have it ready on every occasion, as the stone and the sling with which they will go forth against the mightiest champion they can have to encounter in supporting their nostrums, which they would impose upon the multitude. They have proved it, and have found it to answer their purpose, in working upon the many who receive the word as the word of man, but not of God. But is it charity, if we see one in an error, to leave him to the consequences of it, without taking the necessary steps to his recovery? or if I see him living in open violation of any precept of the divine law, and guilty of open apostacy from God in any manner to give him countenance in that apostacy he is fallen into? Is it not rather the charity, which deserves the name of christian charity, that disposes persons when they see others in danger to use the means necessary to prevent it? If I see a man under the influence of intoxication, fallen into mud or mire, would it not be more an act of charity in me to use every means to keep him out of his perilous situation, and bring him again to his former senses, than for the sake of company to lie down beside him? We are not to suffer

sin in our brother, but by all lawful means to endeavour his recovery when he falls into sin. As every separation must in the judgment of charity, be supposed to be for something the one party see to be blameworthy in the other, and something on account of which both judge it to be a duty to separate, (for otherwise it is uncharitable to separate,) charity of consequence requires that we use those means which God himself has appointed for gaining over those from whom we are in a state of separation, which is to remain separate until they are brought to bethink themselves of sin or error.

11. It is said that prohibiting the practice of occasional hearing is a restraint upon christian liberty. Religious bodies in their public religious principles are to be directed wholly by the scriptures, as they lay a perfect and only rule of faith and practice before us. So far then as they govern themselves by that rule and require those who are connected with them, that they be governed by it, they cannot be charged with denying them christian liberty, whatever restrictions they lay them under, because christian liberty is a walking according to the scriptures and not by any means a walking contrary to them. Moreover they require no man to accede to these principles but in the way of his being satisfied that they are according to the word of God. The restraint, then, in those bodies who make the prohibition of it an article in their public profession, is a restraint which every one, who has acceded to the espoused principles of that body, has brought himself under; compelled by his own choice, which being the case, he has no cause for complaint. "If by being bound up, you mean," says a certain writer on this subject, "that they are so by any unscriptural restrictions of capricious and bigotted clergymen, then no doubt you have reason to complain: but if they are bound up only by a regard to duty, order and unity in the church; that they be not accessory to others in error and false worship; that they may continue to go forth by the footsteps of the flock, and not turn aside after those of the companions; that they be steadfast and hold fast the profession of their faith without wavering; that they may not hear the instruction that causeth to err from the words of knowledge. If these and other considerations, previously brought to view, be the things by which they are bound up, why exclaim?"

12. Some will admit the fact that there is an inconsistency, but in their opinion this is one of the lesser matters of religion, and there is no cause to be strenuous against the practice. Lesser matters are to be attended to equally as matters of more weighty importance; and daring is the conduct of those who make light

of any truth or any duty, knowingly, which has the stamp of divine authority upon it. The genuine friends of the Redeemer show their love to Christ, more by their regard to what are called the lesser matters of truth and duty, than by their regard to those esteemed to be of far more importance. The leading truths and duties of Christianity have many who will openly own them from different causes which may not be connected with a sincere and hearty love to the truth as it is in itself. But those to whom Christ is precious all his truths will be precious, for his sake whose truths they are. The stamp of his authority upon them, will make them be readily regarded. The person who makes common cause with Christ, in matters of religion, who takes an interest in all the concerns of his glory, will not make light of any of his truths, or of christian duty. If some flagrant injustice were done to a neighbour or stranger, our indignation will be raised against the wicked perpetrators: If he is made a subject of extreme misery or suffering, in whatever way it comes, and through whatever cause, our sympathy will be excited. But if it is a parent or a child, the companion of our bosom, or one we particularly love, and in whose affairs we take a particular interest, we feel with him in the smallest injuries done to him; we sympathize with him in things which would give us no concern, were he one we took not such an interest in. In short, we make common concern with him in his prosperity and adversity, and true love to Christ uncontaminated with the workings of an opposite principle, which are to be found, in some measure, often in even true believers, in this world, will have a similar effect in bringing those who are under its heavenly influence to love all his truths, the least, and all christian duties, knowing them to be so. Our Lord himself gives this as a test of its genuineness, "If ye love me, keep my commandments," not some of the leading ones only, but all my commandments.

Those who make little account of what they call the lesser matters of religion, usually do not pay much respect to what they will even themselves admit to be of greater consequence. Let us contrast those individuals and churches, who make conscience of acting up to their duty on this point, with others; and the Secession and Reformed churches, in times when there was less of the practice among them, and we will not see much reason for this objection. What are they usually, who take the liberty to themselves, in these bodies among whom any sample on the point exists, but the unestablished among them, who make curiosity, or some ill humour, the reason why they take this liberty to themselves? In regard to those of other denominations, the case is in some measure dif-

erent, as the matter is not left to their consideration, and the practice, not a ground of offence to their brethren, who in profession do not see the force of scripture prohibition on the subject in question.

13. It is said that a friendly intercourse in this way, among professors of religion, tends to prepare the way for a more perfect union, which is to be expected and desired. To seek to have union in the church promoted in this way, in the most favorable view we can take of the thing, would be to do evil that good may come, and hasten God's providences by a means unwarrantable in itself. Though to have the divisions which are in the church healed, to all the friends of Zion, would be a thing exceedingly desirable, we are not to seek this, nor expect it but in God's own appointed way : Nor is a scriptural union, which will consist in Zion's ministers and her members, scattered throughout the different bodies of professors of religion, being brought to see eye to eye, and as the consequence, lifting up the voice together in the worship of God and in the whole of the religious profession, likely to be aided by a motley communion of persons who have no church connexion with one another. We have bad instances in our own times of unions which have been brought about by such means ; but little advantage has arisen from them to the cause of truth : and it is well known how little they are entitled to the name of union, unless a coming together of different professing bodies can be so called without either unity in sentiment or real brotherly affection to each other. Indeed it is as impossible that the church should have her real interests promoted in this way, as it was that the tower of Babel should be built, after God had so confounded the language of the builders, that not understanding one another, they could no more go on with the work. These jarring unions, and that motley unharmonising communion, so general in our time, and boasted of as the beginning of some great work in the church, would put one in mind of the words of the Poet, applicable enough to the Babel builders of the day.

“ But God, who oft descends to visit men
Unseen, and through their habitations walks,
To mark their doings, them beholding soon,
Comes down to see their city ere the tower
Obstructs heavens towers, and in derision, sets
Upon their tongues a various spirit, to raze
Quite out their native language, and instead,
To sow a jangling voice of words unknown.
Forthwith a hedious gabble rises loud,
Among the builders, each to other calls,
Not understood, till hoarse, and all in rage,

As mocked, they storm; great laughter was in heaven.
 And looking down to see the hubbub strange,
 And hear the din; thus was the building left,
 Rediculous, and the work, confusion named."

Thus far these answers to these objections are submitted to the consideration of your readers, if you think them entitled to a place in the *Monitor*. J.

MEMOIR OF THE REV. DR. LIVINGSTON.

The General Synod of the Reformed Dutch Church, selected the Rev. Alexander Gunn, D. D. to prepare a memoir of this eminent father of our church. That memoir has been prepared from the materials put into Dr. G.'s hands. Those who know Dr. G. have anticipated a work of no ordinary interest. This expectation was reasonable. Dr. G. is an able writer; and, moreover, he had a splendid subject placed in his hands: and, if we are correctly informed, an abundance of materials to work upon. That our expectation will not be disappointed, we confidently believe.—The memoir has been submitted to the judicious committee of the General Synod,—the Rev. Drs. Cuyler, Knox and McMurray; and they have laid the following certificate before the public:—

"The undersigned having, at the request of the author, and in compliance with their appointment as a committee of the General Synod, carefully perused the manuscript memoir of the late Rev. Professor Livingston, prepared by the Rev. Dr. Gunn, have much pleasure in bearing their decided testimony to the able manner in which the task has been accomplished. With much well-directed labour, and in a manner that will not fail to prove gratifying to the church, the author has reduced to order a large amount of interesting and important matter."

The public may expect to see this valuable book soon; and we call the attention of all our ministers and people to it. It assuredly contains a faithful delineation of that loved and reverend father of our church; and, at the same time, it exhibits the most prominent parts of the history of the Reformed Dutch Church in this land. And it contains also an outline of the character and history of many of her sons, who have entered into their rest, and whose memory is embalmed in our sweetest remembrance.

[*Reformed Dutch Church Magazine.*]

AMERICAN HOME MISSIONARY SOCIETY.

In our last number, page 40, we noticed the Anniversary of this society, in which it was stated that the missionaries in their pay, *held commissions from the society*. We then asked, and think we may now repeat the question, "By what authority do men preach the gospel, who hold their commissions, not from those who are authorized by the Great Head of the Church to confer them, but from a self constituted society?" This mode of managing the

affairs of the house of God appeared to us so unwarrantable, that we were forcibly impressed with the belief, that the Home Missionary Society, originally founded on unscriptural ground, had been fully converted into an engine of the enemy. The following extract, from the Magazine of the Reformed Dutch Church, will show that our belief was well founded. After giving a brief account of this Society's operations during the past year, the editor proceeds :

"We cannot conclude this sketch without expressing, with the more sensible part of the community, our grief and indignation, that the anniversary of any useful Christian Society, as this is, should be made the vehicle of venting spleen, and of pouring out illiberal, harsh, and cynical reflections on other Home Missionary Societies ; or of preaching on the ears of an abused Christian community, the suicidal heresy of rejecting creeds and confessions, and of abjuring all constituted Church Courts ! We state distinctly, for the information of all the friends of the Dutch Church, and of our brethren of the great and flourishing Board of Missions of the General Assembly, that, as we heard, and as many others heard, all this was actually done at the anniversary of the Home Missionary Society. Other Home operations were taunted with the cynic's spleen : creeds and confessions were sarcastically contemned ; and regularly constituted Church Courts held up bitterly to the ridicule of the audience ! Hence the necessity of the Assembly's Board, and of our Board, combining and putting forth all our exertions, and of rousing up all the energies of our churches, in order to resist the enemy which is coming in upon us with a fearful flood of errors !"

What a commentary on the amalgamating schemes of the day ! And how strikingly does it justify the conduct of the few who have looked with suspicion on those schemes ! We indulge the hope, that as the enemy thus throws off his disguises, a remnant will be led to see the fearful abyss into which they are rushing ; and that the *liberality* so much lauded by the whole catalogue of charitable societies, is not the liberality of the gospel of the grace of God ; but rather that liberality, which, while it manifests the most vindictive hatred to such as refuse to sell the truth, opens wide its arms to embrace the enemies of truth, under any name or character, and welcome them to all the visible privileges of the church of the living God. Such is the character, (mournful reflection !) of the great and leading principle which governs the conduct of the greater body of professing Christians ; and such will it one day be most clearly manifested to be.

At the anniversary of this Home Missionary Society, the Hon. Stephen Van Rensselaer presided. We regret that his name and influence should be coupled with proceedings so decidedly hostile to the gospel, though we cannot believe that the sentiments expressed at this meeting meet his approbation.

MEETING OF THE ASSOCIATE SYNOD.

In the present number we present our readers with the minutes of the late meeting of Synod, entire. The proceedings of our highest church judicatory, naturally excite a lively interest. We look to this assembly as the ordinance of God for maintaining the purity of doctrine and worship, and the peace, harmony and union of the militant church. Scattered over an extensive district of country, contending against opposition of all kinds, and enemies innumerable; without the means of frequent and friendly intercourse, when assembled in Synod, they verify in their experience the meaning and force of the proverb,—“As iron sharpeneth iron, so a man sharpeneth the countenance of his friend.” It is a meeting of brethren,—of men holding the same faith,—actuated by the same principles, and contending for the same high and holy cause. Under such circumstances, if they do not find their hearts warmed, and their weary souls refreshed, it must either be because they have some ambitious schemes, apart from the general good, which cannot be gratified, or because the spirit of defection has seized upon them. But we have no reason to suppose that such is the case in a single instance, but rather the reverse. And what added more than ordinary interest to the late meeting, was a renewing of the covenant of our fathers, at this most seasonable time. We subjoin a part of the solemn Bond into which they unitedly entered, and may the Lord give grace to pay the vows.

“We, all and every one of us, though weak in ourselves, yet knowing that we can do all things through CHRIST who strengtheneth us, in reliance on the grace contained in the covenant of promise, as sufficient for us in devoting ourselves to the LORD in a covenant of duty; We do, with OUR HANDS LIFTED UP to the MOST HIGH GOD, hereby profess, and, before God, angels, and men, solemnly declare, that we desire, to give glory to the Lord, by believing with the heart, confessing with the mouth, and subscribing with the hand, that in him we have righteousness and strength. Desiring to be found in CHRIST, we acknowledge him to be the only propitiation for our sins; and through divine aid according to the measure of grace given unto us, we do with the whole heart, take hold of his surety righteousness, as the only ground of our access to, and acceptance with God; we set our seal to all the promises of God, which are in him YEA and in him AMEN, receiving them as our charter for the heavenly inheritance; we avow his word to be our perfect and only rule of faith and practice: and, confessing the blindness of our minds, through which we are inclined to err from the right ways of the LORD, we take his SPIRIT for our only guide, to lead us, in the use of appointed means, into all truth revealed in his holy word, renouncing all those pretended new revelations of the SPIRIT, and traditions of men, which add to it, or take away from it. We avouch the Lord to be our God; and in the strength of his promised grace, we PROMISE and SWEAR, by the great and holy name of the LORD our God, that we shall unfeignedly endeavour to walk in his ways, to keep his commandments, and to hearken to his voice, in love to him who hath delivered us out of the hand of our enemies; and to serve him without fear, in holiness and righteousness before him all the days of our life.

“And seeing many at this time in a state of progressive apostacy from the cause and testimony of JESUS CHRIST, and many snares are laid to draw us after them; though sensible that we are in ourselves as liable to go astray as

any, yet, entreating the Lord to hold up our goings in his paths, that our feet - steps slip not, and trusting that through his mercy we shall not be moved for ever, we do solemnly ENGAGE before Him who liveth for ever and ever, that in every place where we may in providence be called to reside, and during all the days of our life, we shall continue steadfast in the faith, profession, and obedience of the true REFORMED RELIGION, in DOCTRINE, WORSHIP, PRESBYTERIAL CHURCH GOVERNMENT and DISCIPLINE, as the same is held forth to us in the word of GOD, and received in this church, and testified for by it, against the manifold errors and Latitudinarian schemes prevailing in the United States of North America.

How different this from the spirit that actuates too many of the assemblages of our modern Babel builders! By external union, and professed brotherly love, they vainly imagine to stop the cavils of infidels; but the unbelieving world, though blind to their own condemnation, can see that they are really disunited, though in a state of juxtaposition. When the professing people of God learn to prize truth more than all things else, to buy it and sell it not, then, and not till then, may they reasonably hope to confound the spirit of infidelity.

There are many other things connected with the late meeting of Synod, some of which will hereafter be adverted to, calculated to encourage the people of God in the way of well doing, and to strengthen their faith in the sure mercies of our covenant God.

There is a considerable improvement in the appearance of the Statistical Tables, but still they are very incomplete, many settled congregations as well as vacancies being left blank in the tables; and from the Presbyteries of Cambridge and Ohio, no statistical tables accompanied their reports. We make mention of this in the hope that more attention will be given to the Statistical Tables, and that they will continue to improve till they become accurate sources of information.

The statistical table referred to in the report of the Western missionaries, did not come to hand. Should it be forwarded it will be hereafter inserted.

We cannot feel contented to close this notice without suggesting the importance of using more care in drawing up official documents. There are two or three cases in the present minutes of unpardonable bungling, in some of the reports, obviously the effect of sheer carelessness. Such articles should not be drawn in a style repulsive to the ordinary reader; for we neither feel ourselves authorised, willing, nor capable, to alter, even the phraseology, of official documents. It is an irksome, and generally a thankless task, in ordinary cases, besides too great a tax upon time and patience; therefore, we seldom engage in it, to any great extent, under any circumstances.

MINUTES

Of the Associate Synod of North America, at their Meeting at Pittsburgh, May 27th, 1829, and continued by adjournment, being their twenty-eighth Annual Meeting.

PITTSBURGH, WEDNESDAY, MAY 27, 1829.

The Associate Synod of North America met and was constituted with prayer by the Rev. Dr. Anderson, the senior minister present, in the absence of Mr. Pringle, Moderator.

MEMBERS PRESENT.

Of the Presbytery of Miami.

Messrs. David Carson and James Adams,* ministers.

Of the Presbytery of Muskingum.

Messrs. John Walker, Thomas Hanna, Daniel McLain, Jr., Joseph Clokey, Samuel Irvine* and Andrew Isaac,* ministers.—Alexander Hammond, William McCracken, Joseph McKee, and William Harvey, ruling elders.

Of the Presbytery of Ohio.

Messrs. Alexander Murray, Elijah N. Scroggs, David Imbrie,* Thomas McClintock,* Daniel McLean,* Sen. John Donaldson,* Isaac Beggs,* David Goodwillie,* Jr. and Matthew Snodgrass,* ministers. John A. Scroggs, Thomas Christie and James McKenzie, ruling elders.

Of the Presbytery of the Carolinas.

Mr. Andrew Heron, minister.

Of the Presbytery of Chartiers.

John Anderson, D. D. William Wilson, Thomas Allison, James Ramsay, D. D. David French, Alexander Wilson and Alexander Donnan,* ministers. James Todd, David Reid, Jr. William McCreary, John McNary, James Brownlee and Hugh Lusk, ruling elders.

Of the Presbytery of Allegheny.

Mr. Joseph Scroggs, David Blair, Robert Bruce,* D. D. Hugh Kirkland,* and John Dickie,* John France,* ministers. James Young and William Crawford, ruling elders.

Of the Presbytery of Cambridge.

Mr. James Martin,* minister.

Of the Presbytery of Philadelphia.

Mr. Thomas Beveridge* and Archibald Whyte,* Jr. ministers.

Ordained missionaries—Messrs. James P. Miller and John Kendall.

Without charge—Mr. Thomas Ferrier,* Samuel McLane,* ministers.

The names marked thus (*) were not present at the opening of Synod.—

Messrs. John Lawrence, Hugh Crawford, Henry Blair, Hugh Arthur, James Morrow, and James Nisbet, Robert Harvey, T. Coon, ruling elders.*

The minutes of last year were read, during the reading of which the following members appeared and took their seats, viz : Robert Bruce, D. D. Messrs. Alexander Donnan and James Adams, together with John Lawrence, Hugh Crawford, Henry Blair and Robert Harvey, ruling elders.

The following committees were appointed.

Of Supplies—Messrs. Allison, Kirkland, Murray, Hanna, Heron and Adams.

On the Funds—Messrs. Walker and Young.

To prepare the draught of an Act for a Fast—Dr. Anderson and Mr. Allison.

Messrs. Carson and Heron were appointed a committee of arrangement.

Adjourned till 9 o'clock to-morrow morning.

Closed with prayer.

Thursday, May 26th.

Synod met and was opened with prayer. The Rev. James Adams preached last evening from 1 Tim. iii. 15. Last clause—"The church of the living God, which is the pillar and ground of the truth."

Members present as above, together with Messrs. David Imbrie, Thomas McClintock, Daniel McLain, sen. John Donaldson, Hugh Kirkland, Andrew Isaac, Samuel Irvine, Isaac Beggs, Matthew Snodgrass, and David Goodwillie, Jr, ministers, and Hugh Arthur, and James Morrow, ruling elders.

Read the minutes of last sitting.

The Rev. John Walker was chosen Moderator.

Papers being called for, reports were given in from the following Presbyteries.

THE REPORT OF THE PRESBYTERY OF THE CAROLINAS.

In those parts of the land in which we live, the signs of the times are mostly of a gloomy aspect. The divinity of our saviour is warmly opposed by some, and but coldly defended by others; the doctrine of universal salvation which opens a door for unbounded licentiousness, is preached and heard with greediness; latitudinarian schemes are commonly maintained and reduced to practice; the Hopkinsian leaven is fomented; ordinances are much neglected and gross immoralities encouraged or tolerated. The Lord hath a controversy with the inhabitants of the land, because there is no mercy, nor truth, nor knowledge of God in the land.

Among the people under our care, there are some redeeming appearances. We do not boast, nor indeed have we any occasion to do so, but it is confidently believed there are in our congregations some knowledge, some love to the truth, some zeal for the glory of God and the purity of his worship; and

* These elders were not present at the opening of Synod, and the minutes do not inform us to what Presbytery they belong. We have therefore been obliged to place them as above, in order to present, at one view, the whole number of ministers and elders present. Number of ministers present, 38.—Number of elders present, 23. Total, 61.

when we consider that the greater part of them have been almost entirely destitute of pastoral care, even since their organization, we cannot but deem it matter of astonishment that there are among us so many vestiges of original Presbyterianism. We have hitherto been as the bush in the wilderness, which burnt with fire and was not consumed.

With the exception of Mr. Mitchell, your itinerants came into our bounds, and we hope our vacancies are refreshed by their labours. We have not however, received the amount of supply which your appointments led us to expect. Mr. Ingles was so long employed in Mr. Andersons charge, that but few of our societies had an opportunity of hearing him; and Mr. Hindman through indisposition and the ungenerous appointments of the Miami Presbytery, was more than a month behind the time fixed by your authority: besides as both he and Mr. Thompson claimed the privilege of returning before your present meeting, our realization must fall considerably short of our expectations.

The past cannot be altered, but we cannot close our report without complaining of the order given us by the last Synod, to supply Mr. Anderson's pulpit during two months of his absence on the Missouri mission. Our weakness was not duly considered and to prevent such large commands in future, we feel ourselves called to state, that this Presbytery consists of only four active members. Messrs Dixon and Mushat are inefficient through age and imbecility; and Messrs. Heron and Wallace are so distant that they cannot co-operate with us.

Concerning the Testimony of the Associate Synod of Original Seceders, we have nothing further to report than that we have not yet been so happy as to see it.

We have made no attempts to raise funds for the United Hall, but if the site that may be fixed on, should accord with our views, a liberal subscription will be easily and cheerfully raised.

In this Presbytery it has long been customary for each minister to spend four Sabbaths annually in the vacancies, and twelve months ago it was resolved that all monies received for such labours should be thrown into Presbytery's fund. By this means upwards of fifty dollars have been collected, of which we have ordered thirty to be forwarded for the use of Synod.

THOMAS KETCHEN, Moderator.
ALEXANDER GRIER, Clerk.

April 14th, 1829.

REPORT OF THE PRESBYTERY OF MUSKINGUM.

No very material changes have occurred in our congregations generally since our report of last year. Amidst the opposition of the world, and of those who are enemies to a particular testimony for truth, we have the gratification of observing the gradual advancement of the cause of Christ, and in many instances an increased attachment to that cause, as witnessed for by this Synod.

The call for the Rev. Andrew Isaac, from the congregations of Londonderry and Sharon, reported last year, has been accepted, and the instalment took place on the 17th September last. At the same meeting of Presbytery the Rev. Samuel M^r Lane tendered the demission of his charge; after his reasons, and duly weighing all circumstances, we judged it necessary to accept it: the congregations were accordingly placed on the list of vacancies.

The portion of supply assigned to this Presbytery has all been received, with the exception of Mr. Samuel Hindman and Mr. Douthet, neither of whom supplied the time appointed by Synod. The former came into our bounds three months, the latter one month, before the time of their respective appointments. As the Presbytery had no knowledge of these changes, these probationers preached without any Presbyterian appointments, in consequence of which some of our vacancies have suffered severely for the want of supply. Nor have they given us any reason whatever, in justification of this procedure. We cannot but consider such conduct disorderly, and we judged it our duty

to report the facts to Synod that they might deal with these delinquents as they shall judge proper.

As the Testimony of the Synod of Original Seceders has not come to hand, we are unable to make any report on the subject.

A call from the united congregations of Mansfield and Uniontown, in Richland Co. and Washington, in Marion Co. for Mr. Samuel Hindman, has been sustained by Presbytery. We request the Synod will afford us an early opportunity of presenting this call for acceptance.

By order of Presbytery,

THOMAS HANNA, Presbytery Clerk.

The committee of arrangement reported in part, and their report was accepted.

Enquiry being made as to the observance of the Synod's fast, it was found that members present had generally observed it.

The clerk read to Synod a draught of a letter sent by him, according to the order of last year, to the committee of the Associate Synod of Original Seceders, together with a letter from said committee in reply.

A communication was received from James Miller, late of Putnam, praying the Synod to take up his case with all due expedition. Several papers accompanying this communication were read; whereupon it was *Resolved*, That said papers, together with all the documents connected with the business, should be referred to a select committee, with orders to report. Dr. Ramsay, and Messrs. James P. Miller and Carson, were appointed said committee.

The report of the Board of Managers of the Western Hall, was given in and read as follows :

REPORT OF THE BOARD OF MANAGERS OF THE WESTERN HALL.

The board present the following report of the state of this institution. During the last Session, eleven students attended the lectures, viz. Messrs. Samuel Wilson, John Wallace, James McCarrel and James Templeton, who have attended four sessions. Messrs James Bruce and James Rodgers, three sessions. Mr. Andrew Murdock, two sessions. Messrs Sloan M'Intyre, James P. Ramsey, Thomas Wilson and Wm. McClelland, one session. Mr. Alexander M'Gill who had attended one session was employed last winter in teaching. Mr. Murdock was unable to attend the whole of last session on account of indisposition.

At the meeting of the board, at the close of the session, most of the students delivered discourses, in which they gave satisfactory evidence of improvement in the study of Theology. They were also examined at considerable length on the Hebrew Bible, and their proficiency in this department of sacred literature, afforded a pleasing evidence, not only of the industry of the students but of the fidelity and diligence of the Professor.

Respectfully submitted, by order of the board,

WILLIAM WILSON, President.

THOMAS HANNA, Secretary.

On motion, *Resolved*, That a committee be appointed to make arrangements concerning the manner of proceeding in covenanting on to-morrow, and report this afternoon. Dr. Anderson, and Messrs. Donaldson, Irvine, and Heron, said committee.

Adjourned till 3 o'clock.

Closed with prayer.

3 o'clock, P. M.

Synod met and was opened with prayer. Members present as above, together with the Rev. A. Whyte, Jr. and James Nisbet, ruling elder. The minutes of last sitting were read, after which Mr. Walker, Moderator, was, at his own request, released from the committee on the funds, and Mr. Whyte substituted in his room.

On motion, Messrs. Morrow and McCreery were added to the committee on the case of Mr. Miller.

The report of the Presbytery of Allegheny was given in and read as follows:

REPORT OF THE PRESBYTERY OF ALLEGHENY.

There are no material changes in our settled congregations since we last reported. Our vacancies are numerous and demand more attention, than even the members of Presbytery were apprised of until last summer. The necessity for supply of preachers in our bounds is indeed very considerable, and we hope Synod will give us as large a share as may be in their power. Mr. John Hindman was licensed to preach the gospel on the last Tuesday of July, 1823. There is a call on Mr. John Hindman, from Upper Spring congregation and branches, in connection, Armstrong Co. Pennsylvania, which has been sustained by Presbytery. The members of our Presbytery have not had opportunity of considering the Testimony of the Synod of Original Seceders, and cannot, therefore, give any report. We think it an object of importance that Synod should require a correct statistical table from the different Presbyteries, of all the congregations, settled and vacant in their bounds, previous to the next meeting of Synod.

By order of Presbytery,

HUGH KIRKLAND, Presbytery Clerk.

The brethren sent on the Southern and Western Mission, presented their report, which was read, and is as follows:

TO THE REV. ASSOCIATE SYNOD OF NORTH AMERICA.

The report of the Missionaries appointed on the Southern and Western mission, respectfully sheweth, that according to appointment, we set out on our mission for the respective places of our appointment, at the time specified in the resolution of Synod. Unity Randolph Co. Illinois, and the first Monday of November, we previously agreed upon as the most suitable place and time for our first meeting in Presbytery. Different sections of the field, occupied by the Synod's former missionaries, lay between that and our respective places of reaching it. These, with one new place where preaching had been very urgently solicited, were visited. From the state of the health of one of the brethren, and other providential occurrences arising therefrom, he was prevented from meeting with the others in Presbytery, or indeed at any period—a loss deeply to be lamented, but arising from circumstances which human foresight could not anticipate. At our meeting of Presbytery petitions for supply of preaching from some new places were received: and also petitions for the dispensation of the Lord's Supper, from the congregations of Racoon and Clear Creek, Indiana, from Unity and Unionville, Randolph Co. Illinois, and from Salt River, Mercer Co. Kentucky. A petition was also received for the moderation of a call from Racoon, &c. all of which were provided for as far as was within the power of Presbytery.

In general, the places which had been planted by the preceding mission, were doing well. The most material change among these, is the emigration of several families from Lincoln Co. Missouri, to one of the above mentioned places, (Racoon, Parke Co. Indiana,) which, while it seems to dishearten the remaining brethren in Missouri, greatly encouraged and strengthened the

hands of those in Indiana, and cherished a hope of a speedy settlement among them.

The new places where a portion of our labours was assigned, and which are looking forward with a view to be organized into congregations, are Thos. Meek's near Greensburgh, Decatur Co, Indiana, and the Forks of Shoal Creek, near Greenville, Bond Co. Illinois, both places of some promise. The families, (eight in number,) at Canton, Fulton Co. Illinois, have formed a new settlement on Henderson River, near the Mississippi: and when the brother who was sent to supply these, and those families who in the last report were mentioned as residing near Quincy, Adams Co. but who were then living on the Mississippi, near the De Maque Rapids, left them, they were proposing to form a junction at one or other of the two places—in which event, we would consider this a very promising place. The country, as respects quality of soil, situation and salubrity of climate, is desirable, and inviting to new settlers. The brother who was appointed to labour principally on Racoon and the Wabash, with the advice and at the request of the brethren there, made an excursion, in company with a ruling elder from one of our congregations, up the Wabash, to some distance above Delphi, passing through Montgomery, Tippecanoe, and Carrol counties, Indiana. In different places on his route, he met with persons professing adherence to the reformation principles as professed by the Secession Church, and desiring preaching from us. There is, in this region, an extensive field for missionary labours. The country is also in every respect very inviting to emigrants, and is settling fast.

West Tennessee and Alabama, though embraced in the resolution of Synod, we were unable to visit. The brother on whom this part of the mission devolved, laboured during the whole of his tour, under very considerable bodily indisposition. Particularly during the time which he had allotted to this part of the route, he was unable to attend to any missionary duties; being confined by sickness the greater part of the time. It would appear however, that it would still be desirable to send some into these regions.

The Sacrament of the Lord's Supper was dispensed at Lower Racoon, Indiana, at Unity, Randolph Co. Illinois, and at Salt River, Mercer Co. Kentucky, at each of which places the number of communicants was very encouraging. In most of these places, little more than a year before, there had not been more than from 4 to 6 members. The statistical table will show their present numbers. The call which was moderated and sustained for one of the missionaries is herewith transmitted.

The table of receipts will show the punctuality and increased liberality with which the people contributed towards defraying the expenses of the mission. All the places are asking with increased earnestness, a more abundant supply of gospel ordinances.

We cannot close without urging a liberal provision by Synod, for those destitute regions.

JAS. P. MILLER, Clerk.

An account of monies received by Jas. P. Miller, for the Synod's fund, on the Western mission.

1828, Aug. From James McDougall, Argyle, New-York,	\$3 00
Sept. 15, Xenia congregation, Ohio,	3 00
29, Salt River, Mercer Co. Kentucky,	9 87
Oct. 13, Fredonia, Crawford Co. Indiana,	3 50
25, Wm. P. Woods, last years subscription for Princeton, Gibson Co. Indiana,	13 00
" Samuel Houge, contribution,	50
Dec. 1, Elisha Leslie, Perry Co. Illinois,	2 00
8, John Montgomery, Bond Co. Illinois,	3 00
1829, Jan. 13, Clear Creek, Vigo Co. Indiana subscription, per Ellison Crews,	2 00
19, Lower Racoon, Parke Co. Indiana, subscription, per James Barns,	5 00.

3 o'clock, P. M.

Synod met and was opened with prayer. Members present as above, together with the Rev. A. Whyte, Jr. and James Nisbet, ruling elder. The minutes of last sitting were read, after which Mr. Walker, Moderator, was, at his own request, released from the committee on the funds, and Mr. Whyte substituted in his room.

On motion, Messrs. Morrow and McCreery were added to the committee on the case of Mr. Miller.

The report of the Presbytery of Allegheny was given in and read as follows:

REPORT OF THE PRESBYTERY OF ALLEGHENY.

There are no material changes in our settled congregations since we last reported. Our vacancies are numerous and demand more attention, than even the members of Presbytery were apprised of until last summer. The necessity for supply of preachers in our bounds is indeed very considerable, and we hope Synod will give us as large a share as may be in their power. Mr. John Hindman was licensed to preach the gospel on the last Tuesday of July, 1823. There is a call on Mr. John Hindman, from Upper Spring congregation and branches, in connection, Armstrong Co. Pennsylvania, which has been sustained by Presbytery. The members of our Presbytery have not had opportunity of considering the Testimony of the Synod of Original Seceders, and cannot, therefore, give any report. We think it an object of importance that Synod should require a correct statistical table from the different Presbyteries, of all the congregations, settled and vacant in their bounds, previous to the next meeting of Synod. By order of Presbytery,

HUGH KIRKLAND, Presbytery Clerk.

The brethren sent on the Southern and Western Mission, presented their report, which was read, and is as follows:

TO THE REV. ASSOCIATE SYNOD OF NORTH AMERICA.

The report of the Missionaries appointed on the Southern and Western mission, respectfully sheweth, that according to appointment, we set out on our mission for the respective places of our appointment, at the time specified in the resolution of Synod. Unity Randolph Co. Illinois, and the first Monday of November, we previously agreed upon as the most suitable place and time for our first meeting in Presbytery. Different sections of the field, occupied by the Synod's former missionaries, lay between that and our respective places of reaching it. These, with one new place where preaching had been very urgently solicited, were visited. From the state of the health of one of the brethren, and other providential occurrences arising therefrom, he was prevented from meeting with the others in Presbytery, or indeed at any period—a loss deeply to be lamented, but arising from circumstances which human foresight could not anticipate. At our meeting of Presbytery petitions for supply of preaching from some new places were received: and also petitions for the dispensation of the Lord's Supper, from the congregations of Racoon and Clear Creek, Indiana, from Unity and Unionville, Randolph Co. Illinois, and from Salt River, Mercer Co. Kentucky. A petition was also received for the moderation of a call from Racoon, &c. all of which were provided for as far as was within the power of Presbytery.

In general, the places which had been planted by the preceding mission, were doing well. The most material change among these, is the emigration of several families from Lincoln Co. Missouri, to one of the above mentioned places, (Racoon, Parke Co. Indiana,) which, while it seems to dishearten the remaining brethren in Missouri, greatly encouraged and strengthened the

Princeton, Hopewell, Tod Co. Kentucky,	5 00 14 43
Contra. Travelling Expenses,	60 37
Balance,	58 12
	<hr/> \$2 25

This balance, with the order of Synod for fifty dollars, Mr. Anderson returns to Synod.

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

REPORT OF THE PRESBYTERY OF CHARTIERS.

No sensible change has taken place in the congregations in our bounds, except in that of Peter's Creek, where a number of ruling elders and private members have declined Mr. Wilson's ministry, and obtained a disjunction in Presbytery. This has occasioned a number of protests and appeals, which will be laid before Synod when called for.

The Presbytery according to the appointment of Synod, licensed Mr. Nathaniel Engles, on July 1; Mr. William Douthet on September 3; and Mr. Samuel Hindman, November 4.

With respect to the Testimony of Original Seceders, the Presbytery think they are not prepared to give their judgment about it, as they have not generally seen a copy of it.

By order of Presbytery,
THO. ALLISON, Clerk.

The report of said Presbytery having referred to some protests and appeals in which the Rev. Alexander Wilson is concerned, Mr. Wilson asked to have a day appointed to hear those appeals, &c. and authority to cite witnesses. Whereupon, on motion, *Resolved*, That the consideration of said appeals be made the order of the day for Tuesday next, in the forenoon; and Mr. Wilson's request for authority to cite witnesses was granted.

A communication was received from the Rev. A. Anderson, containing his excuse for absence from this meeting, stating the necessity of his being absent from his charge for some months, during the summer on account of his health, and earnestly praying the Synod to afford supply for his congregation during a part, at least, of the time which he will be absent. His petition was granted and referred to the committee of supplies.

An official communication was received from the clerk of the Presbytery of the Carolinas, informing the Synod that a call is in the hands of said Presbytery for Mr. John G. Smart, and praying that Mr. Smart may be sent immediately into their bounds to afford an opportunity of presenting the call, or if this should not be agreed to, that Synod inform them to what Presbytery the call must be transmitted for presentation. Referred to the committee of supplies.

A call for the Rev. James P. Miller from the united congregations of Lower Racoon, Upper Racoon, Clear Creek, and Bloomington, with accompanying documents, was read, and ordered to lie on the table.

Dr. Bullions not having yet arrived, and it being uncertain whether he will arrive in due time, Mr. Heron was appointed to preach to-morrow morning in case of his absence.

A letter from Mr. Alexander Mitchell was read, containing a petition that the Synod would consider his case, and if practicable, release him from his present distressed situation. This petition was, on motion, referred to a select committee, with orders to report on Saturday morning. Messrs. Allison, Donnan, Dr. Bruce and Mr. Kirkland, were appointed said committee.

The committee of arrangement for to-morrow's services reported, and their report, having been amended, was adopted; and it was agreed, as the understanding of the Synod, that probationers and students of theology be considered as enjoying the privilege of engaging with the Synod in the solemn work of to-morrow.

Mr. A. Wilson asked and obtained leave of absence during the remainder of the present week.

A call having been made on the members of Synod, probationers, and students, to know who will engage in Public Solemn Covenanting, and a few having declined, it was, on motion, *Resolved*, That a committee be appointed to deal with the said members, in order to bring them to sense of their duty. Messrs. Wm. Wilson, Adams, Isaac, and Dr. Ramsay, were appointed said committee. The committee to meet at this place at 8 o'clock this evening. Messrs. Hanna, Carson, and Adams, were appointed to read the Act on Covenanting, the Acknowledgment of Sins, and conduct the service of to-morrow forenoon, and the Moderator was appointed to offer up the confessory prayer, and administer the Bond.

Adjourned till 8 o'clock on Saturday morning.

Closed with prayer.

Saturday, May 30.

Synod met and was opened with prayer. Members present as above, together with the Rev. Thomas Beveridge of the Presbytery of Philadelphia, and James Martin of the Presbytery of Cambridge. Read the minutes of last meeting.

The solemn exercise of covenanting was yesterday performed, according to the former decision. "In the forenoon Mr. Heron preached from Psalm lxxvi. 11.—"Vow and pay unto the Lord your God." Sermon being ended, after prayer and praise, the members previously appointed to that service, proceeded to read the Act on Covenanting, each introducing his portion of reading with prayer. When the reading was finished, the Moderator called over the roll of intended Covenanters, and having offered up the confessory prayer, proceeded to administer the Bond. The following Ministers, Elders, Probationers, and Theological Students, engaged in Covenanting, viz:

Ministers.

JOHN WALKER
JOHN ANDERSON
WILLIAM WILSON
THOMAS ALLISON
JAMES RAMSAY,
ALEXANDER DONNAN
DAVID IMBRIE

DANIEL McLEAN, Sen.
ANDREW HERON
JOHN DONALDSON
DAVID FRENCH
ELIJAH N. SCROGGS.
ALEXANDER MURRAY
JOSEPH SCROGGS

ANDREW ISAAC
HUGH KIRKLAND
SAMUEL IRVINE
MATTHEW SNODGRASS
THOMAS HANNA
JAMES ADAMS
DAVID CARSON
DANIEL McLANE, Jr.

JOSEPH CLOKEY
DAVID GOODWILLIE, Jr.
ARCHIBALD WHYTE, Jr.
SAMUEL McLANE
ISAAC BEGGS
JAMES P. MILLER
JOHN KENDALL.

Elders.

JAMES TOD
JAMES MORROW
WILLIAM CRAWFORD
JAMES McKENZIE
HENRY BLAIR
DAVID REED
JOHN LAWRENCE
HUGH CRAWFORD

WILLIAM HARVEY
HUGH ARTHUR
JOHN A. SCROGGS
JAMES BROWNLEE
JOHN McNARY
JOSEPH McKEE
ALEXANDER HAMMOND.

Probationers.

JOHN G. SMART
NATHANIEL INGLES
JOHN HINDMAN

SAMUEL HINDMAN
WILLIAM DOUTHET.

Students of Theology.

JOHN WALLACE

SAMUEL WILSON.

During the signing of the Bond, the Moderator addressed the Covenanters, and the exercises being concluded with prayer and praise, the congregation was dismissed with the apostolical benediction.

In the evening, Mr. Carson, according to appointment of last year, preached from Lev. xxvi. 25.—“And I will bring a sword upon you that shall avenge the quarrel of my covenant.”

The excuses of Messrs. Beveridge and Martin, for absence from the former seditious, were heard and sustained. Both expressed their wish to have had the opportunity of uniting with the Synod in the solemn work of yesterday, and their regret that they were providentially hindered.

Messrs. Beveridge and Martin were added to the committee of supplies.

A letter from Dr. Bullions was read containing his excuse for absence, which was sustained.

Reports from the Presbyteries of Cambridge, Ohio, Philadelphia, and Miami, were read as follows :

REPORT OF THE PRESBYTERY OF CAMBRIDGE.

The general state of religion within our bounds, has not been materially altered since our last report. In all the congregations under our inspection, there has been an encouraging attendance on the means of grace; and in most of them, an increase of their members has obtained. Mr. William Pringle, whose case was before you at your last meeting, having renewed his accession to our principles, so as to give full satisfaction, was admitted as a preacher. A call has been given him by the congregation of Ryegate, and accepted. A call has been given by the congregation of Bovina, to Mr. Horatio Thompson, and another has been given by the congregation of Argyle, to the Rev. J. P. Miller; both have been sustained; the latter is forwarded

to Synod, with accompanying papers to be presented to Mr. Miller, and on his acceptance, we request that he and Mr. Thompson be sent into our bounds, with a view to their settlement. We have to regret the failure of one of your missionaries to Canada, fulfilling his appointment. The report of the other, herewith transmitted, will show what a field for labour that region presents, and we hope you will take measures for its cultivation. We have to request, as our vacancies are still numerous, and widely scattered, that you would favour us with as large a supply as you can grant. We find that sessions are embarrassed concerning the steps to be taken in reference to those who have been suspended from sealing ordinances, and remain for years without exhibiting either such reformation, as would authorize their restoration, or such flagrant wickedness, as would justify their excommunication. We request the enactment of a uniform rule in reference to such. Would it not also be proper to have the statistical table so constructed, as to present in addition to what it has hitherto contained, a view of the annual increase or diminution of each congregation.

Some steps have been taken to raise funds for the United Hall, but no collections have been made but in one congregation. We have attended with success and comfort to the Synodical appointment respecting Masonry.

At our meeting in September, the Presbytery agreed by resolution to request the Synod to appropriate the sum of one hundred dollars to the Rev. A. Bullions, for each year he has been employed by us in teaching Theology, in like manner as it has been appropriated to the professor in the Western Hall. All which is respectfully submitted. By order of Presbytery.

A. BULLIONS.

Cambridge, May 15, 1829.

REPORT OF THE PRESBYTERY OF OHIO.

Since the time of our last report, we have received seasonable assistance to our vacant congregations, by the probationers sent into our bounds by Synod, and we solicit the continuance of supply for the ensuing year. The number of our vacancies is increasing; an aged father is not able to continue the whole of his labours, and we must grant supplies for his relief. We reiterate against the conduct of some Presbyteries in detaining from us travelling preachers during the time of their appointment in our Presbytery. We wish it to be understood by probationers, that they must follow the course prescribed by Synod, unless prevented by urgent circumstances.

We would also suggest the propriety of appointing probationers for a longer time in Presbyteries at once, which would have the advantage of their being more useful to the church, and of affording greater ease and opportunity of improvement to themselves.

A call for Mr. Samuel Hindman, has been sustained by Presbytery, from the united congregations of Newton, Windham, and Springfield. We earnestly wish this call to be presented to Mr. Hindman, as soon as practicable; We understand there is a call for the same candidate, from another Presbytery. The case is accordingly submitted to Synod.

In September last the work of public covenanting was gone about, in the congregation of Griersburgh, under the care of Mr. Imbrie, where upwards of 130 persons publicly joined in that solemn exercise. We hope this subject will be considered by others, and that in due time they will give themselves unto the Lord in a covenant of duties not to be forgotten.

No copies of the Testimony of Original Seceders have been received, and we are therefore unable to say any thing at present upon that subject.

By order of Presbytery,

ALEXANDER MURRAY, Presbytery Clerk.

REPORT OF THE PRESBYTERY OF PHILADELPHIA.

With satisfaction, the Presbytery report to Synod, the continued prosperity and comfort of the congregations under their inspection. According to order

of Synod, Mr. Kendall, was taken on trials for ordination; and Presbytery, being satisfied with these; he was ordained to the office of the holy ministry, on the 20th August last. On the same day, Mr. McNaughton, was ordained and installed, as Pastor of the United Congregations of Mercersburg and McConnel's Town:—his trials for ordination, having been previously received, and approved by the Cambridge Presbytery. Mr. Beveridge, also, on the 1st October last, was installed as Pastor of the congregation of Philadelphia; and, at the same time, Mr. Joseph Banks, was licensed to preach the gospel. Some of our vacancies have been disappointed, in consequence of Mr. Ferrier's not fulfilling all his appointments in our bounds. All the members, not having had opportunity of examining the Testimony of the Associate Synod of Original Seceders in Scotland, Presbytery are not prepared to report on the subject; they, however, submit the following remark, offered by one of the members:—"That no notice is taken by them, of the article on common benefits"—concerning which, we deem it our duty to bear explicit testimony. Mr. J. Wallace, we may mention, during the summer of last year, delivered two discourses before Presbytery, which were approved.

A proportion of the supply at the disposal of Synod is requested.

Respectfully Submitted,

W. EASTON, Presbytery Clerk.

REPORT OF THE PRESBYTERY OF MIAMI.

No material change has occurred in the bounds of Presbytery since the last meeting of Synod.

We have to express our thanks for the seasonable aid of the two brethren, appointed by last Synod, to assist us in settling one, or two difficult cases.

Mr. John Hindman entered the Presbytery more than two months later than his appointment, owing we believe to ill health. The suffering state of the vacancies North of the Ohio River, by this and by Mr. Mitchell's total failure, induced the Presbytery at its meeting in November, to appoint him, the whole of the short time remaining after his entrance, among them. Delicate health and an accident which befel his horse, prevented him from preaching in all the vacancies, to which he was appointed. Owing to the first of the above causes our southern vacancies received but one Sabbath's supply from Mr. Hindman, on his way to the Carolinas.

Mr. Ingles has fulfilled all his appointments. The labours of these young men have been very acceptable and we trust crowned with the refreshing blessing of the head of the church.

At the meeting in November last, a call was sustained from the united congregations of Carmel and Clarke for the Rev. Jas. P. Miller. And at our last meeting one was sustained from the congregation of Xenia, for the Rev. A. Anderson. These calls are herewith transmitted to Synod, to be disposed of as its wisdom may direct. An overture from the Session of Pistol Creek and Big Spring, relative to a more uniform observance of the rule respecting the publication of marriage, has been referred to Synod. With this reference, we would most earnestly request the Synod no longer to delay an explicit declaration of its mind, on the Book of Discipline.

We are unable to report on the Testimony of our brethren, the Original Seceders in Scotland, owing to the failure in receiving any of the copies ordered from Scotland, by the Synod at its last meeting.

No collections have been made for the united Theological Hall; but we have no doubt that when located, liberal contributions will be received.

A liberal supply of the time of the probationers, and unsettled ministers is expected. Mr. Douthet came into our bounds, between the fall and spring meetings of Presbytery, and upon information given one of our members, that one month of his time was left unappropriated by Synod, he preached to some of our vacancies during the month of March. A statistical Table accompanies this report.

By order of Presbytery,

D. CARSON, Moderator.

An official communication from the Synod of the Reformed Presbyterian church, in reply to our letter of last year was read and laid on the table.

The report of Robert Steele, Treasurer at Philadelphia, was read and referred to the committee on the funds.

ROBERT STEELE IN ACCOUNT WITH SYNOD IN SYNOD'S FUND.

CR.		DR.	
1828, To Balance,	\$271 03	1828, June 2, By Cash paid	
May 30, To Cash from the con.		Synod's Clerk,	\$50 00
" " of Octarara,	13 74	" June 5, C. Webster as	
" " Barnet Vt.	19 40	per order,	200 00
" " Ryegate,	10 73	1829, Jan. 7, Webster and	
" " Cambridge,	18 33	Wood, per order,	100 00
" " Argyle,	21 50	Note on Franklin Bank	
Oct. 4, from Rev. F. Pringle,		New-York,	5 00
for Warnings,	50		
1829, May 1, Rev. T. Bever-			
idge for Testimonies sold,	20 81		
" Donation from Rev. F.			
Pringle,	10 00		
" May 6, from John M'Al-			
lister, sen. to be at the			
disposal of Synod,	50 00		
" May 7, A. M. Banks for			
Testimonies,	5 81		
	<u>\$441 85</u>	Balance,	86 85
Received, since making the re-			<u>441 85</u>
port, from the cong. of Bar-			
net, Vermont,	\$10 00		

ROBERT STEELE IN ACCOUNT WITH MISSIONARY FUND.

CR.		DR.	
1828, To Balance,	\$256 71	1828, For Missionary services.	
May 31, To Cash from cong.		June 3, By Cash paid Rev. J.	
Baltimore,	32 00	P. Miller,	\$100 87
" " J. Hutchinson, Esq.	3 00	5, Rev. D. Carson,	20 00
June 6, " Rev. J. P. Miller,	5 00	6, Rev. J. Adams,	20 00
		" Rev. John Kendall,	50 00
		" Rev. J. P. Miller,	50 00
		" " for J. Walker,	20 00
		July 15, Paid to the order of	
		Rev. A. Isaac,	30 00
		Balance,	5 84
	<u>296 71</u>		<u>296 71</u>

ROBERT STEELE IN ACCOUNT WITH THEOLOGICAL HALL FUND.

CR.	
1828, To Balance,	\$284 71
July 8, To Interest on U. S.	
Loan,	3 00
10, U. S. Loan paid this	
day,	200 00
Dec. 1, Interest on Students	
Fund,	33 00
	<u>520 71</u>

The STUDENTS FUND remains as in former reports, it consists of £2 shares of Commercial Bank stock, the par value of which is 50 dollars per share.

ROBERT STEELE.

The report of the Rev. P. Campbell's mission to Canada, was read, and on motion, said report was accepted and ordered to be spread on the records. The report is as follows.

REPORT OF THE UPPER CANADA MISSION

Having been appointed, I assisted in dispensing the Sacrament at Johnstown, on the second Sabbath of July. I preached the third Sabbath at Stamford, Upper Canada; and the fourth Sabbath at Esquising, where I baptized six children. The people of that congregation are extremely desirous of having a fixed dispensation of the gospel, and with a little assistance from some of their neighbours, who are anxious to obtain a portion of ministerial labour, they could already support it. Went from Esquising to Guelph, the seat of the Canada Company, about twenty miles north of Dumfries. About two hundred heard the word on Sabbath. As there were many parents in this flourishing village, neither inclined nor sufficiently qualified to give their offspring religious instruction, I assembled the parents and children on Sabbath evening, for the purpose of directing them in the discharge of their relative duties, and also to form a Sabbath School. On Monday evening, the Directors and Teachers of the Sabbath School were appointed, and a fellowship meeting established. I rejoiced to hear a month afterwards, that the Sabbath School and religious meeting were prospering. Crossing the Grand River, I preached the next Sabbath in Missouri, (Loudon District,) to about thirty persons. The few Presbyterians in this place, are sunk in spiritual sleep. None of them I fear observe family worship. Without a blush they converse about worldly business on the Sabbath. On the Friday following I preached in Lobo, (Loudon District.) In this place there are twenty-four families, forty-nine adults, and sixty-three children under sixteen years of age. These families, with a few exceptions live together. Some of them observe family worship, but they do not assemble for religious purposes on the Sabbath. In Loudon, two miles to the east of Lobo, there are twenty families, forty-six adults, and seventy-four children under sixteen years of age, who emigrated from the south borders of Scotland, about eight years ago. These people came repeatedly to hear sermon, and all of them were present on Sabbath morning by nine o'clock. All these families live together. They earnestly desire to hear the Gospel, and to the utmost of their ability would maintain it. They built a meeting house about two years ago. They daily observe family worship, and meet on Sabbath for prayer and religious conference. The most of them having emigrated from the same Parish in Scotland, they live together in the utmost harmony. About five miles to the south of their meeting house, I preached on the same sabbath to a numerous audience. In this place there are thirteen families, thirty-one adults, and thirty-seven children under sixteen years of age. The worship of God is maintained in some of these families, but they have no prayer meetings, and they sometimes hear the Free Will Baptists and Methodists. These three places united could at present support a minister. The meeting house built by one of them, is only four and a half miles from the centre of the people in Lobo—so that these three places could easily be supplied by one minister. Were a faithful Pastor settled there, many other families would soon be added to the church. Leaving Loudon, I came to the Talbot Settlement, on the shores of Lake Erie. In Aldborough, (about fifty miles from Loudon,) there are thirty-four families, eighty-eight adults, and one hundred and thirty-one children under sixteen years. My time not permitting me to visit these families, information concerning their religious character, was obtained from persons well acquainted with each family.—Family worship is little observed, and they have no religious meetings on Sabbath. They do not countenance the meetings of Baptists in their vicinity.—The Rev. Mr. Barclay, in connection with the Kirk of Scotland, visited them in 1827, and baptized their children. At his suggestion, they subscribed to pay four hundred dollars annually, for the support of the gospel; and he was to

transmit their petition to the Synod of Argyle, Scotland, that they might obtain a minister who could preach both in the Gaelic and English languages. It is probable their petition was not transmitted, as Mr. Barclay died on his return to Kingston. Leaving Aldborough, I preached the following Sabbath at Mount Pleasant, 25 miles from Dumfries. The nominal Presbyterians here, countenance the labours of those who do not enter in by the door into Christ's sheepfold. The sacrament was dispensed at Dumfries the next Sabbath. This congregation is in a prosperous condition; they have built an excellent meeting house, and are able to support a minister. I assisted Mr. Russel the next Sabbath in dispensing the sacrament at Chippewa. I regret exceedingly that a previous arrangement for dispensing these two sacraments, before I entered on the mission ground, prevented me from spending more time in Loudon and in Aldborough. In appointing these sacraments, I entirely concurred with the suggestion of Mr. Russel. Both of us were ignorant of the places to be visited, and the time requisite for that purpose. But the appointment could not be altered, as timely notice could not be given of a different arrangement. The remainder of September was spent in York, in this state, in visiting ministerially all the families, and in dispensing the sacrament of the supper. Except in Dumfries and Esquising, the sacrament of baptism was not administered. Had the applicants been acquainted with our principles, and had there been a prospect of their being speedily supplied with preaching, by the Associate Synod, after instructing them in the principles of our church, I should have administered that holy ordinance. As the sacraments have been dispensed in some instances by profligate clergymen, I was afraid they might afterwards be seduced by some impostor, or accept of the ministrations of some whose religious principles might be very different from those of the Associate Synod. The most abandoned characters, who have been deposed from the ministry, in some instances, have dispensed both sacraments. The Presbyterians in Lobo and Aldborough, having emigrated about eight years ago from Lorn in Argyle Shire, Scotland, wish to have a minister who could preach both in the Gaelic and English languages, as the old people prefer the Gaelic, but all of them understand English.

Wherever I travelled, the people readily assembled to hear the word. No stronger proof can be given of their hunger for the bread of life, than the fact of their assembling often in the forenoon, afternoon and evening of week days, during a rainy harvest, which required the utmost vigilance of the husbandman, to cut down and secure the fruits of the field. Their attention and reverence, when assembled for God's worship, exceeded any thing I ever witnessed in America. The call for sending the gospel to our brethren in Canada is very urgent. The fields there are white already to the harvest. Sinners there are crying out to God, and lifting up their voice with strength. They are saying, "Come over and help us." Some of them were greatly encouraged when they saw that their countrymen in the United States had taken pity on their destitute condition, and had sent the gospel after them into the solitary wilderness. They now have their eyes turned to us for help, and let it be our care that they do not look in vain. Their expectation of hearing the gospel from the Associate Synod, is greatly strengthened from the fact, that the first Presbyterian minister that ever visited many of them, was sent by that church.—What we have already done in their behalf, leads them to hope that a day of glad tidings is at hand. The work is the Lord's, and the call to enter upon it is very urgent. To no church can our brethren in Canada apply with more propriety than to us. They are a part of ourselves. Many of them belong to the same church. They hold the same principles, walk by the same rule, and mind the same things. They are our countrymen, our relations and acquaintances. If we now refuse to comply with the call of these people, who are perishing for lack of knowledge, we may never again be solicited, nor honoured to do the work. The Great Shepherd may lay us aside as vessels in which he hath no pleasure, and deliverance and enlargement, may arise to God's heritage in Canada from another quarter. Great exertions are made by some churches to send the gospel to the Heathen; and many have undertaken the mission with all its difficulties; and shall we be behind them when we have a scriptural and an urgent call? They go without a welcome to a barbarous people of a strange speech and hard language; but we have only to visit our brethren and friends, who will give us a hearty welcome. Who would not then go thither and be workers together with God? Who would not pity these long desolations, and hasten "to plant in the wilderness the cedar and the shi-

lah tree, and the myrtle, and the oil tree, the fir tree and the pine, and the box tree together?" Who would not desire to see God opening rivers in the desert, and fountains in the midst of vallies, making the wilderness of Canada, pools of water, and the dry land springs of water.

Respectfully submitted.

PETER CAMPBELL.

EXPENCES OF THE MISSION.

Travelling Expenses	\$41 93	
Value of Testimonies circulated	7 12½	
do Muckersie's Catechisms	6 00	
	<hr/>	\$55 05½
Received at Dumfries	\$10 00	
do at Guelph	8 00	
do at Esquising	3 75	
	<hr/>	\$21 75

Mr. Heron offered an excuse for the non-fulfilment of his appointment on the mission to Canada, which was sustained.

Excuses were offered for the absence of Messrs. F. Pringle and P. Campbell from this meeting, accompanied with expressions of the satisfaction which they would have had in being present and engaging with us in the exercise of covenanting. Their reasons of absence were sustained.

On motion, *Resolved*, That a committee be appointed to converse with the brethren who were sent last year to the aid of the Presbytery of Miami relative to their expenses. Messrs. Adams, Carson and Morrow, said committee.

The committee in the case of Mr. Mitchell being called upon for their report, stated that they were not prepared. Mr. Martin was added to the committee.

The committee on slavery appointed last year, being called upon for their report, stated that they were not prepared.

Records of Presbyteries being called for, it appeared that none had been brought up, except from the Presbyteries of Muskingum, Allegheny, Chartiers and Ohio. Messrs. Murray and Isaac, were appointed to review the minutes of the Presbytery of Allegheny. Messrs. Beveridge and Miller, those of Muskingum.—Messrs. Martin and E. N. Scroggs, those of Chartiers. Messrs. Donnan and Whyte, those of Ohio.

Messrs. Miller and Martin, together with the clerk were appointed a committee to transcribe the minutes, and prepare them for publication. The same number ordered that were published last year.

Adjourned to meet at 9 o'clock on Monday morning.

Closed with prayer.

Monday, June 1st.

Synod met and was opened with prayer. Members present as above, except that Hugh Hamill, attended in the room of Mr. Crawford, James McClemons, instead of David Reed. David Bower, instead of Hugh Lush, Robert Leeper, instead of Mr. Tod, Hamilton Brownlee, in place of James Brownlee, John Templeton in room of Mr. McCreery with T. Coon. Mr. Martin was at his own request discharged from the committee to review the records of the Presbytery of Chartiers and Mr. Adams substituted in his room.

The report of the Presbytery of Cambridge on the Testimony of Original Seceders, was presented and read; and on motion, *Resolved*, That, as the other Presbyteries of Synod in consequence of not having had an opportunity of examining the Testimony of Original Seceders and of reporting thereon, have not reported, the report of the Presbytery of Cambridge on this subject be ordered to lie on the table till next year.

The Missionaries on the Western Mission, presented an addition to their former report, as follows :

The Missionaries on the Western Mission, beg leave to report farther,—

That, the petitions and applications for preaching, and the dispensation of the Lord's Supper, already received, would require the full services of three Missionaries at least, the whole year. The petition from Unity and Unionville, Randolph County, Illinois, has been received, praying for constant supply for six months of the present year, and for the dispensation of the Lord's Supper. There is also a petition for the dispensation of the Lord's Supper, from Salt river, Mercer County Kentucky. Three places at least in Indiana will be looking for it also. And three if not four, in Illinois and Missouri, besides Unity and Unionville. We might have also added, that the Sacrament of Baptism, was dispensed to upwards of fifty children and adults.

JAMES P. MILLER, Clerk.

The competing calls for the Rev. James P. Miller, from the congregations of Argyle, in the Presbytery of Cambridge, and Madison, &c. in the Presbytery of Miami, and Lower Racoon, &c. in the Presbytery of Missouri, were taken into consideration. Mr. Miller requested that the presentation of the calls be deferred till this afternoon, which request was granted.

On motion *Resolved*, That a committee be appointed, to draught an address to Congress, on the subject of conveying the Mail on the Sabbath, respectfully representing the evil of the practice, and remonstrating against its continuance. Messrs. Morrow, Kendall and Blair, were appointed said committee.

On motion *Resolved*, That a committee be appointed, to examine the accounts of the Missionaries to Missouri, and report whether any thing is due to said Missionaries from the Synod's fund. Messrs. Hanna and Beveridge, were appointed said committee.

Next meeting of Synod is appointed to be held at Philadelphia, on the 4th Wednesday of May next.

The following resolutions were offered and adopted, viz. whereas owing to various providential hindrances, there were but two members of the Eastern Presbyteries present, to unite in the duty of solemn public covenanting, and whereas, many of them have expressed their regret in being thus prevented—*Resolved*, That at their next meeting at Philadelphia, the Synod afford an opportunity to such Ministers, Elders, Probationers and Students of Theology as were absent or not prepared to engage in this duty; and for this purpose, that they set apart the first Friday after their meeting for fasting, humiliation and renewing the covenant of our Fathers.

Resolved, That Mr. Martin be appointed to preach in the forenoon, and Mr. Whyte, jun. in the evening.

Resolved also, That the members of the session and congregation in that place, and any who may be present from other places

should have been promptly rejected. While this resolution was under consideration, the Synod adjourned till 3 o'clock, P. M.

Closed with prayer.

3 o'clock, P. M.

Synod met and was opened with prayer. Members present as above, except Mr. Adams absent on account of sickness; and Joseph McKee excused. Read the minutes of last meeting.

On motion, Mr. Carson was added to the committee of supplies in room of Mr. Adams.

The report of the committee to examine the records of the Presbytery of Alleghany, was given in and accepted. The committee appointed to examine the accounts of the missionaries on the western mission reported, and the report was accepted. The committee to converse with the members of Synod sent last year, to the aid of the Presbytery of Miami reported, and their report was accepted.

The committee to converse with Dr. Ramsay and Mr. Walker, respecting their travelling expenses to aid the Presbytery of Miami, in settling some difficult cases, pursuant to an order of Synod of last year—report, that they have performed that duty, and received for answer in substance from Dr. Ramsay, that it was a pleasant journey, that he had made no charge, and would accept of no remuneration: from Mr. Walker, that he had preached in the vacancies of Xenia and Sugar creek, and was amply compensated.

J. MORROW,
D. CARSON.

Resumed the consideration of the unfinished business of the forenoon. After a lengthy discussion, the question on the motion was taken and decided in the affirmative. From this decision, Drs. Anderson and Ramsey, Messrs. Carson, Imbrie, E. N. Scroggs and Donaldson dissented.

On motion, *Resolved*, That a *commission* of Synod be appointed to examine the papers and other evidence laid before the Presbytery of Chartiers, in the case of Rev. A. Wilson; said commission to be invested with full Presbyterian powers, to issue the whole cause and decide according to our professed principles. The commission to consist of Messrs. Walker, Dickie, Hanna and Donaldson, ministers; together with William Bell of Pittsburgh, John Trimble of Unity, and Samuel Coon of Bethel, ruling elders.

The committee on the Theological Hall reported, and their report was made the order of the day for to-morrow morning.

Mr. Nesbit asked, and obtained leave of absence for the remaining sederunts.

Reasons of protest by the Rev. A. Wilson, against a decision of the Presbytery of Chartiers, restoring to church fellowship three elders and others who were under censure, were read. Whereupon on motion, *Resolved*, That said protest with the accompanying documents be referred to the commission appointed above, for decision.

The report of the committee on the records of the Presbytery of Ohio, was read and accepted.

A protest by Robert Story, Jun. against a decision of the Presbytery of Ohio, granting a review of his case, with accompa-

ing documents, was read. Mr. Murray on behalf of the appellant was heard, and afterwards the Presbytery of Ohio, in vindication of their decision. Parties being fully heard, and the remarks of members taken, the question was put, "sustain the appeal or not?" and carried "not sustain."

Adjourned till 9 o'clock to-morrow morning.

Closed with prayer.

Thursday, June 4th.

Synod met and was opened with prayer. Members present as above, except Messrs. D. Blair, France, S. McLane and S. Coon, absent without leave. Read the minutes of last sitting.

On motion, *Resolved*, That the affair of the three elders of Peters creek session, mentioned in the minute of Tuesday last, be referred to the commission of Synod appointed yesterday, together with the other items of business referred to said commission.

On motion, *Resolved*, That Presbyteries be enjoined to call to their bar, such members of Synod as absent themselves without leave, and censure them according to the degree of their delinquency, and report to next meeting of Synod.

The report of the committee on the united Hall made the order of the day for this forenoon, was taken into consideration. The report is as follows:

The committee appointed to report respecting the United Hall, submit to Synod the following considerations:

Nothing has yet been done in the collection of funds; but your committee are of opinion, that if the disposable funds of Synod were employed, and the necessity of contributions urged upon our churches, that a sufficient sum can be obtained for the erection of suitable buildings, and the endowment of one or more professorships: Provided economy be studied as to the site of the Hall, the buildings, endowments, &c. Several congregations have showed a readiness to contribute with exemplary liberality. As to the property belonging to the separate halls, we believe that the Synod have full power to apply it to the United Hall.

In selecting the site of the United Hall, your committee consider, that Synod should not be influenced by any considerations, but those of a permanent nature. The following appear to us as the most to be regarded by Synod, in determining its location:

The healthiness of the situation. It should be as nearly central as possible, and easy of access from the different parts from which students might be expected. And a place where the privileges of the church could be statedly enjoyed by the students, independently of the professors. And a place where both students and professors will be exposed to the fewest expenses, and where a building can be erected, and suitable ground obtained on the most advantageous terms.

When we take a view of the extent of territory over which the Secession church is at present spread in North America, no place can be considered as at all central, except some one between Philadelphia and the utmost western limits of the Muskingum Presbytery. And situations equally unexceptionable as respects health, might readily be found within these bounds. But when we look for the most central place, possessing also the greatest combination of the other considerations, our attention seems to be directed at once, to either Pittsburgh or Canonsburgh.

After stating that a proposition from the Board of Trustees, of Jefferson College, has been laid before the committee, offering two rooms in the College for the use of the Library and the meeting of the Theological Class, until the Synod shall have time to provide a building, and that if Canonsburgh should be chosen for the place, the board propose to furnish ground for the purpose: we have also to state that in case Pittsburgh should be selected as the site

for the Seminary, ground is offered gratuitously for the erection of the buildings, and also an assurance is given, that for present accommodation, rooms sufficient for that purpose, will be furnished in the new buildings now erecting for the University.

We would recommend that Synod proceed to select a site—That a person be appointed in the bounds of each Presbytery, to collect funds for the purpose of erecting the necessary buildings, and endowing the professorships. That a building committee be appointed, whose business it shall be, so soon as it shall be ascertained that a sufficiency of money is at the disposal of Synod, to fix on the site, devise the plan of the building, to contract with workmen, to superintend and do all necessary business towards erecting the buildings—That for the present year, the liberal offer of two rooms in Jefferson College, be accepted for the Library and the meeting of the Class, and the thanks of the Synod be communicated to the Trustees of Jefferson College, and to the Congregation of Pittsburgh, for their liberal offer.

W. WILSON,
T. BEVERIDGE,
J. P. MILLER,
T. HANNA,
A. HERON,
A. MURRAY.

Agreed to proceed at this sederunt to the location of the Seminary. After considerable discussion on the subject, the following motion was offered and adopted, viz :

Resolved, That the Synod consider it expedient, to defer the final location of the Seminary till next meeting, enjoining the several Presbyteries in the mean time, to report their views to Synod.

The account of Alexander Roseburgh, Treasurer at Pittsburgh, was read and referred to the committee on the funds.

ALEXANDER ROSEBURGH TREASURER, IN ACCOUNT WITH THE ASSOCIATE SYNOD.

CR.

May 19th, 1828. To Balance	\$63 84
June, 25th. Received of Montpres Run Congregation, 6 00. Aug. 8th of Service, 10 54, of Mount Pleasant, 10 00. Mount Hope, 10 00.	6 00 30 54
Sept. 16th. Chartiers, 20 00. of Margaret Moore, 1 00. 23d Cross Creek, 5 54. Rev. D. Goodwille, for Warnings, 1 00.	21 00 6 54
Nov. 13th of Rev. D. McLane, balance in full of 75 00 dollars, loaned him by Synod 40 00, of Rev. Wm. Wilson, for Testimonies, 20 00 of North Buffalo 10 25, of Kings Creek 6 00, of Burgets Town 8 00, of South Buffalo 19 00.	60 00 16 25 27 00
1829	
Jan. 21st of Rev. Wm. Wilson, for Warnings 5 00, of E. Waid of Sugar Creek 10 00.	5 00 10 00
May 27th of Female Society of Massies Creek 30 25, of Massies Creek 20 00, of Cadiz 10 00, of Service Creek 8 67, of North Buffalo 12 12, of Rev. A. Murray, from his cong. 8 00. 29th of Greensburg 5 00, of Unity 10 00.	30 25 38 67 20 12 15 00
June 2d of Col. T. J. Green, for Testimonies, 12 00, of J. Finley, Broad Creek, 5 00, of Mount Pleasant 10 00, of Fairfield 3 50 of Mount Pleasant Ohio 10 35, of Bethel, 5 25 of Montures Run 6 00, of Salem and Chenango 10 00.	12 00 18 50 21 60 10 00
3d of Liberty, Poland, and Deer Creek 24 75, of South Buffalo 7 75, of Chartiers 21 38, of Kings Creek 7 00, of Indiana 17 00, of Rev. Joseph Scroggs 8 00, of Pittsburgh 20 00, for 67 Testimonies new ed. 18 37, of Rev. Wm. Wilson for sale of Testimonies 35 00, of Noblesburg 3 00, of Samuel McKinley 0 75, of	32 50 45 38 28 00 18 37 38 75

Pistol Creek, and Big Spring 11 88, of Xenia 10 00, of Rev. 21 88
John Dickie 2 50.

\$599 70

DR.

1828 October 28. Paid Doctor Ramsey 50 00,	\$50 00
Nov. 13th, Paid Doctor Anderson 50 00,	50 00
14th, Carriage on Testimonies from Webster and Wood 17 92,	17 92
1829 Jan. 20th, Paid Doctor Ramsey 50 00,	50 00
June 2d, Paid Rev. A. Heron, Clerk to Synod 50 00,	50 00
	<hr/> \$217 92

June 4th, Balance in Treasury of Synods Fund \$381 78

MISSIONARY FUND.

CR.

May 19th, 1828, To Balance,	\$86 83
Oct. 30th Received of Poland, Liberty, and Deer Creek Congrega- tions 24 50.	24 50

1829

Jan. 21st of Montures Run 6 50.	6 50
May 27th, of Massies Creek 29 27, Piney Fork 4 00, of Cadiz 5 00, of Unity 6 00.	38 27 6 00
June 2d of Robert Meek 1 00, of William Rob 1 00, of Carolinas 17 00, 19 00 of John McGalliard 1 00, of Rev. A. Anderson 52 25, of Rev. A. 53 25 White, 10 00, contributions from Rockbridge cong. Va. Rev. A. 10 00 Heron, 5 00, Andrew Kinnear 1 00, Thos. Reid 0 50, John Mc- 6 50 Campbell 0 50, Miss Hannah E. Kinnear 0 50, Jas. R. Lyle 0 25 1 25 Jas. Anderson 0 50 Geo. C. Harper 0 50. Wm. Lindsey for 1 00 1828 and 9. 1 00, Jas. Lindsey for 1828 and 9, 1 00, James Tay- 2 00 lor for 1828, 0 50, of Montures Run 10 79, of Glade Run 3 57, 14 86 June 3d of Indiana 32 12, of Rev. David Carson 5 00.	37 12

\$307 08

DR.

1828 Sept. 16th. Paid Rev. A. Anderson Missionary,	\$50 00
June 4th, Balance of Missionary Fund in Treasury.	\$257 08

STUDENTS FUND.

CR.

1829.

May 29th, Received of Jas. Wallace, Petersburg, Ohio 3 00, Mathew Elder, Greensburg 2 00, of John Smilie 1 00, sundry persons 2 00, 5 00 of James Strahan 1 00, Fairfield congregation 3 50.	4 50
--	------

\$12 50

The report of the committee in the case of Mr. Miller, was pre-
sented and laid on the table.

Adjourned till 3 o'clock, P. M.

Closed with prayer.

3 o'clock, P. M.

Synod met and was opened with prayer. Members present as
above, except Dr. Bruce, absent without leave. Read the min-
utes of last sitting. Entered on the consideration of the report of
the committee in the case of James Miller, and after discussion
the report was accepted, and is as follows :

The committee to whom was referred the petition of Mr. Miller, with the accompanying documents, respectfully beg leave to report, that they have carefully examined the case, and after hearing the petitioner in explanation, are of opinion that nothing appears to justify a reversal of the decision of Synod formerly made respecting him.

JAMES RAMSAY,
JAMES MARTIN,
JAMES P. MILLER,
D. CARSON,
JAMES MORROW.

The report of the committee on the funds was presented, and read as follows :

The committee appointed to examine into the state of the funds, beg leave to report. The balance remaining in the hands of the Treasurer at Pittsburgh, is as follows :

Synods fund,	.	.	.	.	.	.	.	\$381.78
Missionary fund,	.	.	.	.	.	.	.	257.08½
Students fund,	.	.	.	.	.	.	.	12.50
In the hands of the Treasurer at Philidelphia.								
Synods fund,	.	.	.	.	.	.	.	\$ 86.85½
Missionary fund,	.	.	.	.	.	.	.	5.84
Students fund,	.	.	.	.	.	.	.	\$520.71½

Respectfully submitted,
ARCH'D. WHYTE,
JAMES YOUNG.

Pittsburgh, June 4th, 1829.

The committee formerly appointed on the subject of Baptism reported, and their report was adopted as follows :

The committee on the subject of baptism, recommend to Synod, to adopt as their view of the foundation of a right to infant baptism, the following proposition.

The natural relation of parentage alone, warrants the presentation of a child for baptism; and this relation entitles the child of a professing parent in all cases to the privilege. This appears to us the plain import of the scriptures. See 1 Cor. vii. 14. Gen. xvii. 7. and also of our Confession of Faith, 166th Question, Larger Catechism.

J. RAMSAY,
JOHN ANDERSON,
T. BEVERIDGE.

From the decision adopting this report, Mr. Walker entered his dissent for reasons to be given in.

The committee to memorialize congress on the subject of the transportation of the mail on the Sabbath reported, and the report was laid on the table.

An overture on the publication of the purpose of Marriage, referred to in the report of the Miami Presbytery, as referred by them to Synod for consideration was read, urging upon the Synod the necessity of studying uniformity on this subject. Whereupon the following resolution was offered and adopted, viz :

Resolved, That the previous publication of Marriage, according to the book of discipline, be strictly enforced, and Presbyteries enquire into its observance by their members and report to Synod.

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 meeting. Proceeded to consider the Memorial, prepared to be addressed to Congress, on the subject of the transportation of the mail. The report was on motion adopted and ordered to be spread on the records.

The committee appointed to prepare a Memorial, on behalf of Synod, to be laid before the Congress of the United States, on the subject of transporting the Mail on the Sabbath day, beg leave to report the following:

To the Honourable, the Senate and House of Representatives, in Congress assembled, the following memorial of the Associate Synod of North America, respectfully represents, that—

We your memorialists firmly persuaded, that the transportation of the mail on the Sabbath, is contrary to the laws of God and our country, feel constrained to call upon Congress to give this matter a serious consideration. We are sanguine in believing that if they do so they will prohibit the practice.

We come before Congress in this petition, not for any law to establish a particular form of religion; neither is it a call upon them to decide whether there shall be one day in seven observed as a day of rest, nor what day of the week shall be selected for that purpose. We consider these points as settled by the authority of the Lord of the Universe, already recognized and ratified by our excellent bond of civil union, the constitution of the United States. We are happy in being assured that this charter of our rights among the other laws of God upon which it is founded, distinctly recognizes and embodies with its provisions and regulations the observance of the Christian Sabbath. We need not refer you to its language in the 1st article, 7th section, in exempting Sundays from the number of the days of business in the case specified. It is recognized, and proceedings upon it forbidden and laid aside in the Legislative, Executive and Judiciary departments of our government. In giving our sanction to it as a nation, our Legislative Halls are silent, our courts of justice shut up, and executive proceedings inhibited on the sacred day. This is true not only of the general but also of the state governments. It is then a distinct and admitted feature of our constitution and government.

All ranks and conditions of citizens recognize its authority by suspending business upon it. The few who entertain a modified opinion about it, serve but as exceptions to establish the general rule. There can be no regulations entered into without some dissenters. In this case we are happy to know that they are a small minority. Besides the bearing which the principle has upon them is already in force in the other regulations recognizing the Sabbath.

The argument from necessity we think must be viewed as invalid. The small delay produced thereby, cannot be attended with bad consequences equal to the evils arising out of the practice. We do not insist on its cutting off a large and important class of citizens from participation with their government in one of its important regulations. It infringes on their conscience and weakens their attachment to government. It cuts off a very considerable number of your citizens from the moral advantages resulting from a state of rest on that day.

Your petitioners, therefore, claim the right of earnestly and perseveringly insisting on the observance of a regulation fully recognized in our constitution and laws, and sanctioned by the practice of ninety-nine hundredths of our citizens.

JOHN WALKER, Moderator,
ANDREW HERON, Synod Clerk.

On motion, *Resolved*, That the vote of Synod of last year on the question, "Has a man who has been wilfully deserted by his wife, a right to be married to another woman, without previously having

obtained a bill of divorce?" be reconsidered. Whereupon the following preamble and resolutions were adopted, viz:

Whereas it appears that the simple statement of the vote on the question from the Presbytery of Cambridge, on the minute of last year relating to a man wilfully deserted by his wife, and marrying another woman without previously having obtained a bill of divorce, has been misunderstood,

Resolved, That it be stated on the minutes of this year, that such vote was occasioned by a member of this church in these circumstances, living in one of the states where wilful desertion is not considered a just ground of divorce.

The following question was referred by the Presbytery of Cambridge, viz: "Does the phrase, 'wilful desertion' in the Confession of Faith, imply constructive adultery?" and answered in the negative.

On motion, *Resolved*, That a committee of two members be appointed to consider and report on the propriety of forming a Bible Society, with a view to distribute Bibles with the Psalms in metre. Messrs. Beveridge and Whyte, said committee.

The committee of supplies reported, and their report was re-committed.

Adjourned to meet at 9 o'clock to-morrow morning.

Closed with prayer.

Friday, June 5th.

The Synod met and was opened with prayer. Members present as above, except Messrs. Allison, Imbrie, Goodwillie, Baggs, Snodgrass, E. N. Scroggs, Donaldson and Whyte, absent without leave. Read the minutes of last sitting. Entered on the consideration of the scale of appointments, which after correction was adopted as follows, viz:

SCALE OF APPOINTMENTS.

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

Archibald Whyte, do. do. do.

Peter Bullions, do. do. do.

Thos. B. Clarkson, in the Presbytery of Philadelphia till the next meeting of Synod.

Thomas Ferrier, Muskingum, June, Miami, July, August, Muskingum, September, Allegheny, October, November, Cambridge, December, January, February, March, Philadelphia, April, May.

S. M'Lane, Ohio, June, July, Canada Mission, August, September, October, November, Allegheny, December, Muskingum, January, February, Ohio, March, Allegheny, April, May.

William Dickson, in the Presbytery of the Carolinas till the next meeting of Synod.

John Kendall, Miami, June, Missouri, July, and until next meeting.

John G. Smart, Philadelphia, June, July, Cambridge, Aug. until next meeting.

Horace Thompson, Cambridge, June, July, August, September, Ohio, October, November, Muskingum, December, Allegheny, January, Philadelphia, February, and until next meeting.

John Hindman, Allegheny, June, July, Ohio, August, September, Allegheny, October, Philadelphia, November, December, January, Cambridge, February, and until next meeting.

Samuel Hindman, Chartiers, June, Allegheny, July, August, Muskingum, September, October, November, December, January, Miami, February, and until next meeting.

Nath. Ingles, Chartiers, June, July, Missouri, August, and until next meeting.
 William Douthet, Ohio, June, Chartiers, July, Muskingum, August, September, Ohio, October, November, December, January, Allegheny, February, Chartiers, March, Ohio, April, May.

Joseph Banks, Allegheny, June, Carolinas, July, Mr. Anderson's Congregation, August, September, October, Carolinas, November, December, Miami, January, February, March, Muskingum, April, Allegheny, May.

Samuel Wilson, in the event of License, June, Muskingum, July, Chartiers, August, Miami, September, October, November, December, Carolinas, January, and until next meeting.

James M'Caryl, in the event of license, June, Chartiers, July, August, Allegheny, September, Ohio, October, Philadelphia, November, December, Ohio, January, February, Muskingum, March, Miami, April, May.

James Templeton, in the case of license, June, Chartiers, July, Philadelphia, August, September, Carolinas, October, November, December, January, Miami, February, and until next meeting.

John Wallace, in the case of license, June, Muskingum, July, August, Miami, September, October, November, December, January, Muskingum, 1st and 2d Sabbath, Chartiers, 3d and 4th Sabbath, February, Philadelphia, March, and until next meeting.

On motion, *Resolved*, That the language in the Presbyterial Report of the Cambridge Presbytery, "Mr. William Fringle having renewed his accession to our principles," is unbecoming the submission of an inferior to a superior court. As Synod determined at last meeting that Mr. P. had not given an accession to our principles, when the protest was decided, and that Synod hereby express their disapprobation of the language.

From this decision Mr. Heron entered his dissent.

On motion, *Resolved*, That Dr. A. Bullions be allowed from the funds of the Eastern Hall, \$100 per year, for the years ending 1827 and 1828, as compensation for his teaching Theology.

On motion, *Resolved*, That the former committee of conference with the Synod of the Reformed Presbyterian Church be continued, with orders to report to next meeting, the draught of an answer to the letter addressed to us by the brethren of said Synod.

Resolved, also, That this Synod express their surprise at the conduct of the Reformed Presbyterian Church, in publishing to the world the correspondence between them and this Synod, before the issue of the correspondence, and before their last letter was received by us.

On motion, *Resolved*, That this Synod adopt measures for the circulation of Tracts, on the peculiar principles of our witnessing profession.

This subject was referred to the committee appointed formerly, on the subject of organizing a Bible Society, and Mr. Martin was added to the committee.

The committee appointed to prepare the draught of an act for a Fast, reported one which was adopted, and the 1st Thursday of November next, was appointed to be observed as the day of Fasting.

THE ACT FOR A FAST.

The Associate Synod of North America, having taken into consideration the causes and evidences of God's displeasure, with this land, with his church,

and with a witnessing body, agreed to call their people to humiliation, fasting and prayer. At this time, it is manifestly the seasonable duty of the Lord's people to sigh and mourn for all the abominations done in the midst of the land.

Multitudes in these United States, proclaim their ignorance and contempt of their Creator, by neglecting an external attendance on the ordinances of his worship; by the open profanation of his name and his day; by murders, robberies and adulteries; by fraud in their civil dealings; by the practice of duelling; and by the profanation of the Lord's name by the oaths entered into, and the superstitions used in Masonic Lodges. They say, "The Lord hath forsaken the earth; he will neither do good nor evil."

We ought to be humbled for, and confess the sins of our rulers, as well as of the common people. We acknowledge the civil government under which we live, to be God's ordinance for the preservation of order in civil society. We are thankful for the protection it affords of our natural rights, and of our civil and religious liberties: We contribute our endeavours to its support, and consider it our duty to obey its lawful commands. At the same time, we lament that too little concern is manifested by the inhabitants of the land, to acknowledge the Lord in the important matter of setting up rulers, that they may be such as fear the Lord and hate covetousness. We lament the deficiencies in the laws against vice and immorality, and in the execution of them. We lament that the carrying and opening of the mail on the Lord's day is not prohibited. We lament that our legislatures are not careful to abolish superstitious customs in civil courts, such as the custom of kissing a book, in the solemn act of taking an oath, and that of countenancing the observance of Christmas, by the vacation of public business in the latter part of December. It is also to be lamented that the public propagation of opinions contrary to the very light of nature, and the attempts to hold up to ridicule what ought to be regarded as sacred and venerable in all human societies, are not duly checked and restrained. We have reason to consider such open outrageous opposition to the law of nature, as has lately been heard in some parts of this land, as permitted, in the righteous judgment of God, on account of the security of multitudes bearing the Christian name, and on account of their carelessness about a due improvement of the gospel dispensation. Few have been brought to a humbling sense of the perishing state they are in by nature under the guilt and reigning power of sin; few know, as they ought to know, that they are wretched, and miserable, and poor, and blind, and naked. Hence the simplicity of the gospel, or the preaching of Christ crucified, is still found to be a stumbling block, and foolishness to multitudes in the visible church. Even the doctrine of the holy Trinity is openly denied by many, called public teachers of religion, in this land. The doctrines concerning the mystical and spiritual union between Christ and believers; concerning their justification before God on account of his imputed righteousness; and concerning the Almighty energy of the Holy Spirit in the conversion of sinners, and in their progressive sanctification, are either denied or not heard in some Protestant churches, where it used to be a principal object of the public ministrations, to display the evidence, the necessity and importance of these doctrines. The Bible teaches us, that the way of seeking life by the law as a covenant of works is not only different from, but also directly opposite to the way of seeking life by the covenant of grace revealed in the gospel; and that if we would be saved by the gospel, we must be dead to the law. This doctrine of the believer's death to the law, seems to be little understood or attended to in our day. It appears also, that the freeness of the gospel offer, or grant of Christ and his salvation to all sinners indefinitely, to whom the word of God comes, is greatly obscured, if not wholly perverted, by teaching that faith and sincere obedience are federal terms, or conditions of salvation.

It is one principal end for which God erected his church, and for which he preserves, and will preserve it, that he may be worshipped there according to the rule of his word. While the statutes of Omri and Ahab, are kept, and the papists, (of whose numbers there is now an awful and alarming increase) retain all their gross superstitions and idolatries; how lamentable

is it, that Protestants should be so little concerned to have God's own ordinances administered purely and without any diminution ! The instituted ordinances of Christ are corrupted by men's adding to them ; as when some add periodical holy days to the Sabbath, crossing to baptism, kneeling to the Lord's Supper, and also by taking away what belongs to them according to the divine institution ; as when some take away the scriptural right of the infants of regular church-members, to Baptism. Some are for laying aside the duty of vowing adherence to our holy profession in the way of swearing to the Lord of hosts ; and others, denying it to be seasonable in the present divided state of the church, would deprive us of an excellent means which the Lord has appointed for promoting our steadfastness in his way. Some are for laying aside the singing of the Psalms which were given by the immediate inspiration of the Holy Spirit, as if they were unfit to be sung in the worship of the New Testament church. The Lord is now saying to many in the churches called Reformed, as in Malachi. iii. 7. Even from the days of your fathers, ye have gone away from mine ordinances and have not kept them. Return to me, and I will return to you. To deny any of the ordinances of his worship, is to rob him of that worship which is due to him.

The Lord Jesus Christ has an external visible kingdom, which, though it be in the world is not of it. In this kingdom he has appointed certain officers, to whom he has committed the keys of government and discipline as well as of doctrine. To these officers he has given authority to admit to sacramental communion in his church, and to exclude from it according to the order appointed in his word ; and also to admonish and to rebuke in the name of Zion's King. The moral governor of the World requires all the inhabitants of the land, to submit to this spiritual government, to all the laws and ordinances of Christ ; and all refusers of this submission, are saying in their hearts we will not have this man, this Immanuel, to reign over us. He has an iron rod, with which he will break in pieces such obdurate refusers. Hence appears the vanity of some men's schemes, for promoting religion by certain societies consisting of persons who hold many different, and opposite tenets in religion. They do not consider that the Christian religion is one harmonious whole ; and that the proper means of promoting it, are those, and no other than those means which promote uniformity in doctrine, worship, discipline, and government. It is equally the duty of the church and the believer to hold fast their respective scriptural attainments. A holy zeal for such uniformity made our covenanting forefathers agree to have, in Scotland, England, and Ireland, one Confession of Faith, one Directory for public worship, one form of Presbyterian church-government ; a plan, so conformable to the Holy Scriptures, that we have ground to believe that it will stand unshaken, till the Lord Jesus come in the clouds with great power and glory.

For this covenanted cause our forefathers were willing to suffer, and many of them actually suffered the loss of their worldly goods, and even of their lives. In adhering to the same testimony for which they suffered, we profess to be their successors ; but how far do we come short of conformity to their example in such instances as the following :

First ; How great was their zeal for their Christian profession ? The threatening of death in the most dreadful form did not move them in the least to decline from a faithful confession of the truth, or the least iota of it. But now professors are so unsteadfast and wavering, that it seems often doubtful, whether they mean to retain their profession or not.

Secondly ; They were distinguished by their mortification to the things of this world. But many professors of the present day discover as much ardour in worldly pursuits as others.

Thirdly ; They were exemplary both in the duties of religion, and in the conduct of life. They were men of prayer : diligent in watching against sin, afraid of grieving the Holy Spirit. But with us prayer is greatly restrained, many have little fear of grieving the Holy Spirit, or of provoking him to withdraw from them.

Fourthly; Their fellowship with one another was sweet and profitable to their souls. But alas! our conversation with one another is often vain and often hurtful.

Fifthly; What comfortable experience had they of the Lord's presence, and of communion with him in his ordinances, public, private, and secret!—But, alas! how little scriptural evidence do we find of such experience among professors of the present day!

Sixthly; They were eminent in the knowledge of God's word. How well did they handle the sword of the Spirit against the sophistry of their enemies! but our ignorance in the present day, notwithstanding all our boasted means of knowledge, gives our enemies great advantages over us.

As to what we have now said of the witnesses for a covenanted reformation, we have only given a few hints of what is abundantly attested by their letters, their dying testimonies, and authentic relations handed down to us; as to our own case, we may apply to it the confession in Isa. lix. 12. "Our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities we know them."

For these and other causes, particularly those enumerated in the acknowledgment of sins prefixed to our solemn covenant engagements, we now agree to essay the exercise of humiliation and solemn confession of sin; and we call all the congregations under our inspection to the same exercise, looking to the blood of Jesus Christ as the only propitiation for sin, and earnestly praying that the Lord may turn again, have compassion upon us, subdue our iniquities and cast all our sins into the depths of the sea—That he may pour out his spirit upon us in this Synod, upon the courts subordinate thereto, and on all the congregations under their inspection—That the covenanting now gone about by this Synod, may be followed with his rich and remarkable blessing, and that it may be the blessed means of exciting the congregations under their inspection, to the same exercise—That he would bless students preparing for the ministry, and that he would countenance his servants employed in directing their studies—That he would support the standard of the Testimony, for the doctrine and order of the church of Christ—That he would accompany gospel ordinances dispensed under the banner of that testimony, with his gracious presence and his efficacious blessing—That he would strengthen the hands of those in the land of our fathers, who are displaying a banner for a covenanted reformation, and that he may carry on his work there by the effusion of his Spirit—That he would bless our civil rulers, and direct them to such measures as may be beneficial to the States, and subservient to the welfare of the church—That he may bring the inhabitants of the land, to real repentance and reformation; that they may give glory to God before he cause darkness—That he may hasten the extirpation of popery and prelacy, the abolishing of Mahometan delusions, and the bringing into his church the greater fullness of the Gentile nations; and that he may prepare the weary for the second coming of Jesus Christ, in the glory of his Father, with the holy Angels.

The committee on slavery reported an overture, which on motion was ordered to be spread upon the records, and Presbyteries are enjoined to report thereon at next meeting of Synod.

The committee appointed to examine the subject of slavery, and, if in their judgment further means be requisite in order to a complete abolition of slavery in our communion, to bring in an overture to that effect, report as follows:

The Synod's act on slavery, passed in 1811, appears in some respects to have had a good effect. It has, for instance been the cause in some cases of bringing masters belonging to our communion, to use more diligence in the religious instruction of their slaves; it has elicited in many cases a confession that the principle of slavery is wrong, and that the practice of it, is in itself sinful, it has prevented some slaveholders, still in love with the evil, from entering our communion and has driven others out: yet we must confess, that in but few instances, of which we have knowledge, has this act procured the emancipation of a single slave. Nor can it in the judgment of the committee, except in rare instances, procure such an emancipation, while the laws of all the slave holding states throw such obstacles in the way, in most of them amount;

ing to a direct prohibition. All that the Synod have required of slaveholders in those states where the laws of the state prohibit emancipation is that they treat them as if they were free. To treat them as if free, would be, in the judgment of the committee, to renounce all claim to their services, and to cease to exact their labours, or the proceeds of them, on any other considerations than those which justify the receiving the services of other persons not accounted slaves by the laws of any of the states. But the Synod explain what they understood by treating them as if free, by directing the slaveholders to give them suitable food and cloathing, &c. which plainly implies that the manumission of the slaves, either in the state where those prohibitory laws exist, or by sending them into other states, forms no part of the Synod's requisition. We assume it then as a fact, that slavery still exists in our communion, and that the Synod do still tolerate its existence. It may be proper, therefore, in order to prevent mistakes, to state a few preliminary observations. We admit then, 1st. that children born in a state of slavery, may be lawfully required to serve, with the consent of their parents, for a term of years sufficient to remunerate their masters for their support and education; and also without the consent of their parents, provided, this remuneration can be made in no other way. 2d. Persons of any colour may for their crimes, or for the payment of lawful debt, be lawfully sold into a state of servitude, for any term of years, or for life, yet not so as to affect posterity. 3d. Persons may be lawfully held in a state of servitude for a term of years, or for life by virtue of a compact, into which they have voluntarily entered, having the offer of freedom, yet not so as to involve their posterity in perpetual slavery. 4th. Persons who are held as slaves by the laws of the civil community, may be lawfully purchased at their own request, and their services used by the purchaser, for a term of years, or for life, (according to an agreement between the purchaser, and purchased,) yet, not so as to affect the liberty of the purchased persons posterity. 5th. Persons who have been held as slaves, may, for a term of years without affecting posterity, be detained in a state of servitude according to any rule of church, or state, tending to secure more effectually their emancipation, and their own or the communities future safety and prosperity. 6th. These five cases, viz. of children, hirelings, criminals, redemptioners, and persons virtually in a state of emancipation, are the only cases, in which, an individual can, without guilt, hold his fellow creature in a state of servitude. And in the case of redemptioners, the community is guilty for permitting such redemption to be necessary. 7th. Slavery is a national sin which every member of the community is bound in his own sphere, to use his endeavours to have abolished; and the non-slaveholding states, are by virtue of the deed of confederation involved in the guilt with others. With these explanations we may safely maintain the position, that slavery is not abolished in our communion. And as the Synod have declared, that slavery as it exists in the United States, is a moral evil; and have notwithstanding, passed an act, which tolerates its existence, we also maintain, that further measures are necessary in order to its complete abolition. No notice need here be taken of the arguments usually adduced, to support the principle of slavery.—The most weighty of them may be reduced to these two, 1st The positive permission of it to the members of the ancient Israelitish church and nation. 2d The frequent mention of servants in the New Testament, without any express condemnation of that species of perpetual slavery, which we know from profane history, existed at some periods under the laws of the Roman Empire. As for the first of these, it is sufficient to observe, that the permission given Israel a peculiar nation, to hold in slavery some who were not their brethren, is no proof that it is lawful for any and every nation to hold in a state of slavery their brethren: and under the New Testament dispensation, the partition wall, between nation and nation is broken down, and all who profess the true religion of Christ, of whatever colour, are to be accounted brethren. And to the second we observe, that the mere existence of slavery in the time of the Apostles, together with the silence of the New Testament scriptures on the subject, is no proof of its having the divine approbation, while it was suffi-

ciently condemned under the old, with the exception above named, which does not now exist. Nor is it necessary to understand the name servant, so frequently used in the New Testament scriptures, to mean slaves, while the term is frequently used to denote a hireling, and while it is obvious from several places of those scriptures, that the number of hirelings in those days was exceedingly great.

Further, the species of slavery which existed under the Roman Empire, will not be plead as lawful, by any who are acquainted with civil liberty, and the rights of man. It conferred upon the master, the power of life and death, over his slave. But if the Apostles did not intend by the frequent injunctions to obedience laid upon servants, to justify the Roman slavery in its whole extent, to justify that species of slavery which existed in their day, no argument in favour of slavery can be drawn from these injunctions. It is plead however, as a palliation or even a complete excuse for the conduct of individual slaveholders, that the government refuses the slaves their liberty, and that in case he were to set them free, they would be sold again into perpetual slavery; that it is better therefore to retain them in his own power, than to suffer them to pass into the hands of others, who may be less humane in their treatment, and not at all disposed to emancipate their slaves. To this we reply, that where the laws of the state endanger the liberty or person of the slave, if liberated, and at the present time, it is the duty of the slaveholder to seek for a door of emancipation in another state, or at a future period, but as soon as practicable, and to retain his slaves only *nominally* and *legally* in slavery, till such a door be obtained. This we have already admitted in the 5th of our preliminary observations. But if the laws of the state have cut off rational prospect of liberating the slave, either immediately or at any period nearly approaching; it then becomes the imperious duty of the individual holder, to free his own hands of the sin, by relinquishing his unjust claim, and leaving the guilt of it upon the community, unless it can be prevailed upon to abolish the evil. Of two moral evils there is never a necessity to choose either. It is plain from the foregoing remarks that it is the duty of Synod to take measures for the complete abolition of slavery in our communion, that is, to take measures for putting it out of the power of any of our members to hold a servant or slave whose condition falls under some of the above exceptions, in such a state, that he may be transferred as the property of the holder, whether it be thus done by gift, sale, traffic, or bequest of the member, or by a writ or decree of public authority as his property. To effect this under the existing laws of the states, and yet in a consistency with every principle of justice, laid down in the above preliminaries, will be a work of no small difficulty. To effect this generally throughout our communion, will require the incorporation of a company by act of some of the non-slaveholding states. Without going into detail, at present we beg leave to overture the Synod to the following effect.

1st. That slavery be considered by this Synod a sin, not to be tolerated in any of the members of our communion.

2d. That the selling of a slave as transferable property, by any person in our communion, is censurable.

3d. That the holding of a slave, in any case, not specified in the above few particulars is censurable.

4th That measures be taken to procure the incorporation of a company, composed of certain persons to be chosen by Synod for the purpose of legalizing the emancipation of slaves held by our members, (the duty of such an incorporation to be explained in detail hereafter,) and that a committee be appointed to make arrangements to this effect.

All which is respectfully submitted,

JAMES ADAMS,
DAVID CARSON.

The following preamble and resolution were offered and adopted, viz: Whereas it has been stated on the floor of Synod, that

some members of the Presbytery of the Carolinas, have violated the rules of Synod respecting slavery—

Resolved, That the Presbytery of the Carolinas be required to call to a judicial account, all ministers and members of their court, who have obtained slaves since the passage of Synod's act upon the subject, and report to next meeting.

Against this decision, Mr. Heron protested, for reasons to be given in.

On motion, *Resolved*, That the Presbyteries see that the ministers and preachers appointed in their respective bounds, receive the ordinary allowance by Synod for all the time which they preach according to appointment of Presbytery.

On motion, *Resolved*, That the Presbytery of Cambridge be authorised, if they find it necessary, to take Mr. John G. Smart on trial for ordination.

On motion, *Resolved*, That a committee be appointed to enquire into the expediency of reviving the travelling fund, and report at next meeting a detailed plan for that purpose. Messrs. Carson and Morrow were appointed said committee.

On motion, *Resolved*, That the competing calls for Mr. S. Hindman, be referred at the end of his probationary year, to the Presbytery of Muskingum for presentation.

According to the recommendation of the Committee on the Hall, on motion,—*Resolved*, That a person be appointed in the bounds of each Presbytery, to collect funds for the purpose of erecting necessary buildings for the Seminary, and other purposes connected with its establishment. Messrs. Jas. Irvine, W. Wilson, Murray, Walker, McElwee, Morrow, Beveridge, Kirkland and Kendall, were appointed for this purpose.

Resolved, also, That the Board of Managers of the Western Hall, be authorised to prepare the rooms offered in Jefferson College, for the accommodation of the Theological class for the present year.

Reasons of protest by Mr. J. Scroggs against the decision of Synod, sustaining the appeal of the Rev. A. Wilson, recorded in a former minute, were read, and Dr. Bruce and Mr. Kirkland were appointed to answer said reasons.

On motion, *Resolved*, That Dr. Anderson and the Clerk of Synod, be appointed a committee to continue the correspondence with the Associate Synod of Original Seceders in Scotland.

A Pamphlet having been published by the Rev. A. Wilson, giving a public statement of his cause, while the cause was pending—on motion, *Resolved*, That said Pamphlet be considered as referred to the commission along with other matters included in their appointment.

From this decision, Messrs. Heron, Isaac and Kirkland, entered their dissent.

The minutes of all the sederunts were read and approved.

After prayer—singing a part of the 72d Psalm, and the Apostolical Benediction pronounced by the Moderator, the Synod adjourned to meet in Philadelphia, on the 4th Wednesday of May, 1839.

ANDREW HERON, *Synod Clerk*.

STATISTICAL TABLE OF THE PRESBYTERY OF MUSKINGHAM.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
John Walker	Unity	Belmont	Ohio	72	162
Samuel Irvine	{ Wooster	Wayne	do	75	120
	{ Salt Creek				
Thomas Hanna	{ Cadiz	Harrison	do	51	118
	{ Piney Fork	Jefferson	do	50	105
Daniel McLane	{ Bloomfield	Muskingum	do	78	150
	{ Cambridge	Guernsey	do	18	36
	{ Mount Pleasant	Jefferson	do	30	56
Joseph Clokey	{ McMahon's Ck	Belmont	do	18	31
	{ Belmont	do	do	18	33
Andrew Isaac	{ Londonderry	Guernsey	do	45	93
	{ Sharon	Harrison	do	15	30
Without charge.	{ Jonathan's Ck.	Perry	do		
Samuel McLane	{ Licking	Licking	do	40	87
	{ Truro	Franklin	do		
	{ Mansfield	Richland	do		
	{ West Union	do	do		
	{ Millersburgh	Holmes	do		
Vacancies.	{ Carmel	Tuscarawas	do		
	{ Hermon	Knox	do		
	{ Mohican	Wayne	do		
	{ Newman's Creek	do	do		
	{ Washington	Marion	do		

STATISTICAL TABLE OF THE PRESBYTERY OF CHARTIERS.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
John Anderson	Ser. & King's Ck.	Beaver	Penn.	116	261
Wm. Wilson	{ Monteur's Run	Allegheny	do	67	157
	{ Noblesburgh	do	do	35	80
Thomas Allison	{ Mt. Hope and	Washington	do	46	114
	{ Cross Creek	Brooke	Va.	26	61
James Ramsay	Chartiers	Washington	Penn.		340
David French	N. & S. Buffalo	do	do	110	240
Alex. Wilson	{ Peter's Creek, &	do	do		
	{ Pigeon Cr. ek	do	do		
Alex. Donnay	{ Mt. Pleasant, &	do	do	105	220
	{ Burgetstown	do	do	85	180
Vacancies.	{ Congre'n. of Ohio	Beaver	do		
	{ Washington	Washington	do		

STATISTICAL TABLE OF THE PRESBYTERY OF PHILADELPHIA.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
Francis Pringle	Carlisle	Cumberland	Penn.	13	41
FW McNaughtan	Mercersburgh	Franklin	do	42	91
	McConnellsburgh	Bedford	do		
Y. Beveridge	Philadelphia	Philadelphia	do	60	128
W. Easton	Octorara	Lancaster	do	47	123
A. Whyte, Jr.	Baltimore	Baltimore	Md.	22	45
	{ Guinston	York	Penn.	42	113
Vacancies.	{ Lower Chanceford	do	do	20	51
	{ Huntingdon	Huntington	do		100

STATISTICAL TABLE OF THE PRESBYTERY OF OHIO.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
T. McLintock	{ Harmony	Butler	Penn.	100	150
	{ Unity	Venango	do		
Daniel McLean	{ Shenango	Crawford	do	200	450
	{ Salem				
David Imbrie	{ Griersburgh	Beaver	do	70	150
	{ Bethel		do	80	160
	{ Newcastle	do	do	30	68
Alex. Murray	{ Mountville	do	do	60	108
	{ Slippery Rock	Butler	do	73	143
	{ West Beaver	Columbiana	Ohio.		
Elijah N. Scroggs	{ West Union	do	do	100	250
	{ 4 Mile Square	Brown	Penn.		
John Donaldson	{ Yellow Creek	Columbiana	Ohio.	70	150
	{ Poland	Trumbull	do		
David Goodwillie	{ Liberty	do	do	200	430
	{ Deer Creek	do	do		
	{ Mercer	Mercer	Penn.		
Isaac Beggs	{ Rocky Spring	do	do	120	170
	{ Springfield	do	do		
M. Snodgrass	{ Cherry-Run	Venango	do		
	{ Connant	Crawford	do		
	{ Mount Prospect	Mercer	do		
	{ Nesbannock	do	do		
	{ Hamills	do	do		
Vacancies.	{ Newton	Trumbull	Ohio.		
	{ Springfield	Portage	do		
	{ Franklin	do	do		
	{ Sandy	Stark	do		

STATISTICAL TABLE OF THE PRESBYTERY OF ALLEGHENY.

Ministers.	Congregations	Counties.	States.	Fam.	Com.
Robert Bruce	Pittsburgh	Allegheny	Penn.	150	320
John France	Glade-Run	Butler	do	60	200
John Dickie	Rich-Hill	Armstrong	do	100	150
Joseph Scroggs	Fairfield	Westmorel'd	do		300
Hugh Kirkland	Bethel, &c.	Allegheny	do	140	250
David Blair	Indiana, &c.	Indiana	do		350
	{ Cherry-Run	Armstrong	do		
	{ Upper Piney	do	do		65
	{ Concord	do	do	25	60
Vacancies.	{ Lower Piney	do	do		
	{ Mahoning	Indiana	do	8	30
	{ Berachah	do	do	15	50
	{ Blairville	do	do		
	{ Jefferson	Jefferson	do		

STATISTICAL TABLE OF THE PRESBYTERY OF MIAMI.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.	cat'ns.
James Adams	Massies Creek	Greene	Ohio.	125	270	
	{ Pistol Creek	Blount	Tenn. }	82	172	260
David Carson	{ Big Spring and	do	do }			
	{ Fork Creek	Monroe	do	31	53	85
	{ Xenia	Greene	Ohio.	80	180	
	{ Sugar Creek	do	do	50	100	
	{ Salem	Knox	Tenn.	16	45	
	{ Limestone	Washington	do	9	30	
Vacancies.	{ Darby	Madison	Ohio.			
	{ Carmel, Madison	Jefferson	India. }	50	120	
	{ Big Creek and	do	do }			
	{ Clarke	Clarke	do			

STATISTICAL TABLE OF THE PRESBYTERY OF THE CAROLINAS.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
A. Heron	{ Ebenezer	Rockbridge	Va.	62	167
	{ Timber Ridge				
T. Ketchen	{ Shiloh	Lancaster	S. C.	128	210
	{ Neily's Creek	York	do	28	68
A. Anderson	{ Steel Creek	Mecklenb'gh	N. C.	29	61
	{ Bethany	do	do	30	74
John Wallace	New Lebanon	Monroe	Va.		
	{ Smyrna	Chester	S. C.	29	60
James Lyle	{ Little River	Fairfield	do	35	78
	{ Bethel	do	do		
W. M. McElwee	{ Sharon	York	S. C.	51	102
	{ Tirzah	do	do	34	64
<i>Without cha.</i>	Old-Providence	Augusta	Va.		
	Broad Creek	Rockbridge	do		
John Mushat	New-Stirling	Iredel	N. C.		90
	Cambridge	do	do		60
Wm. Dixon	Virgin Spring	do	do		
<i>Vacancies.</i>	Gilead	Mecklenb'gh	do		36
	Nob Creek	Lincoln	do	21	45
	Cochran's Vale	Burke	do		
	Sardis	Union	S. C.		
	Bethany, &c.	York	do	40	70
	Pisgah	Lincoln	N. C.	45	100
	Piedmont	Haywood	N.C.		

STATISTICAL TABLE OF THE PRESBYTERY OF CAMBRIDGE.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
D. Goodwillie	Barnet	Caledonia	Vert.	95	200
T. Goodwillie					
Alex. Bullions	Cambridge	Washington	N. Y.	119	348
Andrew Stark	New-York	New-York	do	100	275
Peter Campbell	Florida	Montgomery	do	65	132
James Martin	Albany	Albany	do	60	125
James Irvine	Hebron	Washington	do	55	160
A. Gordon	Putnam	do	do		105
Jame P. Miller	Argyle	Washington	do		305
Wm Pringle	Ryegate	Caledonia	Vert.	40	100
	{ Dumfries		U. Ca.		
John Russell	{ Thorold		do		
	{ Stamford		do		
<i>Without charge.</i>	<i>Vacancies.</i>				
	Bovina	Delaware	N. Y.		80
Arch'd. White	York	Livingston	do		
Robert Laing	Salem	Washington	do		35
Peter Bullions	Johnstown	Montgomery	do		

Summary of the preceding Tables.

Presbyteries.	Ministers.	Congregations set'd. and vacant.	Fam.	Com's.
Cambridge	14	16	534	1865
Carolinas	8	24	582	1285
Ohio	9	28	1103	2229
Chartiers	7	16	590	1656
Miami	2	13	443	970
Philadelphia	5	9	246	694
Allegheny	6	14	498	1775
Muskingum	7	23	513	1026
	58	143	4459	11501

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

NO. 2.

AUGUST, 1829.

VOL. VI.

Original Communications.

FOR THE RELIGIOUS MONITOR.

*On the duty of Church Members making Appropriations for
Pious and Benevolent Purposes.*

In a pastoral letter addressed, some years since, by the Associate Presbytery of Philadelphia, to the people under their inspection, among other matters, some remarks are made on the duty of church members to contribute of their worldly substance for the support of gospel ordinances, as there may be a call, and in proportion to their circumstances. The obligation to this duty is urged as resting on the authority of Christ, whom all that bear his name profess to take for their Lord and Master. The hints which follow, may be regarded as a kind of appendix to what is there stated on the subject. The measure advocated, may not apply alike to all our congregations, as different modes of providing for necessary expenses, are adopted in different places.—Such, however, as depend on the subscriptions of members for raising the funds requisite to defray the expenses due in their social capacity, form no small proportion in the Associate church, as well as in other denominations. And, to them, the measure is directly applicable; and if followed up, would, it is presumed, be productive of very beneficial results.

What is proposed, then, is, that all the members of the congregation, who are in a condition to give any thing, regularly contribute of their substance to the funds of the society, by weekly appropriations, more or less, according to their circumstances.—Where people are in the habit of making collections, when meeting for public worship, and where such collections are applied in part to the support of public ordinances, and the defraying of

other necessary expenses, no method for aiding the public funds, in the case supposed, appears more suitable, more practicable, or more agreeable to scripture, than weekly appropriations; that, as it is the custom, on days of public worship, to collect the offerings of such as are present, care should be taken by those who are absent to appropriate what they would readily give, if present. The propriety and reasonableness of such a practice, may be argued from the following consideration: Suppose a congregation had public worship every Sabbath, it is taken for granted, that all would consider it their duty, in ordinary circumstances, to attend and bear a part in the common public collection. The apostle Paul's direction to the churches, (1 Cor. xvi. 1. 2.) which is justly considered as fully warranting the practice referred to, seems no less to point out what is incumbent on those who are absent, than on those who are present at meeting. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." It is not to be supposed, that any whose desire it is to contribute their quota to the public expense of the society would wish to be excused, merely from the circumstance that they were prevented in providence from attending with their fellow-worshippers. For this would argue a disposition to be exempted from bearing their part in the public burdens;—a supposition not honourable to the christian character. And the practice recommended is not without precedent, although for want of attention, it has not been general. Some, in several places, have made it a rule to lay by on vacant Sabbaths, what would have been given in at meeting, and on the next opportunity of attending, have given what was thus provided.

Is there any need, on such a subject, to make an earnest appeal to christian generosity? The duty of contributing liberally to religious and charitable purposes is abundantly taught and inculcated in that book which all Christians profess to take for the rule of their faith and life. And what saith the Spirit? "Honour the Lord with thy substance, and with the first fruit of all thine increase." Of whatever we possess, He is the absolute proprietor, and we are only stewards, responsible to him for the use we make of it. And in what an honourable light our God regards the free-will-offerings of his people, must be obvious to every one who pays the least attention to the encomium which he bestows upon the poor widow who cast into the sacred treasury two mites. In what wonderful terms of commendation is he graciously pleased to speak of her? The passage relating it, is entitled to our serious consideration. Mark xii. 41. &c.—"Jesus sat over against the

treasury, and beheld how the people cast money into the treasury ; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. For all they have cast in of their abundance, but she of her want did cast in all that she had, even all her living." And can we glory in the character of being the followers of Jesus, and not be of the same mind with him, in this as well as in other matters.

But indeed upon the very principles of equity and equality, those who are in the habit of attending public worship, and giving collection, have a right to expect the assistance proposed from such as are prevented from attending. In this way, as by other means, they would give evidence, that they are unanimous in adhering to the same common cause, and equally disposed with other members, to exert themselves in support of it. "If there be first," as Paul writes, "a willing mind," objections would soon be overcome.

But independently of the particular purpose contemplated in the preceding remarks, the benefit of weekly appropriations may be extended to numberless cases which occasionally claim the exercise of a charitable and benevolent disposition. By a regular habit of this kind, even those of very slender resources, have been enabled to create a fund, from which no trifling contributions have been made in aid of various benevolent societies, and made without any immediate pressure. Indeed, weekly, monthly, or other periodical appropriations, have been justly regarded as the best pecuniary support of the public, charitable institutions, which confer so great honour on the present age. To adopt a familiar comparison, as small streams, when numerous and constant, unite to form a mighty river ; so small contributions, derived from great numbers, and continued regularly, will, in the course of a year, accumulate to a mighty sum. The large benefactions by which some are distinguished, subserve very valuable purposes, when usefully applied. But perhaps, in reference to such means, the test of experience is in favour of the appropriations recommended, as forming the most permanent and effectual society for sustaining the grand operations of Bible, Missionary, and other benevolent institutions ; in a word, the whole moral machinery employed for undermining the kingdom of darkness, and diffusing the light and influence of the glorious gospel, as well as answering the demands of private charity. It is not meant, however, to

enlarge on this interesting subject. But it is humbly hoped, that the hints thrown out, are not unworthy of attention; and they will not fail of having a good effect, if any who peruse them are led to see such weight in the considerations offered, as to commence a practice hitherto unthought of. And indeed, it seems undeniable, that the more strictly it is considered, the more intimate connection it will be found to have, with the spirit which pervades the whole christian system. It is among the things which are lovely and of good report. It manifestly accords with the precepts, exhortations and examples of scripture. What is more generally, and more powerfully pressed in the sacred oracles, than doing what is competent to us, to promote the good of fellow-men, whether temporal or spiritual. "He that doth good is of God." "To do good, and to communicate, forget not: for with such sacrifices God is well pleased." "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." "Be not weary in well doing."

The principal difficulty will be in commencing such a course.— And there is need of that wisdom which is profitable to direct, but which we are encouraged to ask of him who giveth to all men liberally. While appropriations should be so regulated as to bear some proportion to people's circumstances in life, it may be expedient, as the most effectual security against embarrassment or regret, not to come under any specific engagement, but to leave one's self at liberty to change, to continue or withhold, as the case may require. But the practice recommended would appear to form an amiable trait in the Christian character. It would develop the strength of Christian principle. It would show how far it can resist and counteract the influence of selfishness. It would require a constant regard to economy, shunning all unnecessary expense, that we may be able to devote the more to charitable and pious purposes. Other motives will doubtless occur to those who direct their attention to the subject. But let the single consideration of the eulogy pronounced by our Lord on the poor widow, for her liberality, together with the apostolic direction to the churches, (1 Cor. xvi.) have its due influence, and it would go far, even with those of moderate circumstances, to obviate objections to the measure proposed. And if it become general, the power of doing good would be greatly multiplied. The 'labour of love,' so necessary to evince 'the work of faith,' would be much facilitated. "The liberal deviseth liberal things, and by liberal things shall he stand." In this matter, indeed, as in every service, on which we are warranted to expect the blessing of heaven, it is necessary to be governed by evangelical principles, and to act

according to the rule of the word. But acting so, may we not confidently expect the animating declaration of the apostle to be; at least in some measure, verified? "This I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound towards you; that ye always having all-sufficiency in all things, may abound to every good work."

FOR THE RELIGIOUS MONITOR.

ON MISSIONS, AND SABBATH SCHOOLS.

That men qualified and empowered to preach the gospel, and dispense all the ordinances of grace, ought to continue to be missioned till the kingdom of our Lord Jesus be extended to the limits decreed to it in the counsels of Heaven, and established there, is undeniable. It is not left optional but peremptorily commanded—"Go ye into all the world and preach the gospel to every creature." Were ministers never to go beyond the lines of organized churches to preach, this command would never be obeyed. The ministry of Paul may justly be viewed as a comment upon the words, "Yea so have I strived to preach the gospel, not where Christ *was named*." This authority to bear the mysteries of salvation beyond the limits of the visible church is one of the distinguishing glories of the present dispensation. For until our Great High Priest had presented his one sacrifice, and thereby broke down the wall of partition between God and the sinner, and between Jew and Gentile, and had risen again from the dead, this authority could not be given. Till then the command runs in these terms, "Go not in the way of the Gentiles, and into any village of the Samaritans enter ye not." Even his own commission was "not—save to the lost sheep of the house of Israel." But after this he says, "All power is given unto me in heaven and earth, go ye therefore teach all nations baptising them, &c. In this lies all the comfort and the joy of the gospel to us Gentiles that it comes to us with all its ordinances and promises by divine authority.

But let us now enquire where this authority is vested; for this is the only scriptural authority by which the missionary can be sent forth. This authority is vested in the *visible church only*.—The scriptural proofs of this I shall briefly state. 1st. *Christ as the Head of the Church, the Great Apostle and High Priest of our*

profession, was vested with it. For it was as head of the church that he received all power in heaven and earth. 2d. He gave this authority only to those who were officers in the church. The peculiar office, qualifications and authority of the Apostles were appointed and given for the benefit of the church, and to them as members of the church. "And God hath set some in the church, first Apostles, secondarily prophets," &c. As such, therefore, they were at all times bound to exercise it in agreeableness to the internal government of the church. And if at any time they departed from this, the church had authority to call them to an account. If she had not, how could they of Pergamos be challenged for having those who held the doctrine of Balaam and of the Nicolaitanes, or Thyatira, for suffering that woman Jezebel to teach, &c. or how could the church of Ephesus be commended for having "tried them which say they are apostles and were not." When it was supposed that Peter, in entering the house of Cornelius and preaching to him, had transgressed the order of the church, her court called him to an account and he acknowledged her authority by rendering it. See Acts xi. ch. What is said of Christ's priesthood is equally true of the gospel ministry, "No man taketh this honour to himself, but is called of God as was Aaron." The ordinary way in which he calls, is through the voice of the church. Accordingly when one was to be chosen to fill the place of Judas, and two men were nominated to it, God showed which of them he had chosen, by the brethren giving forth their lots. As it is through the church that God calls men to this work, it is by her also, that he solemnly sets them apart to it, and formally, by the imposition of hands, invests them with ministerial authority. This will not be denied by any. Nor can it be refused, that through the same medium, God signifies to them who are thus called and ordained, how he will have them to be employed and where. Instances of this also are to be found in the history of the first missionaries. "When the Apostles which were at Jerusalem heard that Samaria had received the word of God, *they sent unto them Peter and John.*" Though Paul received an extraordinary call, yet he was directed to go into the city and it should be told him, (by Annanias and the brethren,) what he should do. And after this, when James and Cephas had perceived the grace that was given unto Paul, they gave unto him and Barnabas the right hand of fellowship, that they should go unto the heathen, as Peter was to go to the circumcision. Though the Holy Ghost selected these two men, Paul and Barnabas, to a particular mission, yet the church in her Presbyterial capacity is called upon to *separate them and set them*

part to it. Farther, that the authority to send out, and to direct missionaries is in the church only, may be inferred from this, that she is intrusted with the mysteries of the Gospel, and she *only*.—As these are intended for all nations, it must devolve upon her to send them forth by those whom she may judge to be qualified for the purpose. First the Apostles, and then faithful men, able to teach others also. It may likewise be inferred from the correspondence which the gospel has to the character of the church. It is the *Testimony* of God. 1 Cor. ii. 2. And the church is the *Witness* of God. Isaiah xliii. 10. And lastly, it clearly answers best with prophecy, that the church alone should be vested with this authority, and should send forth missionaries. It was foretold that "out of Zion shall go forth the law and the word of the Lord from Jerusalem." Isaiah ii. 3.

Moreover, till of late, the church has claimed and exercised the authority in question, and a number of particular churches do so still. Nor is there throughout the sacred volume a single word respecting another association receiving this authority. From all which I conclude that it is given to none else.

That those missionary societies which are not churches, and their boards of managers which are frequently composed of the ministers and members of different ecclesiastical bodies, may truly intend to send the gospel to the heathen, and that through the preaching of their missionaries, the heathen may believe and be saved we can freely grant, and in so far as Christ is preached we ought to rejoice. But that they are *authorized* by the word of God, is positively denied. Suppose they could boast of having converted half of the heathen world, it would not prove that their organization and their operations are warranted by a "thus saith the Lord." Paul rejoiced that Christ was preached, but he marked in terms of reprobation, the obliquity of the motives of some who did it.—Some did it from "envy and strife,—of contention, not sincerely, supposing to add affliction to my bonds." The preaching of Christ does not take away the turpitude of these motives, neither will it constitute an unauthorized act into obedience.

Neither can it be made to appear that there is *any need* for these institutions. God has instituted a missionary society in his church. And laying authority out of the question, she is in every respect as competent to the work as any other that can be devised.

But it can be easily made to appear, that the design of some of them is an absurdity. They propose nothing less than to preach the gospel as distinct from the tenets of parties—and to break

down all parties in the visible church by setting up themselves, which is but adding one to their number. It can be made to appear, that while they give no guarantee for a pure and faithful dispensation of the gospel, in all its doctrines and ordinances, being a mixed society, and not accountable to any church court; there is great reason to apprehend from them a powerful effect in demolishing the work of the Reformation. To contend earnestly for the faith once delivered to the saints, is not their object. To witness for God—to hold fast the profession of our faith without wavering—to keep the word of Christ's patience, has, with them, fallen into disrepute. As, therefore, their scheme rises in the popular estimation, the attainments of reforming times must fall, and thereby, the implied censure of prodigious folly, be inflicted upon the memories of the most worthy men that have been since the days of the Apostles. I mean not to say that all, who are engaged in missionary schemes of modern cast, are aware of these consequences, but ignorance will not sanction any proceeding. They are without authority still, and therefore are to be considered as a public trial, which God has subjected the professors of this age to. "To obey is better than sacrifice, and to hearken than the fat of rams." "Take heed to do that which I command you—Thou shalt not add thereto, nor diminish aught therefrom." To break through this prohibition in the present case, there are a number of temptations. First, there is very great need for missionary labours. This is beyond a question, and there are openings made for their entrance into several parts of the world, by the revolutionary and other political changes, which are taking place in it. And it must be next to impossible for the truly Christian Philanthropist to look upon the horrible state in which millions of the human family are, for the want of the gospel, without his spirit being moved in him to make powerful efforts to relieve them. Then, Second, there has long been a shameful apathy in most of the churches towards missionary work. The ministry have for the most part been content to find some prospect of comfortable life, and in official labour to rise no higher than the common expectations in settled congregations; and the people have generally thought the support of the gospel among themselves burden sufficient. And thus the obligation on the church, to send forth the gospel, has been allowed often to drop out of mind.—And of the few churches which have not lost sight of it altogether, their wheels have dragged so heavily in the work, their operations have been so slow, and their progress so small, as to give reason of apprehension that they were ready to faint. And Third,

the novelty and popularity of these institutions has placed within the power of some of them a great extent of means. No doubt also that many well meaning Christians, overlooking altogether their want of authority, have for the sake of the heathen, contributed largely to their support; and the sanction of their example has, in the view of many, placed the correctness of the scheme beyond dispute. But it is plain that all these together will not make up a divine warrant to proceed in this way. And therefore it cannot be safe. In the providence of the all-wise Jehovah, it may subserve to the rising of the Sun of Righteousness on heathen tribes, and in an equal proportion, we much fear, as a divine judgment to his setting on these very lands, which have so long enjoyed his meridian brightness! Why cannot all this missionary zeal and this money, be as well expended, and with as much effect, in God's way? Why not endeavour at least, first to awaken up the churches to a sense of their duty in this matter? Is it because the divine blessing will not flow so copiously in that channel? or is it because the wisdom of divine arrangements will not meet the emergency of our times? "O foolish people and unwise, do ye thus requite the Lord for his goodness." Would they but deign to consider the progress of missionaries in the first century, while solely directed by the judicial authorities of the church, they might be convinced that the foolishness of God is wiser than the wisdom of men.

I shall now remark very briefly on *Sabbath Schools*. This scheme, like the preceding, is the offspring of negligence and backsliding in the reformation churches, and is equally without scriptural authority. The teachers are commonly young ladies and gentlemen, who are of good moral behaviour and benevolent.—They may be members of any of the christian denominations, or not in full communion with any. They respectively teach their own sex. They instruct the first class in the letters, pronunciation, spelling, &c. The second class are initiated in the doctrines and duties which the scriptures inculcate. From their instructions, as far as possible, every thing is excluded which distinguishes sects. Books are composed for the purpose, consisting, besides elementary lessons of sacred stories, selections of scripture, history, catechisms and hymns. These they not only learn to read but commit to memory—others, who are farther advanced, learn portions of the scriptures or select from them to recite in their own language the biography of individuals, or collect and repeat passages which inculcate some doctrine or duty. The instructors endeavour by explanation to assist their comprehension of the studies, &c. The schools are opened and closed by prayer,

reading the scriptures, or singing. The scholars are conducted to the places of public worship by the instructors in rotation.— Besides the teachers, there are superintendents to visit the schools, and inspect the mode of teaching. And there are committees for procuring books, and other officers are requisite to direct the funds and the correspondence, and to consult and control the general interests of the society. See *Christian Spectator*, 1819, No. 7. Page 348—9.

That benevolence may be a moving principle in this scheme, it would be ungenerous to deny. And that many good consequences follow to society, we cheerfully admit. That the greater part of those who attend them, become regular, well behaved citizens, and many of them church members,—that some of the instructors themselves date their first serious impressions to their concern in these schools,—and that rarely, if ever, any Sabbath school pupils are detected in any thing criminal, may all be allowed. But the scheme is not once *suggested* in the scriptures, the only rule of faith and practice. Its greatest advocates have never attempted to plead a scriptural warrant for it. Were it based upon scripture, it would certainly be more uniform. We are aware, that because it promises to do so much good, and because we are commanded in scripture to “do good,” that it is concluded to have the sanction of God’s word in full. But we have shown, in a former part of these papers,* that this reasoning is false. God claims the prerogative to signify the *manner* as well as the *matter* of our good doing. Moreover, it were an impeachment of his wisdom and prudence, to suppose that the teaching of the great truths of religion to the young, the impressions of which they will carry with them up through all the succeeding stages of life, and to the grave, should be left to every one that may please to take it upon him. It would be too tedious to animadvert upon every feature of the scheme. Suffice it to say, that it is ostensibly calculated to be a powerful auxiliary to the amalgamating scheme. Children are taught by it, to regard with the utmost indifference, what church their teacher leads them to, what form of worship they observe, and what peculiar doctrines are preached. Instructors, both male and female, according to this scheme, become by and bye a sort of regular lay preachers, explaining texts of scripture, and enforcing christian duties, and leading in all parts of public worship. It is at once the church, and the religion of the children, but neither the *form* of the one, nor the *principles* of the other, are according to the word. As to their officers they are not once mentioned in

* See article on “Trying Providences,” vol. 7.

the sacred volume. Their order and manner of proceeding are unknown to it. They give no security that the children shall be *faithfully* taught all that God has commanded to teach them.—They are positively engaged to leave out of view every thing that distinguishes sects, and if they would be really honest in this, it would puzzle all the wise men in the world to say *what they could teach*. There is no common *standard* to which those hymns, and sacred stories, and religious narratives, so carefully and deeply engraved on their mind, are to be brought and tried before they pass current.* If it be said, they are to be evangelical, I answer, they

* While "there is no common standard," by which to test the warrantableness or unwarrantableness of the mode of instruction adopted in Sabbath schools, it is equally true, that the hymns, stories, and narratives, so generally taught, would be deficient even if agreeable to the most scriptural standard; because, it is not in the nature of such productions to teach systematically, the *rudiments* of Christianity; at best, they only pretend each to inculcate some particular moral duty, or some general principle of truth. Hence, the rejection by Sabbath schools of the invaluable summaries of divine truth, drawn up by the Westminster Assembly and the churches in Holland, because they are too deep and scriptural for the shallow and liberal spirit of the age, is about as consistent as it would be for a teacher of the English Grammar to set his pupils to committing finely written essays, showing the importance of a correct knowledge of this science, or anecdotes, illustrative of its beauties. In the latter case, the pupil would learn about the same quantum of Grammar, that the Sabbath scholar learns of Christianity, in the former. In justification of the prevailing mode of substituting stories, &c. in the place of the Shorter Catechism, and its kindred elementary works, in Sabbath schools, it is said, that the latter are too deep for the comprehension of children. Be it so. In many instances they, and the scripture, on which they are founded, are too deep to be fathomed by the most enlightened intellect among men. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord?" "Who by searching can find out God?" And shall man presume to invent a better way, for teaching youth the knowledge of God, than the one he has given us in his word? All human teaching is in vain without the enlightening influences of the holy Spirit; and he is especially promised to enlighten the mind in the knowledge of the mysteries of redemption. But no where is his blessing promised to the reveries and inventions of men; nor to their exertions, unless made agreeably to the prescriptions of the word; and even then human exertions do not secure the blessings of grace, but only lay a scriptural foundation for the exercise of hope in the mercy of God. "Not by might, nor by power, but by my Spirit, saith the Lord." Those, therefore, who substitute the traditions, or the writings, of men, in the place of acknowledged scriptural means, for the purpose of imparting religious instruction to youth, incur a tremendous responsibility. It is the duty of such to show that the objections of our correspondent are not well founded, or correct the evils pointed out. We live in an age distinguished for boasting,—in which show passes for substance, declamation for argument, tinsel for ornament, human invention for divine institution, and error for truth. It is also an age of free enquiry and bold investigation. (We wish it could be added, of manly and deep research, in which truth was the sole object in view.) And this spirit of free enquiry has been turned against the cause of truth, and is as unpropitious to her interests as the gloomy despotism of the 15th and 16th centuries. But there are a few of her lovers and friends, who are determined to take it up and turn it against their enemies, by calling upon them either to give a justifying reason for introducing disorder and heresy into the house of God, or to stand convicted before the world as enthusiasts, acting without reason: neither can they be disheartened, nor driven from the field, by the potent charm contained in the cry of *bigotry* and *illiberality*, any more than the reformers could, in their day, be put down, by the cry of *heretic* and *schismatic*.—ED. REL. MON.

are to be couched in terms, if possible, that will not express the distinction of any sect; and therefore, necessarily so general and vague, as to suit every party's notion of evangelical, and express any thing, or nothing at all. So long, then, as we regard a distinct profession worth any thing, and believe its distinguishing tenets to be as valuable to our children as to ourselves, we cannot, with the face of consistency, or moral honesty, give any countenance to this scheme.

But its moral and religious influence is considered unbounded; it has redeemed thousands from ignorance, wretchedness and crime; it commands the admiration of the world; to oppose it would incur the severest censures which the public voice could express, and what therefore, are we to do? Here is the trial and the snare beside it. Just as if opposition to the schemes of men were necessarily opposition to truth and duty, or in other words, as if the same children could not receive a knowledge of the same truths on any plan but one of human devise. Let the reader take notice that I *contend* for having the same individuals taught not only the same amount of Bible, but more; but I contend also *if all in the world* should oppose it, that this can be done more perfectly, on less expense, with less ostentatious parade, and infinitely less danger to *truth*, and consequently to immortal souls, *IN THE WAY GOD HAS COMMANDED IN HIS WORD*, than in any other. That he *has* revealed a way in which this very important work is to be done, with the most minute specification, who can deny that has attentively read the scriptures, or that believes that *they* thoroughly furnish the man of God for *EVERY GOOD WORK*? Whether *it*, or the popular way, be the most wisely adapted to the purpose, cannot, without horrible blasphemy, be made a question, and whether he who opposes a scheme of human invention; or he who neglects and despises that which is from heaven, runs the greatest hazard, the reader may judge.

The *children* as well as *parents* are placed under the eye of the church by the most High, and she is most solemnly bound to have them instructed. And this obligation she fully recognises in exacting a solemn promise of the *parents* to do their part in this work, when she dispenses to their infant offspring the ordinance of baptism. It is incomparably more her interest than it can be that of any other's, to have them instructed, as that is the great means under God of her continuance. And she is furnished by God himself with the proper officers and the best means for their instruction. There are expressly mentioned in the New Testament, those whose duty it is to *wait upon teaching*. Rom. xii. 7.

Why may there not be a sufficiency of those trained up and regularly inducted into their office in the scriptural way? There are, it would appear, multitudes apparently devoted to this object, and there are funds abundant. Would they certainly be less successful because of being vested with authority from God, instead of from men; because of being first duly qualified, and then placed under the superintendence of church Judicatures instead of the self created superintendents and boards of management? It cannot be. Nor is it once pretended. But it would not be so agreeable to the carnal taste. In this way there would be no room left for the figments of the human fancy; and no homage paid to the idol of this age—*PEACE on the Ruins of Truth.*

EGO.

To the Editor of the Religious Monitor.

SIR—The substance of the following discourse was preached before the Associate Synod, on the 29th of May last, immediately before the Synod proceeded to the solemn work of public covenanting. A number of those who heard it expressed a wish that it should be published, as they supposed it might be useful, by circulating information on an important subject, seldom discussed, and little understood. It is in compliance with these wishes that I now send it to you for insertion in your pages; and my compliance has been the more cheerful, as the subject is, in a great measure, new to your readers, while it is one that occupies a prominent place in our Confession of Faith, and one to which public attention is loudly called in the present circumstances of the church. I sincerely hope that this feeble attempt will be followed up by some abler pen. As the call was suddenly and unexpectedly made, the time for preparation was necessarily short, and nothing was written but very brief notes. I dare not, therefore, pretend to give the discourse as it was delivered. But it is believed that the substance is faithfully retained.

THE NATURE AND DUTY OF VOWING.

Psalm lxxvi. 11. (1st clause.) "Vow and pay unto the Lord your God."

This inspired Song celebrates some remarkable deliverance wrought for the people of God by the signal overthrow of their enemies, and perhaps there is no deliverance recorded in the sacred history to which its language is so applicable as that which was wrought for Judah from Sennacherib and his invading hosts, in the reign of Hezekiah. To this event the Psalm is evidently applied, by the title prefixed to it in the version of the 70, and the

language of the Psalm itself warrants the application. On that occasion "God was signally made known in Judah, and his name was great in Israel." "There brake he the arrows of the bow, the shield, and the sword, and the battle." There "the stout harted were spoiled, they slept their last sleep, and none of the men of might did find their hands." The rebuke of Jacob's God went forth against his proud and insulting foes, "and both the chariot and horse were cast into a dead sleep." The words of the text point out an important duty incumbent on God's people, in consequence of the deliverance wrought, viz: to "vow and pay unto the Lord their God." The doctrine contained in these words, taken in connection with the foregoing context, is evidently this:

That when God has done great things for men, it is their duty to vow and to pay their vows.

I shall not detain my hearers with any particular illustration of this doctrinal proposition. My design is,—in a series of observations, to explain and enforce the duty of vowing, and that with a principal reference to the solemn exercise this day before us.

I. Vowing appears to be a duty prescribed by natural religion. However ignorant the heathen were respecting the *object* of their vows, and the acceptable manner of performing the duty, they appear to have had some knowledge of the duty itself. It is recorded of the heathen mariners, whose lives were jeopardized by Jonah's rebellious flight, that when the storm was changed into a calm, "they adored the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows." From this it would appear that the very light of nature taught them that vowing as well as prayer was a rational service. It is true that we read of their sacrificing as well as vowing, which the light of nature did not teach; but this does not at all invalidate our argument, for we can easily account for the knowledge of such a tangible service as that of offering sacrifices being preserved and disseminated by the force of tradition, but the same account cannot be given of an exercise so spiritual in its nature, and so remote from the operation of the external senses, as that of vowing. Nor was this a solitary instance, for the records of classical antiquity furnish us with almost numberless instances of the unenlightened heathen vowing to their gods. To this we may add the fact, that the same word, in the original language of the ancient Greeks, and also in that of the ancient Romans, signifies indiscriminately either a prayer or a vow.* Nor indeed could reason indicate any more appropriate or more efficacious mode of guarding the resolutions of the soul from swerving.

* Gr. *Euche.* Lat. *Votum.*

II. It is a duty recognised both in the Old and New Testament, and that in various ways. It is recognised by many approved examples, such as those of Jacob, Hannah, Paul and others. It is recognised by a variety of divine commands, upon the subject.—Of this, the language of the text furnishes a pointed example, and the following may be subjoined. Psal. l. 14. “Offer unto God thanksgiving and pay thy vows to the Most High.” Eccl. vi. 4. “When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.”—Nah. i. 15. “O Judah keep thy solemn feasts, perform thy vows.” Again the duty is recognised by the resolutions of saints expressed and recorded. Psalm lxvi. 13, 14. “I will go into thy house with thank offerings; I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.” Ps. cxvi. 14, 18. “I will pay my vows unto the Lord now in the presence of all his people.” These are some of the footsteps of the flock, distinctly marked, by which we are to be guided in being “followers of them who through faith and patience are now inheriting the promises.”

III. A vow must possess the following properties. It must regard what is lawful in itself,—it must be a matter understood and *known* to be lawful,—and it must be something physically within our power to perform.

1. It must respect what is lawful in itself. No man can obligate himself by any act of his own to violate the law of God. The assassins who vowed, and that with the solemnity of an oath, that they would neither eat nor drink till they had killed Paul, were not by this desperate act exempted from the obligation of the moral law, which says, “Thou shalt not kill,” nor were they laid under any obligation to execute their wicked purpose. To suppose that men may, by their vows, bind themselves to that which is unlawful, is to suppose that they may by their own act, and at any time they please, cast off the trammels of divine authority, become their own lords, responsible to none, and perpetrate the most flagrant wickedness without guilt, and free from accountability. This appears to have been one of the impious glosses by which the Jews, in the days of our Lord, made void the divine law. See Mat. xv. 3—6. In this they were not singular. It is much to be lamented, that there are many still, who imagine that if they once take it into their heads to promise or vow, respecting any thing whatever, it is too late to enquire whether the vow was lawful, and it must be paid. But in such a case, the guilt consists, not in breaking the vow, but in making it at first. It never had any validity, and its violation became a moral duty, because it was at variance with the law of God.

2. It must be a matter understood, and *known* to be lawful.— God requires of us *intelligent* service. He commands us to swear in truth and *judgment*, and the principle applies to vows as well as oaths. But we cannot vow in judgment, unless we are well acquainted with the nature of the case in which the vow is made, and on scripture grounds, know that the object of the vow has the divine approbation. We may illustrate this by the case of Jephtha. It was perfectly right for him to vow to the Most High, when he was going forth to battle; but in vowing, he ought to have had a distinct and specific object in view, and one that he understood well; such as the object of Jacob's vow at Bethel was. I do not propose to touch on the so much disputed question,—“In what precise manner Jephtha's vow was performed.” This is not necessary to my purpose. We have enough of his vow to know that it was rash, and therefore sinful. He knew not what object would issue from the doors of his house on his return. Consequently he could not know whether it would be such as God would accept, or such as he could lawfully devote in any particular way. So, whatever be the object of our vows, it is not enough that it be something lawful in itself. We must understand it, and know it to be so, otherwise our vow is rash and sinful.

3. A vow must regard what is physically within our power to perform, and known or believed to be so. It is a solemn mocking of God to vow that which he has not given us the physical power or means to perform. For the illustration of this part of the subject, I refer you to what is said in Numbers, (xxx. 5. 8. 12, 13,) in the case of a female vowing, while under the legal authority of a father or a husband. Let it be remembered, however, that the remark now made, does not exclude from the object of our vows any thing that the law of God prescribes, for his promises of grace and strength are entirely commensurate with the extent of his commands. “As thy day is so shall thy strength be.”

IV. A vow may be either accompanied with an oath, or made without one. We have already noticed some instances of vows made without an oath. The scriptures also afford instances of vows to which an oath was joined. I shall mention only two passages to this purpose. The one is Psalm cxix. 106. “I have sworn, and I will perform it, that I will keep thy righteous judgments. The other is Psalm cxxxii. 2—5. David “sware unto the Lord, and vowed unto the mighty God of Jacob,” &c. An oath, then, is not essential to vowing; but at the same time there is a divine warrant for connecting the one with the other. And when an oath accompanies a vow, it adds to the *solemnity* of the vow, but does not affect its essential nature.

V. A vow, when made, imposes a real and substantial obligation on the person vowing. Some have imagined that the only operation of a vow, is to impress a deeper *sense* of obligation on the mind of the person vowing, while the obligation itself remains the same, without the smallest augmentation. But not to insist on scripture instances of vows, respecting things in themselves indifferent, in which of course no obligation existed previous to the vow, and in which, on the supposition made, no obligation could be created by the vow, we may observe, that the common sense of mankind, or rather the universal dictate of conscience, teaches us a very different lesson. In this respect, vowing is precisely on a par with swearing to tell the truth in a court of justice. It must be admitted, that every man is, in the latter case, under a previous and unalterable obligation, arising from the express command of the glorious Lawgiver; and when he takes an oath to declare the truth, he engages to nothing but that to which he is already bound. But will any man say, that no new obligation is created by the oath? I would pity the moral blindness of the man who could make such an assertion. The principle, indeed, destroys itself, for I do not see how a *sense* of obligation can be created by an act which is not believed to *impose* an obligation; consequently, in the case of such a man, not even a *sense* of the obligation can be produced, because he is already aware of the existence of the *original* obligation and denies there is any other. It demonstratively follows, that to such a man the oath and vow must both be altogether superfluous and supernumerary, and he may consistently esteem them but works of supererogation. I am aware of the specious principle on which the sentiment in question is maintained, viz: that the obligation arising from the divine law is infinite, and consequently that no addition can be made to it by any act of ours.— With the accuracy of the principle, I am not disposed to enter the lists, but I must remark, that it does not at all affect the position which I have taken, for the obligation of which I speak is not predicated on any supposed addition made to the authority of the law, but on this, that the act either of vowing or swearing brings more than one precept or prohibition of this law to bear upon the particular case. And upon no other supposition could it be a truth, that “it would be better not to vow than to vow and not pay.” On the principle which I am opposing, it would neither be better nor worse. And in the same manner we may argue that men could never be justly punished for breach of vows. For a violation of the divine law they might, but surely not for a violation of their vows; for when there is no obligation there can be no guilt,

on the principle, "that where there is no law there is no transgression." We conclude then, that every vow which is in accordance with God's word, imposes a real and substantial obligation on the person vowing.

VI. Every saint vows to God, and there are some religious services in particular, in which vowing is necessarily involved.—Where is the believer to be found who has not "taken hold of God's covenant," and thereupon "given himself to the Lord in a perpetual covenant not to be forgotten." The avouching the Lord to be his own God, and engaging to be his servant, and at his disposal, which personal covenanting includes, is nothing less or more than personal vowing to God, and it is a vow which, in as far as the heart is right with God, embraces the whole circle of commanded duty; and every time that this engagement is repeated through life the vow is registered anew. Let no professed Christian, then, shrink from the exercise of vowing, under the mistaken notion that he has not vowed already, for if his heart has been upright with God, no solemnity of engagements can exceed in extent or minuteness that to which he has already vowed. I may add that the right performance of every religious exercise involves something of the nature of vowing. Particularly such solemn services as Baptism and the Lord's Supper. These are properly sealing ordinances, implying in their observance an engagement to be the Lord's, only, wholly and forever;—an engagement, which involves every thing without exception, to which we can lawfully bind ourselves by any solemnities whatever.

VII. The scriptures recognise the duty of public and united vowing, or what is commonly termed "public covenanting." Here the subject, in the practical application of its general principles, is brought directly to bear upon the work before us. And that our views of it may be the more distinct, I shall observe the following things respecting it.

It is a service clearly sanctioned by the word of God, in its Historical Records, promises and predictions.—It is not ceremonial, but moral in its nature.—It is no novelty or innovation, even in New Testament times.—It is a reasonable service.—It is seasonable in other times than days of persecution, and seasonable now.—It is a profitable service.—And one, the obligation of which extends to future ages.

1. It is a service clearly sanctioned by the word of God. The approved examples of God's people, recorded in the sacred volume, have to us all the force and obligation of commands. And in respect of this exercise, these examples are manifold. The first

instance of public and united covenanting is that of Israel at Mount Horeb. Respecting this, see Deut. v. 2, 3. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." The nature of their covenant, and the mutual engagement, between their God and them, which it involved, are detailed in very striking terms, in Deut. xxvi. 17, 18. "Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice. And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments." The same representation of this solemn transaction, only more minute in its details, we find in (Deut. xxix. 10—15,) a passage, with the repetition of which I shall not detain you, but invite your attention to it at your leisure afterwards. We may however, in passing, observe one circumstance respecting the extent of their covenants, adverted to in the 14 and 15 verses. "Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day:"—a declaration which, in the opinion of the most judicious expositors, and even in that of the Jewish interpreters themselves, is designed to intimate that not only the generation then existing, but all the generations to come, were included in the covenant. And indeed it will not be easy to attach any other satisfactory meaning to its language. This covenant was afterwards renewed in the days of Asa. See 2 Chron. xv. 12—15. Again it was renewed at the accession of Joash to the throne after the usurpation of the wicked Athaliah. See 2 Kings iii. 17, where we read of a twofold covenant, viz: one of which the king and the people were the parties, and another in which Jehovah was one party, and the king and people were the other.—The covenant was again renewed in the reign of Hezekiah, as a prominent part of reformation, after the apostacy and idolatry of his father Ahaz. See 2 Chron. xxix. 10. Again it was renewed in the reign of Josiah, after a long period of declension and idolatry during the successive reigns of the bloody Manasseh and his son Amon who walked in his steps. See 2 Chron. xxxiv. 31, 32.—This was the last covenanting period before the Babylonish captivity. A persevering and progressive course of apostacy succeeded through several successive reigns, until Judah had filled up the measure of their iniquity, and the Lord cast them out of his sight, by carrying them captive to Babylon. When the 70

years were expired, God fulfilled his promise by bringing back their captivity, and settling them again in the land of their fathers. But like their rebellious fathers they forgot the mighty acts of the Lord, and turned aside like a bow that shoots deceitfully. When they were afterwards brought to a sense of their guilt, we find them renewing the covenant of their fathers, after a very full and solemn acknowledgment of their sins, and with the solemnity of an oath, and by their signatures formally recording the deed.—Neh. chap. 9 and 10. These recorded instances of covenanting are very full, and while they satisfactorily prove the scriptural warrant for the duty, they furnish models by which we can ascertain, both the acceptable manner and the proper season of its performance.

I said that the practice of covenanting was sanctioned not only by the historical records, but also by the promises and predictions of God's word. Your time will not permit me to bring forward much that might be suggested on this subject. Suffice it that I solicit your attention to one passage out of several that might be adduced. The passage to which I allude is (Isa. xlv. 5.) "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." This passage I shall leave without either explanation or comment, with this single remark, that it immediately succeeds a promise of a signal effusion of the Spirit upon the Church, a promise which, as far as I know, all judicious expositors consider as having a special reference to New Testament times.

2. Covenanting is not ceremonial, but moral in its nature. Could it be shown to be a ceremonial observance, it would indeed follow that it would be altogether unsuitable to the church now. But in what manner, or on what grounds, it can be considered as a "shadow of good things to come," is not easy to conceive. To the law and to the testimony we appeal. The children of Israel at Horeb "avouched the Lord to be their God" and engaged "to walk in his ways and to keep his statutes." Was this a ceremonial engagement? Was it not in the spirit and the very terms of the moral law, which was ushered in with this declaration, "I am the Lord thy God?"—Was the covenanting in the days of Asa a ceremonial engagement, in which the covenanters pledged themselves "to seek the Lord God of their fathers, with all their heart and all their soul?"—Was it a ceremonial observance in the reign of Josiah, when they engaged "to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes?" But

why multiply enquiries upon this subject? There is not one covenant engagement recorded in the Bible which was not of a moral tenor, and therefore as competent to the people of God under one dispensation as another. We grant that in these engagements, ceremonial obedience was included; but it was on this great moral principle, that they were bound by the moral law itself to obey every law which it should please the great Lawgiver to promulgate, just as we are bound by the moral law, to observe the positive ordinances of Baptism and the Lord's Supper. In a word, the engagement of their covenant was precisely that which every sincere Christian personally assumes, viz: an engagement to "follow the Lord fully." It may, however, be proper here to add, that while their covenant was co-extensive with the whole law of God, it had a particular reference to prevailing evils, and was a sacred pledge of reformation in respect of these. The Jews in the days of Nehemiah had been chargeable with three great and prevailing sins. They had formed sinful and ensnaring alliances. They had violated the Sabbath of the Lord. And they had neglected to provide for the service of the sanctuary according to the divine prescription. Accordingly we find all these evils specified in their covenant, and a solemn promise of reformation given.

3. It is no novelty or innovation in New Testament times. The notices that have come down to our times, of the practice of the primitive Christians are very brief, but from these we learn, that it was no unusual thing with them, in their social capacity, to engage with all the solemnity of an oath to be faithful to the cause of their Lord and Master. During the long reign of anti-christian darkness and apostacy, covenanting was not to be expected, but wherever the light of reformation dawned, the practice was observed. Of this the Reformed Churches of France and Holland furnished abundant proofs. The Churches of Great Britain and Ireland were conspicuous for their covenanting spirit. And it cannot admit of doubt, that their covenanting period was the season in which the beauty of holiness shone among them with more resplendent lustre than it has done either before or since. The Puritan Fathers of New England too were covenanters, and while some remains of the blessed seed which they sowed doubtless yet subsist, their descendants present a mournful contrast to their scriptural purity and zeal. And it may here be observed, that of all people under the heavens, the inhabitants of this land are the most inconsistent and ungrateful in opposing or villifying the practice of covenanting. In the spirit that actuated our covenanting ancestors, and which they brought with them from their native

land, we behold the gem of that rich harvest of civil privilege and religious freedom which we now reap.

4. It is a *reasonable* service. When we find the authority of God enstamped on any observance we are not warranted to sit in judgment upon it, and reject it because it does not comport with what our reason tells us is proper or expedient. His sovereign pleasure is the highest reason that can possibly be assigned for any observance. But there are some of the Divine institutions, the propriety and reasonableness of which, we can more readily perceive than others. Covenanting is one of these. To "present our bodies a living sacrifice" is expressly declared to be "a reasonable service," and to present them in the most public and solemn manner is most highly reasonable. What can be more reasonable than for those, who glory in the cross of Christ, publicly and solemnly to declare that they are not ashamed of it? What more reasonable than that those, who have come out from the world lying in wickedness, should publicly and solemnly renounce it? What more rational than that those, who are citizens of heaven, should publicly avow that they have their inheritance above? What can be more proper than for the soldiers of the King of kings to take the oath of fidelity to their commander, and to pledge themselves to him and to each other, that they will not desert the standard, but will manfully persevere unto the end in fighting the Lord's battles?

5. Again, it is a service seasonable in other times than days of persecution, and seasonable now. It is no uncommon thing to hear men, who admit the morality of the duty, object to its observance, as unseasonable, except when the sword of persecution is drawn against the church. And it is not my design to controvert the position that public covenanting is seasonable in a day of persecution, provided that Christians have the opportunity of observing it. But this is not the only, nor even the *principal* time when it is seasonable and proper. To be satisfied of this, we have only to turn our attention to the instances of covenanting already enumerated, under the Old Testament dispensation. It will on all hands be admitted, that the duty was seasonable on each of these occasions. By adverting to these, then, we will learn when the practice is seasonable, and, if I mistake not, we will also discover evidence sufficient to convince us that it is seasonable now. I affirm then that none of the covenanting periods mentioned in the Old Testament history was a time of persecution. The Israelites at Horeb were in a wandering, unsettled state, journeying to the place of which the Lord had said, I will give it you, but it is

evident that they were exposed to no persecution. The Egyptians had been destroyed, and the conflict with the Ammonites had not commenced, nor was it near. In the days of Asa, the Jews were not suffering persecution. Under the fostering care of their pious king, they were sitting every man under his vine and fig-tree, none making them afraid. What, then, it may be asked, rendered their covenanting seasonable? I answer that during the reigns of Rehoboam and Abijah, his successor, a general spirit of declension and apostacy had obtained, and their covenanting was designed both as the signal and the commencement of a general reformation. Again, in the reign of Joash the Church was not persecuted, for as long as the High Priest Jehoiada lived, Joash was the protector and zealous promoter of the true religion; but during the reigns of Jehoram and Ahaziah, succeeded by the usurpation of Athaliah the people of Judah had forsaken the Lord God of their fathers, and violated their covenant, which they now solemnly renewed. The same remark applies to the covenanting periods in the reign of Hezekiah, after the idolatry introduced by Ahaz, and in the reign of Josiah, after the bloody persecution and abominable idolatry of Manasseh. At both these periods the church was enjoying outward tranquility and repose, under the devided protection of kings who feared the Lord. Nor was the covenanting in the days of Nehemiah an exception from the general rule. The children of the captivity had for a time been harassed and oppressed by their Samaritan neighbours, and discouraged by the unrighteous edicts of some of the Persian monarchs, but at this time they were enjoying royal favour and bounty, and the sword of persecution had for some time been sheathed. What then rendered their covenanting seasonable? The same cause which operated in all the former instances. Prosperity had engendered forgetfulness of God. They had apostatized from his service, and learned the ways of the surrounding heathen, and they returned to their allegiance in the way of renewing their covenant engagements. Now if in these instances, covenanting was a seasonable duty, the conclusion will not be difficult that it is seasonable at present. In the lamentable prevalence of error in various imposing forms,—in the extensive spread of will-worship and superstition,—in the visible decline of zeal for the cause of God and truth,—in the abounding of immorality and vice even within the pale of the visible church,—and in the awfully prevailing neglect of commanded duty—we have mournfully decisive evidence afforded, that the present is a day of declension and apostacy, and therefore a suitable season for this eminently reforming exercise.

6. This leads me to observe, that covenanting is a *profitable service*. When any thing is vindicated as being of Divine appointment, the question is sometimes, but very sinfully, asked, "What good will it do? What purpose will it answer?" I say the question is *sinfully* asked, for whatever the Lord appoints must be not only just and right, but likewise advantageous, whether our reason can perceive its utility or not. But in this case, we can discover some important purposes which will be answered by the observance of this ordinance,—purposes intimately connected with the best interests of pure and undefiled religion. I have already said that vowing is an appropriate means of guarding the resolutions of the soul from swerving, and this applies to public as forcibly as to personal vowing. Again, it is useful as an important item of that testimony which as God's witnesses we are called to bear to the Redeemer's cause; and in this view, it identifies us both in spirit and in cause with the glorious company of martyrs and confessors who have gone before us. Farther, it is an important means of impressing upon our own minds a deep and abiding sense of the obligations that rest upon us. If solemn and public engagements, such as this, even when accompanied with the solemnity of an oath, leave us unimpressed, our case is hopeless indeed. Again, it is a measure well calculated to encourage the friends and dishearten the enemies of God's cause. The friends of Jesus will greatly rejoice, when they see legal and devoted soldiers rallying around the standard of their Prince, and vowing that they will die with him rather than forsake him. And how will the enemies of the cross have their boasting silenced and their terror roused, when they see Emanuel's followers so solemnly pledge themselves to God and each other that they will conquer or die. This doubtless is one great reason why Satan, the grand foe of God and man, stirs up so much opposition to this work, because he fears it, well knowing its tendency to break his snares and to weaken the interests of his kingdom. And finally, it inspires the followers of the Lord with mutual confidence in one another. It gives a solemn pledge that they have one heart and one way, and that they will "stand fast in one spirit, with one mind, striving together for the faith of the gospel."

7. Lastly, covenanting is an exercise the obligation of which extends to future ages. Many, who admit both the morality and seasonableness of the duty, deny the descending obligation of covenant engagements upon posterity. Here fallen reason takes the lead, and asks, where would be the justice of making those parties in a covenant, who never ratified it by their own consent,

may, who did not even exist when the covenant was made? To this, we answer, that the Judge of all the earth cannot but do right, and if he has made such an arrangement it must be infinitely wise and just. The principle too, on which the objection rests, would lay the axe at the root both of Christ's and Adam's representation, in their respective covenants; for men never gave their consent when either covenant was made. Again, when God says that he visits the iniquities of the fathers upon the children, he must surely mean something more than merely this, that the children are punished for *their own* sins. He must be understood as intimating that the children are in some way or other interested in the transgressions of their fathers, in whatever way that interest comes. But to come directly to the point. Your attention has been already called to the language of God, addressed to Israel at Horeb, Deut. xxix. 14, 15. This cannot be understood as referring to any portion of the congregation who were absent, for Moses declares immediately before that they were all present. And even if it did refer to such, there would be the same reason to object against the obligation of the covenant resting upon them as upon any other. But it seems evidently to refer to the generations that should succeed them, and if this be so, it is a direct proof that the great moral covenant made between God and Israel was as really binding on succeeding generations, as on that generation with whom the covenant was originally made. But we have further proof of this. In the pages of prophecy we find many awful threatenings of judgments to be inflicted on account of breach of covenant, and that too in periods when there was no such thing as covenanting. And in the historical records, we read of the execution of these threatenings, with the reason assigned, viz: their breach of covenant. Now, if God's ancient people were punished for breach of covenant, they must have been under the obligations of the covenant; and if they did not covenant themselves, such an obligation could be imposed only by the deed of their covenanting ancestors. This might suffice to silence objections on this ground; but I must beg leave to add, that the practice of Baptism necessarily infers this principle. All Pædo-Baptists admit that the obligation of the Baptismal covenant rests upon the child. But whence does this obligation arise? Not from the child's own act, but from that of the parent entering into covenant with God in its name. Let the advocate of infant Baptism tell me how the obligation of the Baptismal covenant descends from the professing father upon his child, and I pledge myself to tell him how the

obligation of a public acknowledgment descends upon future generations.

I shall now briefly advert to some popular objections advanced against the practice of public covenanting. Some of these have been in part anticipated, which renders it the less necessary to dwell long upon them.

Obj. 1. It is a Jewish rite, not exemplified in the New Testament.

Ans. I shall not detain you with the enquiry whether it is a fact that covenanting is not exemplified in the New Testament. Even were the premises admitted, the conclusion would be far from following. We have already seen that it is no Jewish rite, but an ordinance of a moral nature, and therefore one of perpetual obligation. To avouch the Lord to be their God is as really the incumbent duty of Christians, as of Jews. And we must forever protest against the principle, that one part of the divine word is to be our rule to the exclusion of another. It is a principle which in its operation is desolating many of the fairest portions of God's heritage. "All scripture is given by inspiration of God," and when I find any thing revealed or prescribed as of divine authority, I am not at liberty to enquire in what portion of my Bible it is found, in order to determine what reverence or obedience I will yield to it. Whether it be found in the Old or New Testament, it belongs to the law and the testimony, to every part of which I am bound reverentially to bow.

Obj. 2. Covenanting is unnecessary, because we are already bound to all that it involves.

Ans. It is indeed true that we bind ourselves in covenanting to nothing, to which we are not already bound by other ties. For to the whole extent of divine requirement we are already obligated by the authority of God's law,—by our personal covenanting,—by our public profession,—and by our engagements assumed in Baptism and the Lord's Supper. But if the objection were relevant it would prove that every engagement into which we can enter is unnecessary, because we are under the original obligation of God's law. It is not ours to sit in judgment and determine by our own sovereignty what obligations are necessary, and what are not. Our part is to enquire in what ways God requires us to obligate ourselves, and when he addresses us, to say from the heart, "speak Lord for thy servant heareth."

Obj. 3. Again it is objected, that covenanting is improper, because it binds us to what we cannot do. This objection displays either much ignorance or much alienation of heart from God.

Had God's people of old more spiritual strength, or the promise of more, than Christians have now? And have we more strength for fulfilling our other engagements than this? Were we indeed to measure the extent of our engagements by our own unaided strength we could engage to nothing, for we are unable even "to think a good thought." - But there is not a single iota of our covenant engagement to which the promise of grace divine does not extend. "My grace is sufficient for thee, for my strength is made perfect in weakness." The command and the promise ever run in parallel lines, and the one is just as extensive as the other.

Obj. 4. It is objected farther, that covenanting is improper in a divided state of the church.

Ans. It might be considered a sufficient reply to this objection to advert to what has been already mentioned as one of the advantages resulting from this exercise, viz: the promotion of mutual confidence and unanimity among the followers of the Lamb. But the ground of the objection is one of the strongest moral reasons that can be assigned for the duty at any particular time. Surely when "iniquity abounds, and the love of many waxeth cold" we are loudly called to appear in the most explicit and public manner on the Lord's side. Joshua's resolution should, in such a case, be our model. "As for you, choose you this day whom ye will serve,—but as for me and my house we will serve the Lord." What would we think of the principle, that a time of public dissension, disloyalty and defection, in a nation, is an improper time for the well affected to take the oath of fidelity to the constituted authorities? The application is easy.

Obj. 5. Finally, it is sometimes objected, that covenanting has been a wedge of division in the church. Although this objection partakes more of declamation than of argument it may be briefly noticed. And it is sufficient to answer that there never was a divine law,—there never was a gospel doctrine,—there never was a religious observance,—that at sometime or other was not made a cause of division. The objection, therefore, militates as much against every thing belonging to the profession and practice of Christianity as it does against this. Christ says, "I came not to send peace on earth, but a sword." Yet he is the Prince of peace, and his religion is emphatically a religion of peace. When men lay to the charge of religion, or any of its institutions, consequences which flow only from their own unhallowed passions, it is at their own peril.

But whatever objections may be brought against the observance of this duty, there is cause to fear that the real ground of opposi-

tion is to be found in themselves,—a fear of being too closely bound,—an unwillingness to take Christ's whole yoke upon them, and a secret, though undefined persuasion, that while thus untrammelled by engagements, all is safe and well.

VIII. I add, that breach of vows is a very grievous and God-provoking offence. When we vow we are commanded to pay our vows. "Better it is that thou shouldest not vow, than that thou shouldest vow and not pay." With what tremendous severity did God visit breach of vows on his ancient people. He threatened to "bring a sword upon them to avenge the quarrel of his covenant." The threatening was not a dead letter. The sword was drawn from its scabbard, and did not return till it had consumed them. And at this day they are a standing monument how dangerous a thing it is to trifle with the Lord of Hosts in solemn vows. He is the same yesterday, to day, and forever.

The application is omitted.

Selections.

CORRESPONDENCE

Between the Associate Synod of North America and the Synod of the Reformed Presbyterian Church.

We commence the publication of the following correspondence in our present number, and shall complete it in our next. As it has been made public, though contrary to the expectations of our own Synod, and as we are informed, contrary to the wishes of some members of the Reformed Presbyterian Synod, no objection can be made to its appearance in the Monitor. And as it is in the hands of the people of the Reformed Presbyterian Church, we think it highly proper that it should be more generally in the hands of our own people.

To the Reformed Presbyterian Synod.

DEAR BRETHREN,—When we endeavor to correct the errors of others, we should beware of imputing opinions to them which they do not hold. In controversy, the opposite parties often misunderstand one another. In witnessing to the truth, this must be injurious both to the cause we intend to promote, and to the parties concerned. As a religious body, you have taken a conspicuous stand in contending for the truth, in opposition to the flood of errors deluging this land. But to misunderstand, or misrepresent the principles of others, is to be against the truth, and not for the truth. It is pleasing to state, that there is a general coincidence between your views of truth and duty, and ours, and we trust it is our unfeigned desire that it should be extended to every part of our christian profession; and one principal means for the accomplishment

of this, is the removing of all misrepresentations. It is painful to have to state, that we consider our principles, in a number of points, as misstated in your testimony.

The following are some of these misstatements of which we complain; and that the ground of our complaint may be more apparent, we place your statements and ours in opposite columns:—

Statement given in Reformation principles, Ed. 1824.

1. The Associate Church condemned all distinction between such rulers as happened in divine providence, to have the power of a nation upon unlawful principles and such as ruled by the divine approbation.

The only question which they would permit a Christian to ask, is in respect to the matter of fact, Is there any person actually in power? If so, he must be recognised as the ordinance of God. The powers that be are ordained by God. The Scottish Seceders exceeded the university of Oxford itself, in maintaining the doctrine of passive obedience. They deny that there is any difference as to lawfulness, between one government and another. Pages 106, 107.

ers, or habitual tyrants; yet there should be no acknowledgment of their authority, as binding upon the conscience.

The Presbytery's principle of subjection and obedience doth only respect things lawful, and is not at all inconsistent with any self-defence that is necessary, lawful and expedient, according to the word of God and right reason; such as our worthy ancestors endeavoured at Pentland and Bothwell. Yea, there is no manner of inconsistency, between being in a posture of self-defence against particular injuries by a magistrate, and an owning at the same time, his title and authority in what lawful commands he may impose.—*Display of the Secession Testimony, vol. 1. p. 290,*

Statements given by the Associate Church.

1. Mere usurpers can have no lawful authority, and if they shall acquire the consent of the people, whether expressed or tacit, they then cease to be such, and are invested with authority, whereunto God commands subjection and obedience in matters lawful.— Again, in order to render one an habitual tyrant, it is at least necessary, that he leave ruling by just laws, that he be engaged in war against the lives, or invading and overturning the avowed liberties and privileges of the nation; as was the case in the persecuting times before the Revolution. It cannot be supposed, that such a person has any real consent of the nation to rule; and therefore he can have no lawful authority.— However quietly one may be obliged to live under usurp-

The Associate Presbytery and those who adhere to them, do not hold magistracy or its lawfulness, to be founded on the providential, but on the preceptive will of God.

They have nothing to say in defence of that magistracy which is merely providential; though not a little they have to advance, in proof that the office of every magistrate, whom a people have chosen, and whom they acknowledge to be invested with civil authority over them, is founded on the preceptive will of God, and is agreeable to his law, in its rise and origin.—*Review of the anti-government scheme*, pp. 34 and 35.

2 Nations, as such, are not bound to acknowledge Christ or his religion. Magistrates have nothing to do with Christianity. Page 108.

2. As it was once a peculiar duty of the Jewish nation; so it is peculiarly incumbent upon every civil state, whereinto Christianity is introduced, to study and bring to pass,

that civil government among them, in all the appurtenances of its constitution and administration, run in an agreeableness to the word of God, and to the interests of the true religion and reformation of the church; as otherwise they cannot truly prosper in their civil concerns, nor be enriched by the blessings of the gospel.

The whole people adjoining themselves to the true church, should approve themselves to be true members thereof, and considered in their conjunct and public capacity, (as thus only the matter is competent unto them,) should, by their deed of civil constitution, provide that their magistrates be obliged to concur in the same true religion and reformation, and to rule them by laws nowise prejudicial but serviceable thereto.—*Display of the Secession Testimony*, vol. 1, p. 280.

3. The Associate church maintains that divine revelation is not the rule by which men are to act in the formation of their civil constitutions and laws. Page 107.

3. What the apostle ascribes unto magistrates, (viz. their being ministers of God for good, being not a terror to good works, but to evil,) is, in some measure, competent to all such in every nation or state.

But the advantage lies very far on the side of such as have occasion to exercise their office for promoting the church's public good; while at the same time, they are privileged with (and endeavour to discharge their other special business, as well as this, according to) the full discovery which God's word hath made of those natural principles that comprehend the due exercise of their office, as well as its institution and end. The christian magistrate ought to determine himself, not merely by natural, but also by revealed or

christian principles. *Display of the Secession Testimony*, vol. 1, pp. 312 and 313.

4. The Associate church maintains, that Jesus Christ does not, as Mediator, govern the world. His authority is confined to the church. Page 107.

pernatural ends, in the spiritual advantage of his church and people, or so far as ordered in the channel of love and favor to them, with a subserviency to the purposes and glory of free grace in their salvation; and that all such orderings of outward things are the proper fruit of Christ's purchase; and that all these outward things, as considered in the formality or channel of these gracious orderings, do hold of Christ and his kingdom, as Mediator,—all this is heartily agreed to. Christ, as being the same true God with the Father, is the maker and upholder of all things. He upholds them in their being, not by his mediation but by the word of his power. But he has also a mediatory kingdom, which as well as his essential kingdom extends to all persons and things, John xvii. 2. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—*Precious Truth*, p. 250.

5. The Associate church maintains that the Redeemer has not purchased temporal benefits for the saints.* Page 108.

* This statement is defective.

4. That our Lord's Mediator government and administration doth extend to all outward things in the world of nature and providence, in so far as these things are supernaturally ordered unto su-

5. We do also reject the opinion of those who teach that Christ did by his death purchase the benefits of this life, which are common to all men. For all the blessings purchased by Christ are of that nature that the

Holy Spirit only can make us partakers of them; and they can be actively received by faith only, and they are ever described as such in the scriptures. The common benefits of life are, we believe, given to the reprobate, as meat, drink and clothing, are given to criminals lying under sentence of death, not to be put into execution till an appointed time. With regard to the elect, God preserves them in life, though wicked, and abusers of his common bounty, until the time of their conversion, and then being brought into his covenant of grace, as his blessing rests on them, so what provision they need for their outward state is given to them as to children, free from that curse which is upon the basket and store of the

wicked; and thus all the good that is in these benefits to believers, flows from the death of Christ; the same provision might have been given them, though he had never died for them, but not with the same gracious design of the Giver, nor with the same blessing attending it to them.

We declare also, that Christ has obtained complete and eternal redemption for his people. He has by his obedience to the death secured to them every spiritual blessing. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ Jesus;" it is through his blood that they obtain pardon of sin and a title to eternal life, in their justification. It is through his blood they obtain sanctification, perseverance in grace, and eternal glory. Being united to Christ, the divine blessing rests on all their temporal enjoyments. They receive and enjoy the bounties of Providence under the divine favor. The curse which is on the basket and store of the wicked, is, through Christ, graciously removed from theirs. The good creatures of God are sanctified to their use by the word of God and prayer—and it is through Christ that the enjoyment of temporal blessings is made subservient to their spiritual good and to the glory of God. At the same time temporal enjoyments themselves, such as food and raiment, in their earthly and perishing nature, and as the means of supporting animal life, are not to be considered as procured by the death of Christ.—*Appendix to the Act of the Associate Synod concerning Arminian errors, upon the head of universal redemption, pp. 34 and 35.*

6. The Associate church maintains, that the world stands, not on purpose to exhibit the system of grace, but in order to bring into being the children of Adam, that they might be punished by the curse of the covenant of works. Page 108.

6. The Seceders believe that the world stands on purpose that the covenant of grace may be exhibited and carried into execution, though they do not say that it stands for this purpose only: because the standing of the world is also necessary in order to the execution of the

covenant of works; for which as well as for the execution of the covenant of grace, the truth of God is engaged.—*Review of the Anti-government scheme, pp. 14 and 15.*

We adduce not these as the whole, but the principal misrepresentations of which we complain, and we disown them as tenets which the Secession church never held; tenets which we cordially condemn, and do regard ourselves as injured

when they are imputed to us. We trust you will receive with pleasure, this disavowal, and promptly adopt such measures as will effectually prevent all the pernicious effects which may result from the misrepresentations of which we complain. The times require that the witnesses for God, ought to exert all their energies in the support of truth and against error. And brethren, our prayer is, that you and we may "contend earnestly for the faith once delivered to the Saints."

By order of the Associate Synod of North America, convened at Philadelphia, May, A. D. 1826.

JAMES RAMSAY, *Moderator.*

Attest, FRANCIS PRINGLE, *Stated Clerk.*

An Extract from the Minutes of the Synod of the Reformed Presbyterian Church.

The committee of Foreign Correspondence reported in part on the Letter from the Associate Synod, as follows:

Your committee have taken into consideration the letter addressed to this Synod by the Associate Synod of North America, Philadelphia, May, 1826, and are of opinion, that this letter merits very particular attention. When any respectable community of Christians opens a correspondence with another, in regard to the doctrines of Christianity, it ought to be met with promptness and with condour; and especially when a church professing adherence to the cause of the British Reformers, addresses this church on the subject of existing differences, we ought to hail it as an incipient step toward mutual explanations, and the ultimate removal of the causes of dissension. What begins with complaint, may, with the blessing of God, terminate in conciliation.

Your committee, therefore, recommend to Synod the adoption of the following resolutions:—

1. That a committee be appointed to confer, by word or writing, with the Associate Synod, or with any corresponding committee that they may see proper to appoint, for the purpose of free conference, upon any or all existing differences between the two churches.

2. That the following letter be, in the mean time, addressed to the Associate Synod:—

Philadelphia, May 21, 1827.

To the Associate Synod of North America.

DEAR BRETHREN,—Your letter of May, 1826, now lies before us, and we have taken such order upon it as its own importance seems to require, and the christian reciprocity which we shall ever be ready to show, at all times, demands. We

cheerfully agree with you in saying, that "when we endeavor to correct the errors of others, we should beware of imputing opinions to them which they do not hold;" as well as in the declaration, "that there is a general coincidence between our views of truth and duty and yours;" and in the "unfeigned desire that it should be extended to every part of our christian profession." It is not our wish to be found bearing false testimony against our neighbours, and it is our earnest prayer to God, that our christian brethren may see eye to eye with us in maintaining the testimony of Jesus Christ. We take no interest in putting any one in the wrong. It is possible, we admit, that controversies on very minute topics, carried on for several years, by many different writers, may have led to misunderstandings and misrepresentations, which an impartial reviewer might find it in his power to correct. We have accordingly referred the whole subject to a committee of conference, who are directed to correspond with you in such manner as you may see cause to direct. In the mean time, we assure you, dear brethren, that we receive with pleasure your disavowal, by the authority of Synod, of the six tenets specified in your letter, each of which, you inform us, you disown and condemn. We shall take prompt measures to make this disavowal known to our churches; though we are not prepared to say, that the writings of the Secession never afforded ground to believe them to have been principles of the Associate church in times past. Gladly shall we correct any misapprehensions into which we may have fallen, respecting things in controversy between our fathers, and meet with open arms, brethren who harmonize with us in the great moral principles, and pious practices, of the churches of the Reformation.

If indeed we receive the permission of the Associate church, as we have a right, from the disavowal of the six maxims specified in your letter, to expect to announce to the world that we differ less than was formerly supposed, we shall rejoice in the Lord, and be grateful to you for commencing the correspondence. If the Associate church admit the right of Christians to determine their political allegiance by the *moral character* of the civil institutions, rather than by the *fact* of the existence of a government—that all the nations are bound to acknowledge Messiah as their sovereign—that all people in the formation of the constitution of civil polity are bound to make the revealed will of God their rule—that Jesus Christ as Mediator, does in fact govern the world by God's appointment—that believers owe to the covenant of grace all their enjoyments temporal and spiritual, and that the world itself is sustained chiefly for the purpose of manifesting the glory of

the Godhead, by the system of redemption, the details of the controversy between our respective churches will be greatly restricted.

Earnestly beseeching the Father of mercies to guide you by the spirit of truth in all things,

We remain dear brethren,
Yours, &c.

The Synod adopted this report, and appoint Dr. Wylic, Dr. Black, and Mr. M'Master a committee to confer with the Associate Synod.

An extract from the Minutes of the Associate Synod of North America.

The committee appointed to prepare the draught of a letter to be sent to the Reformed Presbyterian Synod, reported, and their report was adopted; and the letter ordered to be transmitted by a committee, to the committee of said Synod—And on motion, Resolved, that the Rev. Messrs. Andrew Stark, Thomas Beveridge, and James Martin, be appointed a committee to meet and confer with the committee of the Reformed Presbyterian Synod, or any committee which said Synod may appoint.

Attest, ANDREW HERON, *Synod Clerk.*
Philadelphia, June 3, 1828.

Philadelphia, June 4, 1828.

To the Rev. Drs. Wylic and Black, and the Rev. G. M'Master.

REV. AND DEAR BRETHREN,—We have been directed by the Associate Synod of North America, of which we are members, to transmit to you the enclosed letter to the Synod of the Reformed Presbyterian Church. We have also enclosed an extract from the minutes of the Associate Synod, by which you will see that they have appointed us a committee to confer with you, or with any committee which your Synod may appoint for that purpose. We have only further to notice, that it will give us great pleasure to hear from you as soon as it may suit your convenience. Any communication to us may be sent to the Rev. Mr. Beveridge, Philadelphia.

We remain, Rev. and dear brethren,
Yours, &c.

ANDREW STARK.
THOMAS BEVERIDGE.
JAMES MARTIN.

Philadelphia, 4th June, 1828.

To the Synod of the Reformed Presbyterian Church.

DEAR BRETHREN,—It is a ground of thanksgiving to our

common Lord, that there is, as you observe, so much coincidence between your views and ours of truth and duty; and we sincerely wish that this coincidence, according to his word, may be extended to every part of our christian profession. We lament, indeed, that there is still so much difference in our views of several points of truth and duty. This induced us to send you the letter to which you refer, in order to point out two things which manifestly tend to continue and to widen the difference between us. One is, your imputing tenets to us without so much as quoting our words, which are supposed to express them. By *our words*, we do not mean any words that may be found in the controversial writings of individuals, but the words of our judicial deeds or declarations, such as the answers of the Associate Presbytery to Mr. Nairn's reasons of dissent, and the declaration of their principles concerning civil government. The other thing which tends to widen the difference is, that the language of your statement of the tenets held by yourselves and by us, is such as we know not how to reconcile to that candor and fairness that ought to be studied, in all our representations of any matter in dispute between us and our neighbours. For example, it should not be said or insinuated, that we deny that Christians ought to determine their political allegiance by the moral character of the civil institutions. For we never said that Christians owe allegiance to such institutions, otherwise than as they bear the moral character of being contrary to usurpation and tyranny; nor did we ever say that we owe any obedience to the commands of civil rulers, that are contrary to the commands of God; though we hold that the infidelity or difference of magistrates from us, in religion, does not take away their civil authority, or our obligation to obey them, in their lawful commands. It should not be said, that we ever denied that all the nations are bound to acknowledge the Messiah, for we hold that every nation depends absolutely on him, as God, for its continued existence, and for all the benefits of its civil state; and that every nation or civil society where the gospel of Christ is known, ought to acknowledge the moral obligations their people are under to be subject to Christ as Mediator, and to be faithful members of his church; that is, to be Christians; though civil rulers have no authority or power in or over the church, which is Christ's independent and spiritual kingdom; no authority nor power to compel persons to become professors of the christian religion, or to make that profession the condition of their having the common privileges of citizens, or to persecute any for not receiving or professing the truths of Christ, while they are peaceable mem-

bers of civil society. It ought not to be said, that we ever denied, that people in forming civil constitutions ought to make the revealed will of God their rule, though we hold that the relation between rulers and their people, like the relations between parents and their children, and between masters and servants, is founded in the law of nature: it is not founded in supernatural revelation, like the relation between ministers and the members of the church: at the same time, we always held, that whatever belongs to the law of God, according to the light of nature, also belongs to his law as more perfectly exhibited in his word. It ought not to be said, that we ever denied, that Christ, as Mediator, governs the world by God's appointment, if by his governing the world be meant, his ordering, disposing and over-ruling all things to the good of his body, the church; though we have always denied that his governing and ordering natural things to their natural ends, belongs to his mediatory office: because his governing or his ordering natural things to their natural ends, belongs to him naturally and necessarily as God, and is equally ascribed to all the persons of the Godhead, and cannot be said to be by special appointment like his mediatory office. We have never denied, that believers owe to the covenant of grace what is peculiar to them with regard to their temporal enjoyments; though we cannot account the participation of these things, which is common to them with the rest of the world, a participation of the benefits of the covenant of grace; because our partaking of the benefits of that covenant, is our partaking of Christ, or of what Christ is made of God to us; but he is made unto us, not what is common to us, with the rest of the world, but such peculiar benefits as wisdom, righteousness, sanctification and redemption. The benefits of the covenant of grace are saving faith, and such other benefits as are received by faith. As to the standing of the world, it may be said to be, in the order of things, settled in the divine purpose, for the bringing forth of all the events that shall ever take place in it. The standing of the earth is equally supposed in all the works, whether of mercy or of judgment, that God purposes to accomplish upon it. How then can it be said, that nothing else required the standing of the world but the administration of the covenant of grace? or that the interposition or mediation of Christ is the sole cause of its standing?

Thus, brethren, we disavow the tenets referred to above, and imputed to us in your publication, entitled *Reformation Principles Exhibited*. We disavow them in our Declaration and Testimony, and we have always disavowed them.

We appeal to the Acts of the Associate Presbytery, and of

the Associate Synod, on the subject referred to in your letter, from which Acts we have not seen any sufficient reason to recede. We most cordially approve of your proposal of our appointing a committee to correspond with your committee, by word or writing; and as we have in our letter specified six tenets unjustly imputed to us in your work entitled *Reformation Principles Exhibited*; and as you are not prepared to say that the writings of the Secession never afforded ground to believe these tenets to have been principles of the Associate church, we take it for granted, that you are prepared to state the grounds which you have for the assertions made in your *Testimony*; and we propose, in the first place, that your committee should lay before ours, the passages in which these six tenets are contained; always remembering, that by our writings, must be understood our subordinate standards, particularly the Westminster Confession of Faith, the Judicial *Testimony* of the Associate Presbytery, published in 1737, the Associate Presbytery's answers to Mr. Nairn's reasons of dissent, with the Declaration of their principles concerning civil government, and our own Declaration and *Testimony*, for the doctrine and order of the church of Christ.

With earnest prayers that the Lord may direct you into all truth and duty, we remain, dear brethren,

Yours, &c.

FRANCIS PRINGLE, *Moderator.*

ANDREW HERON, *Synod Clerk.*

(Correspondence to be concluded in our next.)

MISSIONARY SOCIETY OF THE REFORMED DUTCH CHURCH.

The anniversary of this society took place on the evening of June 4th, 1829, in the north church, New-York. Rev. Dr. Milledoler in the chair. Rev. Thomas G. Smith opened the meeting with prayer. Rev. Thomas De Witt, D. D. read the Annual Report of the Board of Managers. Not being acquainted with the constitution of this Society, we are unable to say any thing in relation to it, though we should judge from the proceedings, that it is not constituted as the church, in her judicial capacity. It appears from the report of the Board of Managers, that the society has been cramped in its operations on account of the Dutch Church being too much divided on objects foreign to her own peculiar interests, and on account of the scarcity of labourers; but the speeches made on this occasion, and the remarks of the editor of the Magazine of the Reformed Dutch Church, taken in connection with his observations on the anniversary of the American Home Missiona-

ry Society, published in our July number, furnish strong encouragement to the few remaining friends of a scriptural profession of the truth, that the Dutch Church is beginning to "*see and ask for the old paths*,"—that, though convulsed to her centre by the Latitudinarian schemes of the day, she is determined not to surrender her profession without a struggle. In this work, if it be engaged in with firmness, and from a spirit of obedience to divine authority, she cannot fail to receive the prayers and best wishes of all who are alive to the importance of divine truth, and surely she may look with confidence for the blessing of the great Head of the church. And we hope she will allow nothing to drive her from a begun reformation, till she shall be fully purged from the leaven of heresy, which is at present preying upon her vitals, and actually threatening her total dissolution, and until her light shall again shine as in days of old, when popery quailed before her, and her banner for truth was gloriously displayed in the presence of her enemies. Yet, there is reason to fear that the opposition to such a course is too powerful in her own communion, to be overcome. On the speeches delivered, the editor of the Magazine remarks as follows:

"Without any previous concert, as we believe, all the speakers pursued, in pleasant harmony, the same train of idea and argument. The good old way is to be defended; the daring innovations of the undisciplined spirits of our times, are to be steadily and prayerfully opposed. When dangerous principles are boldly avowed, on a miscalculation of the public feeling, there is usually, in a wholesome state of the religious community, a positive reaction. The open and bold challenge given,—and the avowal of the dangerous radicalism lately made here, by some over daring spirits, in the Home Missionary Society, have stimulated the lovers of truth, and the order of God's house, to its vigorous defence. And we rejoice to say this excitement is not confined to our Church. We hail those who have responded to our feelings, within the bosom of the Presbyterian Church, in the midst of us. It will be seen, ere long, that those have no influence in the Dutch Church, who would, with the fanaticism of the age, sweep away our creeds and confessions of faith; or who would take out of the hands of the Church, the holy work of sending forth the gospel, and would put it into the hands of a monied aristocracy, not accountable to any Church; nor exhibiting any creed, by which we can judge of its religious aspect and character; or who "would bestow their benevolence any where, but at home."

This feeling, we assure our friends at a distance, the lovers of *the good old way*,—was displayed in the best manner and spirit, throughout the proceedings of the Missionary Anniversary; and throughout the proceedings and decisions of our late General Synod. And this we wish distinctly to state, that the Reformed Dutch Church may be judged as she is,—not from what some individuals among us are."

To this we add a part of Mr. Van Vrankin's speech, delivered before the society, which we consider replete with good sense.

"The operations of every religious institution are, more or less, influenced by the religious spirit of the age. As a consequence of this connection, it is quite natural that the attention should be called, on an occasion like the present, to the character and operations of that spirit. But I apprehend that any thing in the shape of encomium would be altogether superfluous, not because encomium is undeserved, but because such a vast amount is bestowed. Each successive anniversary of the numerous societies of the day, forms a kind of pious gala, on which the powers of eloquence are put in requisition, to laud the spirit and the doings of the times; and in the intervals, there are various methods, in which the age takes care to do justice to itself; and in which, by the way, it evinces that self-complacency is seldom apt to fall in the rear of better feelings.

"But, whatever may be said in praise of the spirit of the age, it must be confessed, that there is something that acts unpropitiously on the operations of our own institution. It will not do to affirm that the energies of the Church are relaxed, or that the streams of her benevolence are dried up; and yet a melancholy amount of our ruins lie, and many of our fields are parched and barren still. What, Sir, has been the result of all your appointments, and all your concessions, and all your arrangements, to call up to the work a powerful section of the Church? If it be aught, I know it not. And the failure is the more to be deplored, because the desolations are in sight, and the cry is at the door. The Church does comparatively little in support of her own missionary establishment. Shall we praise her for this? We praise her not. The amount of her contributions in aid of others has been generous. Do others praise her for this? They praise her not. She seems doomed to reproach on every hand."

"It would be painful to refer our deficiencies to a want of attachment to the church, and especially so when a far more general reason can be assigned.

"If I mistake not, this reason is to be sought in the religious fashion of the times—in the mode of conducting a large portion of the religious operations of the day. There is something highly imposing in the formation of plans, that are to tell upon the nations—that are to make an impression upon both hemispheres at once. We naturally venerate these sublime conventions, which mature these plans, and form the high resolves. Uxion, the order of the day, falls with the power of a charm upon the soul. The affections are conscious of an unwonted elevation; they expatiate to the outward boundaries of the scene, and there they delight to range. Call them back, and you subject them to the pains of a retrogression."

"But mark the influence of the times. The limits of the field must be enlarged, the inclosures must be thrown down, and the whole converted into one vast common. The labourers that were employed by the church of God, must cease to act under the immediate superintendence of the occupiers of the soil; and are

thenceforth to receive their orders from a half civil, half ecclesiastical, and in effect an irresponsible aristocracy. The domestic economy is absolutely insufferable, and must be broken up. The discipline of Sparta is introed into the church; and, without being consulted as to their habits, tastes, or digestive powers, the different members of the heterogeneous community are required to thrive upon a common fare, or rather upon every kind of fare. In this way, a foreign aspect is given to the familiarities of home, and an air of apparent majesty is thrown around the modesty and simplicity of domestic concerns. Thus they are rescued from comparative insignificance, and raised to the standard of the loftiest enterprises of the day; and thus, without a re-action, will it be brought about, that the legislation of your ecclesiastical assemblies, upon the most important of all ecclesiastical concerns, will be reduced to the despicable formality of sanctioning what they cannot prevent, and of approving what they dare not condemn. Nor will the influence of the aristocracy be limited to the subject of missions. Every department of ecclesiastical administration will feel it; the boasted energy of Presbyterial government will languish; and assemblies, synods, classes, and presbyteries, will be little else than so many congregations or associations. And can there be a catholic tendency in all this? An impartial investigation of the subject might lead us to anticipate something very different; or, at least, evince that if, under certain circumstances, sectarian zeal chose to operate in its own behalf, a fitter selection of means could not possibly be made. Whether they are under the requisite control or not, is a question of fact, upon which silence can create disgust in none. I leave the subject. Our proper business is with the influence of the religious fashion upon domestic missions, properly so called, and upon our own in particular.

"At a time when little is done, but in concert with others, men seldom act with vigour when alone. There is an analogy here between the feelings and actings of communities, and the religious exercises of individuals. With the latter it frequently occurs, that by an almost uninterrupted association with others in devotional acts, a spirit of religious gossiping is created; home loses its charms, from the desire of company; and the devotions of the closet languish for the want of aid from the sympathetic affections. Introduce these same individuals again into the social circle, and again their devotion burns. Now, it is not their fault, that they enjoy association with their Christian friends in pious duties, but it is surely their infirmity, that their minds cannot act with vigour, but in concert with other minds. From similar causes, individual communities may feel the want of stimulus, arising from the absence of associates in other acts. The world in a bustle on mighty projects, and themselves just withdrawn, for a moment, from the animating scene, their place of business assumes the air of a solitude, every thing about them is tame, and their proceedings are tame, as if impelled only by the remains of an almost exhausted energy.

"Another thought, Sir,—Pardon its suggestion. Religion and philosophy will approve the deed. While we are in these taber-

nacles, we are subject to a thousand feelings, which frequently exert a very potent influence, when we are far from being conscious of the fact. Man is not only capable of being wrought upon by the splendor or benevolence of an object, so as to labour for its promotion, on its own account; but in the very midst of his toil, he is not invulnerable to the influence of associations, that are not quite so disinterested. A popular theme never wanted a panegyrist. A popular cause never wanted supporters, and to suppose that, in every instance, there should be an utter indifference even to its earthly rewards, would be to entertain a sentiment, which, however it may accord with the ethical theory of our world, must certainly seek its practical illustration in some other. When the good or glory of an object seems sufficient to sanctify the zeal with which it is pursued, I know, Sir, that our general judgment should be honourable to man, and especially to Christian man. But when to this zeal, by a fair application of the acknowledged principles of human action, can be traced the neglect of other objects of no less imperious obligations, it would be a pitiable affectation of charity, not to regard man as he is, or to refuse to allow any influence to the natural aspirations of his mind. I cannot readily forget an observation of a man of God, at whose feet it was once my honour and happiness to sit. In answer to a plea for charity, "Charity, Charity!" said the venerable man, "Charity is no fool." No, Sir, she is no fool. She is not blind to those influences, which secure supporters to a cause with which honour and applause are associated, while others no less dear and holy, are suffered to languish, and almost to die. While man remains what he is, and the religious fashion retains its present characteristics, the comparatively humble business of domestic missions must labour under immense disadvantages. A man must be almost willing to endure the hateful epithet of bigot, who resolves to act with energy and decision in the cause of his own communion; at all events, he must be content with a very limited applause for services that may be most laborious, and may deserve an everlasting memorial. The honour of associating with worthies from afar, in this particular business, at least, he must forego, and content to labour in a corner, he must be willing, for aught he accomplishes there, to remain comparatively unknown.

"How far the popular sentiment will carry the affairs of the church, it is impossible to foresee. In the Bible, and other causes strictly common, let it live, and thrive, and put forth, from year to year, augmented energy, till it has carried matters to the full extent of its tendencies. But, as far as it goes to confound truth with error, to throw into the shade the sacred cause of domestic missions, to take from the church the business of her own extension, to despoil her of the powers delegated to her by her Lord, and to create an aristocracy, as foreign from her constitution, as in an evil hour, it might be made to prove unfriendly to that of the Republic,—a reaction is desirable, and is anticipated. The different denominations have begun, and will continue to take care of themselves. Where the mind is not absolutely enchanted by the glare of surrounding objects, it requires no very subtle logic to convince it, that toil and treasure might as well be expen-

ded for the propagation of that which is approved, as for that which is not. Indifference here is the very spirit of infidelity.—The doings of a sister church, through her Board of missions at Philadelphia, is calculated to minister unfeigned pleasure to the friends of truth and ecclesiastical order! But it seems that these doings have not every where been viewed with a benign aspect. It has appeared quite incongruous that the church should take care of herself, and it has been judged that in doing so, she has actually and most sadly interfered with the operations of a body, that would benevolently charge itself with the fulfilment of that sacred trust. I rejoice, Sir, that the Board was unwilling to yield and die in the midst of so much usefulness. The resistance was firm and dignified, and such as ought to be opposed to the spirit of monopoly, in all its forms.

“The system of amalgamation has distracted, though it cannot destroy, the larger ecclesiastical communities that have, in any degree, yielded to its influence. It becomes the smaller societies to place themselves in an attitude to avert still more calamitous consequences. Our duty cannot be mistaken. It is true, Sir, as is admitted in an epitome published not long since toward the sun-rising, that our church has undergone fewer changes than any other in our land. Whether this is to be regarded as a reproach, or an honour, will of course depend upon the sentiments of those that would pass a judgment on the case. I doubt not, it has exposed us to the charge of bigotry. For you know, Sir, that in this enlightened age, every man is a bigot who will not give up almost every thing, while he who asks is studious to make no concessions, but what may be turned to good account. Now, instead of showing our contempt, we are extremely sensitive on the subject of this senseless prejudice. We are so afraid of being sectarian, and of exposing ourselves to the charge of bigotry, that we readily expose ourselves to be laughed at, for something less creditable to our discernment, however complimentary it may be to our good nature. This is one way to procure the honours of a personal exemption from the reproach of a general charge; and one way to appear magnanimous at the expense of the community to which we belong. Than this, in proportion to its extent, I know of nothing before which a venerable institution has more reason to tremble. It disposes the mind to yield with equal readiness to the attacks of reproach, or of flattery. But why should we be vain? It is not bigotry, nor yet a sickly spirit of compliance, that will save our institutions; but it is magnanimity, that true magnanimity I mean, which regards with equal indifference, the flattery that would soothe into abandonment of what we venerate and love, or the reproach, which is alike allied to the spirit of denunciation, whether it proceed from the cell of a bigot, the columns of a periodical, or from the hall of some executive committee.

“The time has arrived, in which it has become necessary to take a stand. And if any religious community is unwilling to encounter the odium of a decided preference to its own system of thinking and acting, nothing remains to be anticipated but a total prostration of every thing venerable and dear. And all this will

be realised, while we are dreaming of our magnanimity and of our influence. Have you never seen individuals, Sir, moving along, as if conscious of an ability "to bear the weight of mightiest monarchies," and who yet were mere automatons, unconsciously subservient to the schemes of some master spirits, who smiled at the ability which they had abused, and appropriated the rewards of that labour to which they had incited? He who attentively regards the doings in our world, will seldom find it free from an exhibition of this kind. And would to God, that the church could be acquitted from a charge involving a similar reproach. The impulses to action, even on sacred ground, are not always understood. Suspicion may, indeed, be mean in its scrutinies; but that is something worse than suspicion, which from inattention, or still more from design, helps along the destruction, which an honest vigilance might prevent. But, if in spite of a thousand indications, and as many warnings, we shall so far indulge, either in sleep or intoxication, as to suffer the goodly temple where our fathers worshipped, to fall, let those, who, while they should have been active in defence, either lounged about the sacred apartment, instead of having applied the axe and the hammer, get their honour where they can. Little will be awarded to them by the spirits they have served; still less by those whose interests they have betrayed. But for ever honoured be the worthies, who, after their magnanimous exertions shall have failed, will still delight to linger among the venerable ruins, and who will derive a pious, though a melancholy satisfaction, from worshipping in the place of their fathers' sepulchres."

The author of the above speech evidently looks at things as they are, and discovers an accurate knowledge of the dangerous circumstances in which, not only the Dutch Reformed, but every other well ordered ecclesiastical body is placed, who has any connection with the self-constituted benevolent institutions at present existing. The last paragraph of this speech is a highly interesting and touching appeal to the feelings. But while we can freely say with Mr. Van Vrankin, "for ever honoured be the worthies, who, after their magnanimous exertions shall have failed, will still delight to linger among the venerable ruins, and who will derive a pious, though a melancholy satisfaction, from worshipping in the place of their fathers' sepulchres:" we must add, *more highly* "honoured be the worthies" who "delight to linger among the ruins" of a once glorious reformation, and to worship God in the way of his own appointment; not so much because it is "the place of their fathers' sepulchres," as in obedience to the divine command, and because it is the place where God delights to dwell, and dispense to perishing sinners the blessings of salvation and eternal life.

AFRICA.

An extensive interest is felt relative to the interior of this country. It has been penetrated on the South, from the Cape of Good Hope: on the West from Liberia and Sierra Leone, and Benin; on the North from Algiers. *Park* perished in the great River he was exploring. His *Son* also has perished.—whose piety urged him to go and find his long lost parent! *Denham* and *Clapperton* have made extensive discoveries. *Major Laing*, and *Mons. Caille* both reached Timbuctoo the famous capital of Central Africa, and the object of these traveller's anxious searchings. *Laing* was cruelly murdered soon after he left it. *Caille* has reached his home, in France; and has received the premium, and annuity from the King, for the discovery and description of that city.—The slave trade, it appears, is still carried on to a horrible extent, along the Western coast of Africa, notwithstanding all the efforts of the armed vessels from the United States, and Great Britain, sent to put it down. [Reformed Dutch Church Magazine.

THE AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS

Held its Anniversary on the afternoon of Friday, the 15th. The Hon. Chief Justice Savage, was in the chair; the Annual Report was read by the Rev. Mr. Vermilye. It was an able, full, and luminous exposition of the operations of the Society. It gladdened the hearts of every true friend of the descendants of the ancient children of God. This Society, as will appear from the Report, which will speedily be laid before the public, (with a copious appendix,) was never in a more prosperous condition, and never had it better prospects. It holds up the state of its funds as one proof of this; and it challenges a comparison on this point, with any one Society, whose Anniversary has been recently celebrated. It has been circulated with *most charitable industry*, that our funds were wasted and ruined! Let a comparison be made with the state of any other Society's funds. They whose Anniversaries are just closed.—are all in debt. We are not;—notwithstanding our heavy expenses, and preparations for the reception of the Jews coming to our Asylum. *Funds*: Monies invested in the 500 acre farm on the bank of the Hudson, where property is always valuable, and will even rise in value, \$7,250. This includes all the repairs, &c. made on it. Cash in the Treasurer's hands, \$3,678. 11. Cash collected in Britain and Ireland by our Agent, about \$1500. Total of *Cash*, \$5,178. 11. Total of *funds*, \$12,438. 11. Our Agent has succeeded in every point, in Britain and Ireland. The hand of our Lord has led him, and shielded him. And he has been triumphant over all the difficulties thrown in his way. He has got a new society organized in London to co-operate with us; the Edinburgh and Glasgow Jews' Societies have pledged their co-operation, and have voted us funds already; the Female Jews' Society at Greenock, and a new Jews' Society in Dublin, have done the same. An eminent Minister, in Ireland, pledges us £50 sterl. per ann. as soon as we have *ten Jews on the Farm*! Dr. Ferrier and Mr. Symington, of Paisley, promise us

annual collections for the same purpose. Our Agent was in Paris, and hastening to Prussia and Warsaw. This is our last intelligence from him. *[Ibid.]*

HOW TO BE RICH. Nothing is more easy than to grow rich. It is only to trust nobody—to befriend none—to get every thing, and save all we get—to stint ourselves and every body belonging to us—to be the friend of no man, and have no man for our friend—to heap interest upon interest, cent upon cent—to be mean, miserable and despised, for some twenty or thirty years—and riches will come as sure as disease and disappointment. [And when pretty nearly *enough* wealth is collected, by a disregard to all the charities of the human heart, and at the expense of every enjoyment save that of wallowing in filthy meanness—death comes to finish the work; the body is buried in a hole, the heirs dance over it, and the spirit goes ——— where?]

STATISTICS OF THE PRESBYTERIAN CHURCH.

The General Assembly of the Presbyterian Church in the United States, has under its care, nineteen Synods; ninety-two Presbyteries; 1393 ordained ministers, and 205 licentiates, making 1598 Preachers of the Gospel; 195 candidates for the sacred office; 2070 churches, or congregations, under the spiritual government of so many Sessions; and 162,816 communicants! During the last year 14,846 communicants were added to our churches on examination and the profession of their faith; and 3,155 were added by certificate from foreign churches, or were translated from one Presbyterian church to another. The whole number of communicants thus added, amounts to 18,001; and the actual increase of communicants since last year, after deducting for deaths, removals and suspensions, has been 16,503. The additions of 1829 have exceeded those of 1828, by 1906; and the actual increase of the year ending April 1st, 1829, has exceeded that of the preceeding year by the number of 5485 communicants. Our increase of ordained ministers last year, was 108; but as 20 ministers deceased, and several removed to sister churches, we may consider the addition of ministers as having been 130. Of our ministers 40 are Presidents or Professors in Colleges or Theological Seminaries; 3 are chaplains in the navy of the United States, and 15 are engaged in missions to heathen. Our increase of licentiates has been 11, and of candidates there has been a decrease of 47. In our last statistical year there were baptized within our churches, 9982 adults, and 12171 infants, making a total of 16153 baptisms; which exceeded those of 1828, by 1974.—The sums reported as having been collected to defray the travelling expenses of the Commissioners to the last General Assembly, amount to \$3442 67. The commissioners and delegates who actually attended, were 176; and the distance which they travelled in passing to and from Philadelphia, a little exceeded 70,000 miles. The funds reported by our Presbyteries, as having been collected during the last year for sundry charitable purposes, are the following, viz. For Foreign and Domestic Missions \$39,180 53;

for the support of several theological Seminaries \$10,054 52; and for the education of poor and pious youth, \$20,390 54. These two last sums may be said to be for educational purposes, and amount to \$34,445 06. The total of collections is 73,068 dollars and 26 cents.

—♦♦♦—
Great Britain.—The Roman Catholic Relief Bill, which has been the all-absorbing subject for some time past, in Great Britain and Ireland, has finally passed, and is now a law of the United Kingdom. In the house of Commons it was introduced with a speech by Mr. Secretary Peel, of four hours length. It was plain, full of good sense, and perspicuous argument. Unlike, indeed, to the eloquent and beautifully classic speeches of Canning, it made little or no pretensions to ornament. The Bill passed its third reading on March 30, and, after a long, and vehement debate, in which Brougham took a conspicuous part, among others, it passed by a majority of 147. The Irish 40 Shilling Disfranchisement Bill, passed at the same time. By this, it is required that persons entitled to vote, shall possess not less than ten pounds sterling, instead of forty shillings. In the House of Lords, the Duke of Wellington introduced this his favourite Bill of Catholic Emancipation. It had generally been supposed, and verily not without some palpable reasons, that the Duke of Wellington, though a man of distinguished talents, in his own line, that is military, would not, and could not, manage the helm of political affairs. But the contrary now appears. His speech was manly, dignified, yet simple, full of excellent sense, destitute of irrelevant matter, and declamation, manifesting no small share of legal knowledge, and sound political tact. The Bill passed by a great majority in the House of Lords; and received the Royal assent. Mr. O'Connell has not been allowed to take his seat in Parliament, because he refused to take the oath of supremacy, &c.; and because he was elected member for Clare under the old law, excluding Catholics. In the present depression of trade, many alarming riots have taken place, and several turnings out for higher wages. Want of bread for themselves and families, is the distressing cause. How insensible are we, and the great body of our people, who want for nothing, and how ungrateful under the unnumbered blessings of a free government, and the profusion of the bounties of Divine Providence, showered down upon us! Let us only look at the privations, and sufferings, and famine, endured by the manufacturing districts of Britain, and then let us look upon our happy and smiling land, and over our well fed, and well clothed population! What an effectual cure this must bring to the discontented and murmuring hearts among us.

Mr. Secretary Peel, it is said, will be disinherited by his enraged father, (the richest commoner in England) who cannot forgive him for introducing the Catholic Bill. On the contrary, the King is about to elevate him to the peerage.

—♦♦♦—
LIBERIA.—The ship *Harriet*, which took out 163 people of colour, emigrants, has lately returned. The accounts from this colony are altogether satisfactory and pleasing. The town contains

already between 80 and 100 houses; and many more are being built. Seven frames were taken out in the ship *Harriet*.—The town is defended by a fort mounted with cannon, and garrisoned by two companies of uniformed volunteers. The place was healthy; a few of the late emigrants had fallen a victim to their own imprudent indulgence in the bountiful fruits of the climate.—The colonists have gained the respect of the natives, and have, by their military attitude awed them into peaceable intercourse.—An active and profitable trade is now carried on between them and the natives. Nothing is yet said of Prince Rahhman, who went home.

—♦♦♦—
HENRY'S COMMENTARY.—We are happy to say that the volume iii. of Henry on the Old Testament, making the volume v., now published by TOWAR & HOGAN, has been published in June. It is another beautiful specimen of the work from the press of these enterprising and successful young booksellers,—the Messrs. TOWAR & HOGAN, of Philadelphia. We once more invite our Christian friends, who wish to possess the very best Commentary on the Bible, extant, and also all those men of taste who love to patronise an elegant specimen of book-making among ourselves,—to call at Mr. Haven's, and examine the work for themselves. It cannot be too highly commended and praised. We have to add that volume iv. on the Old Testament, making in all, the vi. and last, will be published in September next. [Ref. D. C. Mag.]

—♦♦♦—
THE GENERAL SYNOD,—of the Reformed Dutch Church assembled in New-York on June 3, and continued in session until the 10th. The following *new ecclesiastical Rule*, touching their correspondence with the Presbyterian Church, was brought forward, and on motion adopted, in the words following:

Resolved, That if the General Assembly of the Presbyterian Church concur herein, the following additional article be added to the articles of correspondence between the two churches—that none of the inferior judicatories, under the care of the corresponding churches, shall be at liberty to admit into their respective bodies, or under their care, any student or licentiate, from the sister church, without a regular dismissal from the Ecclesiastical body, or Theological Seminary, to which he is considered as attached.

—♦♦♦—
TO CORRESPONDENTS.—We have received an article on *Bible Societies*, in which exceptions are taken to some parts of Ego's arguments on the subject, which shall be attended to in the order in which it was received, though we have not yet decided what disposition to make of it. Other favours shall be duly attended to. We should be obliged to the committee of correspondence with the Associate Synod of Original Seceders, if they would forward to us their correspondence with said Synod for publication in the Monitor. The Synod of 1828 directed its publication; and we feel anxious, and it is believed in connection with our readers, to have the perusal of it.

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

NO. 4.

SEPTEMBER, 1829.

VOL. VI.

Original Communications.

FOR THE RELIGIOUS MONITOR.

CALL TO THE MINISTRY.

In Bunyan's *Grace Abounding to the Chief of Sinners*, he gives a pretty particular account of his call to the work of the ministry. The progress he made from the exercise of his gifts in exhorting in private meetings of church members to his preaching in public, is stated at some length. The only external call to which he refers, is the earnest, importunate desire of some, who insisted that his gifts, his experience and knowledge in the things of God were well fitted to promote the spiritual good and edification of those who attended upon his ministry. And the professions which his hearers made from time to time of the benefit of his labours, coinciding with his own observation, led him to form the conclusion that assuredly the Lord had called him to exercise his gifts in the way he did. To sustain, however, the conclusion he had formed, on the grounds stated, he directs his readers to several passages of scripture which he considered as apposite to the case. Among others, what he quotes from Paul's first epistle to the Corinthians, chap. ix. 1, 2, seems not a little, if not altogether, to justify his views. "Am I not an apostle? are ye not my work in the Lord? If I am not an apostle to others, yet doubtless I am to you; for the seal of mine apostleship are ye in the Lord." The validity of Paul's claim to the apostleship might no doubt be established on other grounds. But here he refers to the good effect of his ministry among the Corinthians, as sufficient proof. And is not the argument which he adduces, independent of other considerations, applicable in similar circumstances, or sufficient to warrant those to conclude that they have a call from the Lord to the ministry, when he is pleased to bless their labours for the conver-

sion of sinners. If the judgment of Dr. Scott may be depended on, in this question, there is no room for hesitation. "This," says he, that is, the conversion of sinners, "should satisfy the conscientious in respect of their own call to the work, and be deemed sufficient proof to others, especially to those converted by them:" "the Lord hereby sets his seal to their commission."

Perhaps some one or other of your correspondents may consider the inference of the apostle as suggesting a not unimportant subject of discussion, and may find leisure to occupy a page or two of the Monitor with their views of the bearing it has, not only in reference to the ministry of the gospel, but to other things. As, for instance, how far the labours and exertions of individuals or societies especially in the cause of religion, are to be justified on the ground of the good effect resulting from them. The question appears to be involved in some difficulty which a fair exposition of the apostle's argument may serve to remove. The query then submitted for consideration may be stated thus: Is it a sure and satisfying evidence, that a calling or exertion, especially of a religious character, which is instrumental in producing good and saving effects, and because it is so, is the object of divine approbation?

Perhaps, to some, the discussion of the point proposed, may appear of little consequence, as regards the question of a man's call to the ministry; seeing it is imperiously necessary that, before resolving to devote himself to the sacred office, he have had this matter for the subject of his most serious concern, and have come to some decision as to his duty in the case. The propriety of such a course cannot be disputed.—Every one concerned must see the obligation he is under of giving the most earnest and devout attention to a cause of such importance, as a call to the gospel ministry, and being satisfied that he does not run unsent, but by the authority of the Great Lord of the vineyard for labouring therein. But although the appeal, contained in the words of Paul recited above, can refer only to subsequent evidence of a call to the ministry, would it be consistent with due respect to the great apostle of the Gentiles, and to the spirit of God speaking by him, to treat the query suggested by them, as one of the "foolish and unlearned questions," which Timothy is directed to avoid? Few, it is presumed, will think so.

F.

FOR THE RELIGIOUS MONITOR.
VEXING THOUGHTS.

It is one of the wiles of satan to inject doubts into the minds of the children of God, and unhappily for them, the bias of

the old man is to give heed to them. Sometimes these doubts respect the affairs of this life, but more frequently the concerns of the soul, and often the very foundations of faith. But whatever they be respecting, they fail not to raise a tumult in their minds. This interrupts their fellowship with God, unfits them for duty, and sometimes drives them almost to despair. To all but believers it is unintelligible, and even to them it is surprising, how suddenly one of these wicked suggestions will cast down the soul from its highest enjoyments into the deepest distress. But a little ago, it said,—“my mountain stands strong and I shall never be moved,” and now, “deep calleth unto deep at the voice of thy water-spouts; all thy waves and thy billows are gone over me.” Who would not pity the poor shipwrecked mariner clinging for life to a broken part of the ship; but inconceivably more to be pitied is he whose soul is tossed up and down by some of these vexing thoughts. In hopes that God may give a word in season to some in these fearful disquietudes through this medium, I shall briefly state, first, some of these doubts which are likely to come in the way of the most of Christians; second, on what occasions they commonly arise; third, how to get relief; and fourth, why God allows those whom he loves to fall into such fearful troubles.

As to the first, these doubts respect something either in the providence or the word of God. For example, when they arises in a person's mind at a distance from home. What if some accident hath befallen my family and some of them be killed? What if they be fallen sick? What if my house be broken open by some midnight assassin? What if it hath caught fire? This is a specimen of those doubts which create vexing thoughts when the mind is left to give way to them. The occasion on which they are most ready to occur is when the mind should be more especially trusting all such concerns unto the care and protection of Him who has never forsaken them that truly seek him. For this seems to be a maxim with satan and the corrupt heart, at the time we are called in an especial manner to any duty, to tempt us to the opposite sin; for nothing will more effectually prevent its being performed. If Christians will be at pains to observe this, they will find that something the very opposite of the duty in which they are actually engaged, or are about to be so, hardly ever fails to rise up in their way. But such vexing thoughts are not confined to the occasion of the particular duties which are their opposites; they are capable of unfitting the mind for every duty. Let them once get a hold of the attention and you can neither meditate, nor pray, nor praise, converse on spirit-

ual subjects, or hear. The lips may keep a moving but the heart and affections are in captivity to these vexing thoughts. The Christian struggles and wrestles to get free from them and sets himself strenuously to think of other things, but still they return upon him, because the time has gone by at which he should have rebuked the temptation. There was a godly old woman that thought herself not far from the time of her death, who requested of a certain minister to hear a sermon on these words, "For he hath said I will never leave thee nor forsake thee." She came with great desire and expectation to hear, but she was not much more than seated till it came in her mind, What if I have not put the candle rightly out? If I have not it may kindle my house, and then my house will kindle all the rest. It is scarcely necessary to say that she lost the discourse, and could only say at intervals she heard the voice of the speaker. The case was very different with another individual, a member of the seceding congregation in Perth, Scotland, to whom one came in the time of public worship, and whispered that a terrible accident had happened in the town, and it was thought her children were killed. "That cannot be," said she, "for I committed them to God before I came out." And she continued to hear with composure till the service was ended, and came home and found all safe. The way to obtain relief, when one is overtaken with such thoughts, is, first to look to the many promises which our gracious Lord hath made of safety and protection. Were the eye steadily fixed on some promise we should not give attention to them at first, and it would then be out of the tempter's power to vex us by them. Again, the person who is vexed with them should consider with himself whether reckoning from God's past care over us, it be most likely that such an evil has been sent us or not. Most people would have to reason thus:—I have gone out and come in these many years, and found that God had kept all in safety, therefore it is a hundred, perhaps a thousand to one, if such an evil befall me. Again, they ought to consider how foolish it is to allow one's self to be so troubled without any evidence whatever of its being the case, it is a mere possibility only. Finally, we should endeavour to be sure that we are engaged in our present duty; if then evil befall us, it cannot come on us in a better state of mind than when intent upon duty. We can then take this comfort, that it was not through our carelessness. And if God has been pleased to send such an affliction, it is yet far less than he might have justly sent. But the better way is to repel these suggestions on their first advance. And the best method of doing this, is that which the Lord

himself took when satan came with his *ifs*, and *what ifs*? To which we refer the reader. And when we go abroad we shall do well to take the 121st Psalm for our watch-word, and whoever asks admission into our thoughts, or hearts, and brings not this, we may be sure he belongs to the enemy's camp.

§- Another vexing thought which frequently comes across the believer's mind is something like this: What if God hath cast me off? What if he pays no regard to me or my soul's interest? When the mind listens to such a suggestion as this, a tumult arises in it which exceeds the powers of language to describe. It says within itself, "if this be so, I am undone forever, my religion is vain, I am a hypocrite, it is no use for me to pray or praise for he will not hear: alas! deluded wretch that I am, to build myself in the belief that I was among his beloved children; I am a monster of iniquity, therefore hath he cast me off and justly too." The anguish it now feels is unutterable. The believer tries to recover himself and look again to God's holy temple, and while he does so, the storm somewhat abates. But the thought again returns, and presently all is darkness and tempest and his soul sinks within him, and thus between hoping and fearing he is driven to his wit's end. He has looked now so often to the promise, and so often this dreadful thought has again assailed and over powered him, that now he thinks it must be true that he is cast off; therefore, the promise is not to him, and now his misery and vexation is ten-fold. Now the remembrance of days that are past only increase sorrow. "When I remember these things," says the Psalmist, "I pour out my soul in me, for I had gone with the multitude, I went with them to the house of God." Ps. xxiv. 4. "My sore ran in the night and ceased not, my soul refused to be comforted, *I remembered God and was troubled*; I complained and my spirit was overwhelmed." To think of the time when we sat under his shadow, and his loving kindness was so abundant and so undeserved, and now we have provoked him by our base ingratitude to cast us off, is a thought insupportable. As his favour is better than life, so to be without it is worse than death. Once more he tries to lift up his eye to the promise in hope, and he says within himself, "Will the Lord cast off forever, and will he be favourable no more, is his mercy clean gone forever, doth his *promise* fail forever more; hath God forgotten to be gracious, hath he in anger shut up his tender mercies." And at last this thought occurs to him; "this is my *infirmity*" that has occasioned me all this. And so he gets relief. Ps. lxxvii. 2, 3, 7, 8, 9. The occasion on which this vexing thought

rises up, is very often when we have fallen into some grievous besetting sin, which we have often committed, and often repented and resolved against it before, and are now under his chastening rod enduring some sore affliction on account of it. Nothing is more easy or frequently done by the flesh than to impute the visible tokens of his fatherly displeasure to judicial excision. But instead of casting off, this chastising is one of the greatest evidences of his new covenant love and faithfulness. Yea, if it had been omitted, there would have been just so much wanting of that which he had pledged his oath in covenant to give. For "if they break my laws and go astray, I will visit their iniquities with a rod and their sins with chastisement." Therefore, at the time this vexing thought arises, there should in its stead, arise a stronger confidence in his love and favour. What gives great weight to this vexing thought is a sense of guilt lying on the conscience. Our sins are set before our face and we cannot deny them. Our provocations are great and many and we know them; and if he has cast us off, we need nothing to convince us that it is a just judgment; and then justice and judgment are the habitations of his throne, so the troubled soul reasons against itself. Another thing which gives it countenance is when the tongue of reproach is let loose upon us at the same time, and then the very thing we are ourselves dreading most, is cast in our teeth, viz: "Where is thy God now gone?" This even of itself would be enough to make some conclude that they were cast off, but he will not allow them to be tempted above what they are able to bear. Again, this thought arises when we are disappointed in our wishes and expectations. It may be we have been pleading a promise again and again, but it is not yet fulfilled, therefore, we rashly, and very wickedly conclude, or at least surmise, "Is his promise failed forever more?" When we have been making strong cries with tears and groans, and longing for the answer of prayer and it has not come, then we say in our haste, "we are cut off from before thine eyes," "he hath shut out my prayer so that it cannot pass through." We have been long wrestling for victory over sin, but it continues strong and powerful, and there is no more prospect than at the first of reducing it; on this account despairing thoughts rise up. One day or other I shall fall totally and be cast off, because of these lusts of the flesh. To obtain relief, let this cast away first consider whether there is not yet sufficient efficacy in the blood of the everlasting covenant to take away *even his* sins, and to render *him* accepted before God. Of this he cannot have a doubt at any time, but the point now to be gained, is to have the mind fixed on this thought. Then I put it to him whether he has not still free access to this

blood? Is not God setting it before him in the word, and pressing him to accept of it in the gospel? Has he been forbidden to come any more to the throne of grace? Hath God said to his prophet "pray not for this man for I will cast him out of my sight?" the contrary is the case. How then can he say that he is cast off? I would next have such an one to inquire carefully what authority that vexing thought brought with it, or what evidence hath it of being the case. Has it any warrant in the word? are you authorized by any thing in the infallible rule, to conclude that one in your case is cast off? that none of his people have ever been in the same case? No, truly; such a thought has no evidence of truth upon its side. "It is your infirmity." Yea more, it is your unbelief—your ingratitude—your rash impeachment of God. Only consider how wicked it is to give way to such a thought, at the very time God is making out the truth of his covenant to you, and likewise pressing Christ upon your acceptance in the gospel. As this thought is frequently the fruit of impatience, it will do much to relieve the mind, to consider its own deficiency in this respect, and to endeavour to wait for God and to have hope in his word. In many a case, could the believer fully and practically allow God's sovereignty in the ordering of his own lot, all the difficulty would vanish. The mind of the Psalmist got relief by reflecting on what God had done in times past. "I will remember the years of the right hand of the Most High, I will remember the works of the Lord." And he discovered this in it, viz: the sovereignty of God. "Thy way is in the sea, and thy path in the great waters, and thy foot-steps are not known." But how dark and mysterious soever his way may be, here is the happy result: "Thou leadest thy people like a flock." What cause then have any of his sheep to be so dreadfully alarmed.

Another vexing thought which greatly disquiets the soul is that of Atheism. It calls in doubt the very foundation. What if the Bible be only the device of men? What if after all I have thought that I experienced in religion, it be only a delusion? What if there be nothing after death? What if there be no God? That such horrible suggestions do arise in christian minds, and receive attention, the experience of God's people generally, will attest; and the thoughts expressed in the 73d Psalm do confirm. It is indeed a glaring inconsistency for God's children to listen to them a moment, but their history is made up of inconsistencies. See Romans, chap. vii. 15, 25. Whoever listens to this thought, will find it has many things to advance for its support. It will say, are not the Mahometans as earnest and sincere in believing their Koran? Have not Pagans done as many and great things to

prove their sincerity and zeal in their religion, as Christians do? You know not what death is by experience, and it may be when you come to experience it, that it will be an eternal sleep. When the attention is caught by these blasphemies, the mind becomes a prey to the most dismal apprehensions, and it gets into inextricable difficulties. If the person attempts to pray or perform any religious duties, these thoughts will presently argue,—“If there is nothing in religion, it is both useless and absurd for you to do these things; if he thinks of letting them alone, then conscience rises up and loudly accuses him of great sin; and this he is fully convinced of. And what to do he knows not, he is afraid of delusion on the one hand, and guilt and condemnation are ready to fall upon him on the other. And to sit still is impossible. In the mean time it occurs, if religion and the Bible be true, then thinks he I have already committed so great a sin in allowing such thoughts to have a place in my mind, that I know not whether it can be pardoned, and perhaps the door of mercy is now shut against me forever. Oh what a dreadful thought; Oh what is to be the end of this my immortal spirit. If death be what the Bible describes, while I pass away my time of grace in thinking there is to be nothing after, then how complete and irrevocable my destination. Now he attempts to cry for mercy in his trouble; but this vexing thought now whispers in his ear, “if there be such a thing as mercy;” and here again he stops and is led away captive by it. Now he thinks I can be no Christian, for if I were I would never have allowed such thoughts to enter my mind, none of God’s people were ever left to such dreadful blasphemies as I have been. I have been only a vile hypocrite, and now I am discovered to myself. I am an Atheist, there is not a being in existence so wicked as I am, and if there be a hell, how justly will that be my doom. Reader, this is no fancy, it is but a very small part, of what, as a whole, is far beyond words to express; but what many of God’s people know by experience.

The occasions of this vexing thought are various. Frequently it is the off-spring of spiritual deadness and hardness of heart. When there is scarcely any sense of spiritual things, or any relish for them. When we have become formal and lifeless in duties. When sin feels so light as to be hardly any burden. When the objects of sense and the affairs of this life have become so interesting as to be almost our principle delight. When death and eternity are very seldom in our thoughts, and not even then well entertained. When the Bible has become a dead letter, a sealed book; and the public ordinances wells without water. Then are we in a favourable situation for the old serpent to fasten his fangs, and insert

this poison into the soul. These vexing blasphemous thoughts often occur immediately after the clearest evidence has been given of the truths called in question. It was just after all the demonstrations he had given of his presence in the midst of Israel, by his wonders in Egypt and at the Red Sea, that they said, "Is the Lord among us or not?" Ex. xvii. 7. It was after our blessed Lord had received the fullest testimony to his character, that satan tried to raise a doubt upon it; "*If thou be the Son of God command that these stones be made bread.*" And it would seem as though this *if* had got place in the minds of his disciples immediately after being with him on the mount of transfiguration, where they had a strong evidence of his being the Christ. "And they asked him saying, why say the scribes that Elias must first come?" Mark. ix. 11. Hast thou, believer, been taken up, at some communion or some ordinance, to the mount, and hast seen the King in his beauty and beheld the land that is afar off? Is thy soul ravished with delight so that thou art thinking thyself on the very confines of heaven? Prepare thyself against this dreadful messenger of satan. Be especially on the watch at sacramental times, and at all times when the truth of religion and the gracious presence of God may be in some eminent degree made evident to your entire satisfaction and sweet experience. The policy of the serpent in selecting these occasions is manifest; for if he can make a doubt find admission after so much evidence, and experience too, it is not to be expected that the same amount of them will be able again to expel it. Nor is it generally effected by that means; but God in his own sovereign time and way, breaks asunder the snare and lets the soul escape. It also arises on such occasions as that mentioned in the 73d Psalm. In order to get relief I would advise to continue instant in prayer, if it should be with sighs and groans. Although you should often be tempted to think it of no use, yet give not over. Though it should be suggested that you are an hypocrite, an atheist, an out-cast, yet persevere.—Make it a settled point not to give over crying unto God while you are able to cry. The Psalmist, like you, was tempted to think praying was no more any use, when he said in his haste "that he was cut off." Yet he found at length that he was most happily mistaken; and he adds; "Nevertheless thou heardest the voice of my supplications, when I cried unto thee." Ps. xiii. 2. Farther, the person who is in this vexation would do well to pause and enquire on *what grounds* these atheistical *what ifs* were admitted? Has he brought religion fully to the test and found it hollow? Has he found that God's promise is false? Have they any ground whatsoever? Not even the shadow of it. They are nothing but

the bold and impudent suggestions of the father of lies. As to the person concluding he is a hypocrite, I would suggest this simple rule, by which he may know whether he is or not. A hypocrite *can wish* that there were no God, nothing in religion; but a true believer only *fears and dreads* that it may be so. For if he had any hope, it stood in the truth of this, and if this should fail his all is lost. But chiefly look to the blood of the covenant for help. For whatsoever be the depths of trouble into which we have fallen, faith in this is the easiest and surest way to rise again. This we are dearly taught in the 130th Psalm.

Another vexing thought which sometimes comes in the believer's way, is, What if he has committed the sin against the Holy Ghost? He reasons within himself thus: I have committed many sins which I know to be sins, and I know that I was not forced to them, therefore I sinned wilfully. I have refused to comply with the invitations of the gospel while my conscience witnessed with it that it was my duty to do so, and that my own mercies were in it. Is not this "sinning wilfully after receiving the knowledge of the truth;" after which there is no more sacrifice for sin? What can such conduct be but trampling under foot the Son of God, and counting the blood of the covenant wherewith he was sanctified an unholy thing? Then this thought like a monster sent from the pit, seizes upon the soul as if to drag it thither. No forgiveness! No forgiveness either in this world or the world to come! To describe what it feels under this awful thought, is beyond the power of mortals. I knew of a man on whose mind it had seized. He quit all business; he could with the greatest difficulty be made to eat so much as preserved life. His flesh dried up on his bones and withered away. He was scarcely ever known to close his eyes in sleep; nor could he find rest in any place, but moaned continually with these words: "No mercy; no forgiveness for me." When I was in the neighborhood of his place, he had been *nine years* in that doleful situation! To them who know not a "wounded spirit," nor have ever felt the "arrows of the Almighty within them, the poison whereof drinketh up the spirit; nor the terrors of God set in array against them," this may scarcely be credible; but to the poor man this was no fancy. All the length he had got, at the time alluded to, was to think, "If there can be any mercy for me, it must come from his word." And, with the Bible open before him, he sat from morning to night, but durst not as yet, take hold of any particular promise. Happy are those Christians into whose cup this wormwood and gall is not poured. Let them ascribe it to the sovereignty of a gracious and merciful Father, who giveth to every one severally as he will-eth, and be thankful.

As to the occasion on which this awful thought arises, it is not easy to bring them under any several head. But it would seem always to presuppose a strong sense of guilt upon the mind ; although it does not always arise when that is the case. It may arise, when for ought that others can observe, the person has done nothing more than others, or than himself at other times. It may sometimes be an attendant on conversion, especially if the person is well informed in the doctrines of truth. But when a professor of religion falls into some sin into which it may be he has often fallen, and often repented, --a sin of which he has had very clear views of its evil nature and tendencies, especially if conscience strongly remonstrated at the time of commission ; and still more if christian friends and ministers dissuaded from it. It is to be feared that this dreadful thought may arise. It is an awfully dangerous thing to sin in the face of knowledge and conscience. The way of relief is much easier described than embraced. Ordinarily this thought creates so great mental agony as to unfit for attending to every thing that can be advanced. Sometimes it would seem to bring with it the subtlety of satan in reasoning the wrong way. It assumes some false principle, such as that there is no forgiveness for us, and then reasons from it with an acuteness that is surprising. But there is always something assumed for which there is no proof, and that one thing lies at the bottom of all the distress. Could the person but reason calmly in his own case, he might detect the snare in this manner :—That God is declaring to me among others, that *there is* pardon and forgiveness with him, and that I, as well as all who hear, am authorised to lay claim to it, is certain. But upon the supposition that my apprehensions are well founded, there is no forgiveness for me, and I am not authorized to claim the offer of the gospel. Here is a flat contradiction. It is impossible that God should contradict himself,—impossible that the Holy Spirit should suggest to my mind any thing contradicting what he suggested to me in the word ; therefore this suggestion that there is no forgiveness for me, cometh either from hell or my own wicked heart, or both. This suggestion cannot be of God, for it leads me to disregard the dispensations of his providence, and to disbelieve the gospel. His providence has brought me a Bible, and given me opportunity of hearing the gospel ; but *it* says, all this is nothing to me. His gospel says repentance and forgiveness of sins is preached and offered to me ; but *it* says it is false—there is no forgiveness for me.

Moreover, it does not seem to be compatible with that state of mind and heart requisite to commit the unpardonable sin that one should be *afraid* that *he has done it*. For to be

afraid of this, argues an unwillingness to give up with all interest in the blood of the covenant, and to have no concern with the Son of God. As to the sins with which conscience charges us, I would remark that it is one thing to do that which constructively throws contempt on the Holy Spirit, and another to do that same thing *because* it is contempt for Him. One thing to sin in the light and to do what is against it, but another to commit that sin *because* it is against the light, and rejection of it. The latter only is the unpardonable sin; and the person who commits it wishes no pardon, nor to have any thing to do with Christ, nor his Holy Spirit. I shall say only this to persons in this sore distress, and to all others:—Believe nothing within you which in any thing contradicts the word of God without you; for it is a surer guide than even a voice from heaven,)2. Peter, i. 19;) therefore much more so than any suggestion within our own dark confused minds.

I shall add only one more vexing thought at present, and that only briefly, viz: the *fear of death*. This brings some into bondage all their life time. Some fear a painful death, others a sudden one. Others are afraid lest they have to die of that particular complaint or disease which they most dread; but these are small matters compared with death itself, simply considered. Oh what if I should find it a foe! What if it discover to me for the first time, that I have been building on a false foundation! What if raging despair then fall upon me! What if I be left in my anguish to blaspheme God and all that is holy! O what if satan should be the first object my departed spirit shall see in the other world; and if after all that I have professed and felt, in the church, in the family and alone, I be compelled to go with him! My soul recoils with horror at the thought. This is hardly confined to any particular occasion, but returns at intervals, sometimes through life, and greatly disquiets the soul; robs it of many a comfort, and greatly diminishes the sweetness of what it leaves behind.

Now all this fear of death comes from viewing it through a wrong medium, that is, not through the death of Christ. If we look at it through the best exercise of duty we are capable of performing, it must appear terrible; much more if we look at it through our worst things, our unbelief and our lies. But look at it through our Lord Jesus Christ, and it appears a fallen enemy without a sting or any power to hurt. Yea, as a messenger of peace, it comes to the dying saint with these words:—"Sorrow and sighing shall flee away, songs and everlasting joy shall be on thy head; the days of thy mourning are ended."

It was part of my promise to state some things as to the design of a gracious and merciful Father in allowing his children

to fall into troubles so deep and overwhelming. Without illustration, I state; first, it is intended for correction; second, it is to cause them to understand how evil and bitter a thing sin is; third, it is to cause them not only to see, but to *feel* that salvation is wholly and absolutely of free grace; for it is of Almighty power and tender mercy. Nothing less could ever lift them out of these overwhelming depths; fourth, it is to illustrate his sovereignty; fifth, it is to afford an occasion also for a display, to them, and in them, of the greatness of his tender mercy; sixth, it is to cause them to long for complete deliverance from sin, and for the enjoyment of heaven,—for that happy hour when God shall wipe away all tears from their eyes. Finally, Christian, beware of those *what ifs* that arise suddenly and without any apparent reason.

FOR THE RELIGIOUS MONITOR.

BIBLE SOCIETIES.

With very much satisfaction I read Ego's remarks on Trying Providences, except those in the April and May Nos., in which he enquires, whether Bible Societies, as they are now constituted, are the church or not. To his inquiry, I beg leave, through the medium of the Monitor, to state some objections.

1. I object to his inquiry in whole, as having nothing to do with his subject, of Trying Providences. Had he stopped previous to any such inquiry, he had not only avoided grounds of future animadversion, but been entitled to high commendation, for an admirable illustration of a most important practical subject in divinity: nor would I say what he has done, that is objectionable, should detract from the merit of what is commendable.

2. I cannot but wonder at the inquiry itself, "Whether Bible Societies, as they are presently constituted, are the church, or not." I never apprehended, that they ever were by any, either thought, or said to be so. Unless this sentiment has been maintained, it was certainly entirely idle to combat the subject; and though it had been advocated, it seems too unimportant to claim either the attention of Ego's talents, or the refutation of it a place in the Religious Monitor.

3. My chief objection is against the injurious tendency of the remarks. If Bible Societies be in any respect useful, Ego's remarks must have an injurious tendency, in respect of support. Neither Ego, nor any writer that I have seen, except those of Romish character, have said that they are injurious. In a paper of very infidel tendency, called the Telescope, Bible Societies, Tract Societies, Sabbath Reform Societies, &c. have been written against, with much sarcasm and abusive

taillery ; but I never expected to see, a writer of Ego's talents, and religious sentiments, engaged in hostility to Bible Societies. Ego cannot certainly refuse, that he has the weight of much valuable opinion against him. Many worthy characters have preached and prayed, have collected and contributed largely in behalf of Bible Societies. Is not that a grand resolution made at the last annual meeting of the American Bible Society, that they will endeavour, in two years, to put every family in the United States, in possession of the Bible. Instead of discouraging, every laudible effort should be made, to further such a noble design.

4. It is objected, "their terms of membership, are not taken from scripture, or officers appointed in scripture."—These objections are utterly irrelevant. They are merely civil societies, or if you will, charitable, associated for benevolent purposes, having nothing to do with ecclesiastical matters ; therefore, nothing to do with scripture terms or qualifications, more than any other civil or charitable institution.

5. It appears to me extremely inconclusive reasoning, that because God revealed his will of old, to holy men of God, therefore, the church is the only legitimate medium, through which the scriptures should be distributed in the world. The money of an Infidel, is as good as the money of a Christian to buy Bibles. The collections of money, for that purpose, is the chief object of Bible Societies.

6. Nor is it of vital importance, whether such meetings be begun and ended by prayers. If no objections, it is proper ; it is decent and orderly. But should some unprincipled characters object, the omission is no objection against the institution. The genuine Christian in his closet and otherwise, will always consider it his duty to pray, that the Lord may accompany his word, whether read or preached, with his efficacious grace.

7. The want of an explanation accompanying the Bible, is no doubt a serious loss ; a good commentator, or orthodox preacher, would be a desirable accompaniment. But the general principle of distribution, without note or comment, is all that can be expected from the mixed multitude engaged in the great work. Were the plan to be altered, and one denomination to engage in such an undertaking, this evil might be remedied, but it would be attended with a greater ; the distribution in this case must be extremely limited. The Bible itself, without commentator, is better than to have neither. But the inconvenience is considerably remedied by the exertions of Missionary Societies.

8. The expression, "They have no authority from scripture," is perhaps saying too much. The scriptures require

as to honour the Lord with our substance. The scriptures require us to do all for the glory of God. Than the object in view, I know nothing that has a more direct tendency to this. Nor is there any reasonable ground of doubt, that many in this great work, both ministers and people are actuated by these highest of all considerations. If we are to pray that Christ's kingdom may come, that Satan's kingdom may be destroyed; that the kingdoms of this world may speedily become the kingdoms of our Lord and of his Christ, that the knowledge of the Lord may cover the earth, as the waters do the channel of the deep; if we may warrantably pray for these great and desirable events, then surely it is becoming that we do something in a pecuniary way for their accomplishment, unless we content ourselves with saying, be instructed in the will of God, but withhold the means of instruction; like some of old, who said to the hungry and naked, be clothed, be filled; but gave them not those things that are needful to the body. Some in the days of the prophet said, "The time is not come that the Lord's house should be built." So the conduct of some would now say, the time is not come, that the heathen should be converted: or at least, that is an event with which we have little or nothing to do. If the thing in question be doubtful for want of scripture authority; I think it may as well be said, ministers have no authority from scripture to publish their sermons, or any other book, however good and useful; for there is no more precept for the one than the other. So if Ego looks for express scripture for every undertaking, he will perhaps find his own strictures on Trying Providences, however good, as destitute of support as Bible Societies. But one scripture, with those already given, will support him, and support other valuable writers; and support Bible Societies too, "Let all things be done to the use of edifying." A good institution may not possess all the good, nor all the success, that could be wished; but it would not be fair to say on these accounts, it is bad, should be opposed, or discontinued.

9. I confess I am truly sorry to find a Magazine so worthy of esteem as the Religious Monitor, contain such a sentiment as this, Bible Societies are "one of the *public snares* of the times." At this I feel much surprise, but shall make no comment. The following sentence is to me almost equally surprising, as I am unable to see any connexion it has with Bible Societies; "Attachment to Reformation principles is presently considered as a cruel bigotry, and the weapons of that warfare thrown aside, and it is led away a willing captive to *enthusiasm*." I believe Reformation principles were as much esteemed bigotry before Bible Societies existed, as they have ever been since. Genuine religion has ever been, and

ever will be so treated by an ungodly world. But it is no worse on that account; nor are Reformation principles the worse for being depreciated. But I can see nothing in Bible Societies to lead to any such depreciation. Many of the warmest friends of Bible Societies, are no less friendly to Reformation principles; nor has zeal for the one had any tendency to destroy it for the other. I say so with regard to myself, and with regard to others of my intimate acquaintances. And I have charity to believe that the sentiment is more the creature of Ego's own imagination, than the effect of attentive observation. I think it is a duty, which he owes the christian public, to publish a retraction of what he has expressed; at least it would not be too much to acknowledge an over sight; and become with me, a friend of Bible Societies. D.

Selections.

CORRESPONDENCE

Between the Associate Synod of North America and the Synod of the Reformed Presbyterian Church.

(Concluded from page 134.)

An Extract from the Minutes of the Synod of the Reformed Presbyterian Church.

The committee appointed to confer with the committee of the Associate Synod of North America, presented a draught of a letter to be sent to said Associate Synod, in answer to a communication made by them to this Synod, which was adopted, and the committee were directed to transmit said letter to the committee of the Associate Synod, appointed to meet and confer with the committee of this Synod. The letter is as follows.

To the Associate Synod of North America.

DEAR BRETHREN.—We have with pleasure received your official communication of June, 1828, in which a christian spirit seems to breathe. We trust that in our communications with you, the same spirit will prevail.

Let it not be considered as a spirit of bitterness, should we charge upon some of your avowed principles, consequences which to us may appear legitimate, while yet, to you, they may not appear as necessarily flowing from such principles.—We certainly shall not affirm, that you admit the consequences which you disavow, while we may be justly allowed, to offer reasons why we may think you inconsistent if you do not admit them.

You complain that the Reformed Presbyterian church, "have imputed to you tenets without so much as quoting your words, which are supposed to express them." And you refuse that any thing should be considered as *your words*, except *the words* of your judicial deeds. &c., excluding "the words that may be found in the controversial writings of individuals." You also complain of *the language* of our statements of the tenets held by ourselves and by you, &c.

As to quoting your words, it was never proposed. We were writing a historical sketch of your *sentiments* according to our views and understanding of them. We, however, do not feel ourselves obliged to be confined by such publications, as you have designated *judicial deeds*, inasmach as you yourselves have given the sanction of the Synod to other writers, besides these to whom you propose to confine us.

Besides as we have not, in our speaking of the sentiments of the Secession, distinguished between the Burghers and the Antiburghers, seeing each claims to be the Secession, we are at full liberty to avail ourselves of the publications of both parties.

We shall now state some of the reasons why we ascribe to Seceders, the sentiments of which you complain.

In Disp. of Sec. Test. vol. 1. page 294, in answer to the question, what sort of kings are the people of God thus commanded to fear? we find the following declaration. "It is certain that they are commanded to fear only such as are acknowledged by the kingdom they are in; while none else are kings with respect to them. In the next place it is as certain—that they are commanded to fear *any* whom that kingdom acknowledges as kings and while they do so." And in page 296, in illustrating the text Prov. xxiv. 21, they say, "In a word this text doth plainly teach, that the Lord's people, particularly, ought to fear all kings who are acknowledged as such by the kindom they belong to; as there is no exception made here or elsewhere in scripture." And in the same page, "For as there never were, nor could be any kings acknowledged as such by a kingdom—but who administered some justice; so all the duty of particular subjects, under the worst of their kings is sufficiently comprehended in this command; as it binds them to acknowledge and submit unto their authority, in any lawful exercise of it, while the kingdom sustains their government."

They do admit of testifying against corruptions, &c., yet as to the *fact* they say, pages 303, 304,—“Thus, that our Lord enjoined subjection by individuals unto Cæsar, &c., yea, in doing so, he proceeds upon no other or better qualification in Cæsar, than that he was *actually and allowedly in power*

over the Jewish nation." And to the same purpose in Review of the Antigovernment scheme, pages 34, 35, "The Associate Presbytery, have nothing to say in defence of that magistracy, which is merely providential; though not a little they have to advance in proof, that the office of *every magistrate* whom a people have chosen, and whom they acknowledge to be invested with civil authority over them, is founded on the *preceptive will* of God. and is agreeable to his law, in its rise and origin." And further, in Disp. vol. 1. page 310, we are told that "wherever they (viz. the people) voluntarily constitute or consent unto any form of civil government, under the rule of any particular persons—*whatever sin* be in the circumstances of this their deed, with respect to the government or governors which they constitute or consent unto; yet the deed itself, or the substance of the deed, is always in consequence of, and *agreeable to God's law*: wherefore, their governors, as such and in the substance of the matter, are *ordained of God* according to that law. "Also, page 319, "All those who are the *ordinance of man*, or who have a constitution by the consent of civil society, are to be submitted unto *for the Lord's sake*, or as having an institution from him." And further, page 320, "He orders them to yield such submission, without further question, to every ordinance of man; every person in civil office, by the will of society." And in the same page, they say, "What the Apostle here said unto the Christians of his day, doth equally agree unto the case of all; with respect to *whatever* magistrates are sustained by the civil body whereof they are members."

In Disp. vol. 1. page 332, they say, "Though magistrates may differ vastly as to their qualifications, &c., yet the precepts already explained, are a rule of duty, equally toward *any* who are, and while they are acknowledged as magistrates, by civil society. Nothing need be added for the clearing of this, but an overthrow of a distinction that has been made of those who are acknowledged as magistrates by civil society, into such as are so by the preceptive will of God, and such as are so by his providential will only. Now as, by this distinction, these magistrates are considered with respect to the origin of that office, which they actually bear; so a distinction of them, in this respect, into *preceptive* and *providential*—is altogether groundless and absurd. It will not be refused, that all such preceptive magistrates are also providential; seeing it is the hand of providence that brings every thing to pass: but moreover, all providential magistrates are also preceptive, and that equally in the above respect." From this, it might be expected, that those who have been called *tyrants*, and those who have been considered *moral powers*, should be classed together, and made equally the ordinance

of God; for they are alike *providential*, and at least in this case, to make a difference between *preceptive* and *providential* is stated to be "altogether groundless and absurd." And by examining a little the principles of Seceders, we will not be disappointed in this result. The sacred records and profane history agree in respecting Pharaoh, Nebuchadnezzar, and Nero Cæsar, as the worst of tyrants, and the wretched condition of the Israelites under their thralldom, as the most abject slavery, and ignominious bondage. High at the head of the catalogue of tyrants stands Nero Cæsar, proudly eminent, a monster of cruelty as yet unrivalled. Yet, in full consistency with the assumed principle (happily assumed in this case alone,) that there is no difference between *providential* and *preceptive*, even the unequalled tyranny of Nero, becomes the ordinance of God, and his government is, according to the preceptive will of the Most High! Dear brethren, we do not believe for a moment, that you are the avowed advocates of slavery, and passive obedience. You have disavowed the doctrines and protested against them. But to us it appears evident that you have done so, in opposition to the sentiments natively expressed in the principles you have laid down, some of which we have quoted already, and in addition would observe, that the fear, subjection, obedience, &c. claimed by you, as due to the worst of tyrants, are the very same, according to your own explanations, which are due to the most indisputable moral rulers. We refer you to Disp. vol. 1. page 293, where explaining Prov. xxiv. 21, *fear thou the Lord and the king*, you say, "This fear cannot be of a slavish sort, because it is commanded; and that as subordinate unto the fear of the Lord." Now if we ask, as you have done, page 294, "What sort of kings are the people of God thus commanded to fear?" The answer is furnished in the same place, "only such as are acknowledged by the kingdom they are in," and these are further declared to be, "*any* whom that kingdom acknowledges as kings, and while they do so." This is yet more plainly urged in pages 305, 306. "The duty here commanded (in Rom. xiii. 1—) comprehends the *whole* of what men *can owe* even unto any civil superiors as such—and that *not only for wrath but also for conscience sake*, or, not only from the consideration of danger, but also of duty. This is the utmost civil subjection *that can be due to any*. And all this is here enjoined upon every soul; particularly upon all the Christians then living in Rome. The objects of this duty are called *higher powers*—magistrates in the concrete, and particularly the magistrates then existing in the *Roman empire*." Page 308, "And now, that the *Spirit of God* by *Paul*, did here enjoin civil subjection in its full latitude and

in all its parts, upon the Christians then in Rome, toward rulers then in the Roman empire, is so certain and manifest, that it must be astonishing if any doubts were entertained against it." Page 309, "Now this says not, that men who are of a superior place in civil society by bare possession or mere force, are, as such, ordained of God; for these are not *powers* in a moral sense, and the text speaks *only of all that are so*."

The conclusion then is irresistible, that these bloody tyrants, than whom the page of history was never stained with fouler, were the ordinance of God. And if so, then we may indeed say with you, "Render unto Cæsar whatsoever is incumbent upon subjects, and particularly tribute; as unto all this, he has a lawful right." Disp. vol. 1. page 303.

It might however be expected, that to this, at least seeming contradiction, Christians would demur, especially as in the character of the bloody Cæsar, and his ruffian ministers, they would look in vain for the reasons on which the subjection, honour, and obedience required, were founded—*For rulers are not a terror to good works but to the evil—Do that which is good, and thou shalt have praise of the same. For he is the minister of God, unto thee for good. He beareth not the sword in vain. For he is the minister of God, a revenger to execute wrath upon him that doeth evil. For, for this cause pay you tribute also, for they are God's ministers, attending continually upon this very thing.* Finding that none of these reasons were to be found in Cæsar and his government, but on the contrary, that he was a terror to good works and not to evil, that instead of being the minister of God for good, he was the minister of the devil for evil, bearing the sword in vain, by executing his own wrath in murdering the Christians, with the most shocking atrocity and brutality; Christians, we say, might be reasonably expected to demur in believing the apparent contradiction. Of this brethren, you yourselves appear to have been aware, and endeavour to obviate the difficulty, Disp. vol. 1. page 309, when you say, "If, therefore, there should seem any *insuperable difficulty*, in applying unto such magistrates the characters here given of the *higher powers*; nothing remains unto one, who would deal reverently with the oracles of God,—but to believe the certain evidence that these indeed are the persons meant, and to rest in an humble confession of ignorance as to *how* they come to be so spoken of." While this reasoning does not convince us, for still the apparent contradiction remains, we nevertheless give the utmost credit to the integrity and purity of the motives, which suggested this conscientious way of settling what we must still consider an *insuperable difficulty*. and what some might think not creditable to the word of God.

It is evident, we think, from the quotations already made, that the first three articles of complaint against the Synod of the Reformed Presbyterian church are groundless; as all that we asserted in our Testimony, appears to be fully substantiated by these quotations.

For such conclusions as the following would appear to us naturally and necessarily to flow from them—

1. That nations favoured with the light of divine revelation, are not under a positive and indispensable obligation to form their civil government by it as the supreme standard. And further should these nations act in direct opposition thereto, still their deeds are to be viewed as valid.

2. That if the sanction of the consent of the majority be obtained, that will legitimate their government, and the substance of their deed must be considered as agreeable to the preceptive will of God, let the conditions otherwise be as sinful as they may.

3. That there is no such thing as tyranny in any government on earth.—If the government exists, it is by the providence of God, and therefore his ordinance. Every providential government is preceptive.

The fourth complaint is, that we have represented you as maintaining, "That Jesus Christ does not, as Mediator, govern the world.—His authority is confined to the church."

In order to justify what the Reformed Presbyterian church have ascribed to you here, there appears to be nothing more necessary than to examine your own quotation from "Precious Truth," page 250. "That our Lord's mediatory government and administration doth extend to all outward things in the world of nature and providence, in so far as these things are supernaturally ordered unto supernatural ends, in the spiritual advantage of his church and people, or so far as ordered in the channel of love and favour to them, with a subserviency to the purposes and glory of free grace in their salvation; and that all such orderings of outward things are the proper fruit of Christ's purchase; and that all these outward things, as considered in the formality or channel of these gracious orderings, do hold of Christ and his kingdom as Mediator; all this is heartily agreed to. Christ as being the same true God with the Father is the maker and upholder of all things. He upholds them in their being, not by his mediation, but by the word of his power. But he has also a mediatory kingdom which, as well as his essential kingdom, extends to all persons and things," &c. This quotation allows to Christ's mediatory government, the *supernatural ordering* of outward things in the world of nature and providence, unto *supernatural ends* in the *spiritual* advantage of his church and people; and con-

finer it to this, as it qualifies and limits its extension with these words, "In so far as these things are supernaturally ordered." &c.

The church is distinguished from the world. The one is constantly viewed as supernatural, and the other natural. Is there any thing admitted by you to belong to the mediatory kingdom of Christ, but what is supernatural and for spiritual ends? You refuse the upholding of all things to belong to Christ's mediatory kingdom. And of course, that only as God, i. e. God absolutely considered, he governs and upholds the natural world. While to us it appears abundantly evident from scripture, that "Christ as Mediator is heaven's great delegate and plenipotentiary, both for the actual and spiritual government of the church, and for the actual providential moral government of the world, in subserviency to the preservation and good of his body the church." If it were otherwise, how could he say, that all power, in heaven and earth, was given unto him, and that God hath put all things under his feet, and given him to be the head over *all things* to the church?

The same sentiments with you are avowed by the *Seceders* of the Burgher side of the controversy: "But though Christ as Mediator hath a power, &c.—he is not as Mediator the moral governor of men, who are *without his visible church*. The scripture never represents him as mediatorial moral governor of heathens, but as King of Zion," &c. Brown's compend. view of Nat. and Rev. Religion, page 297.

See also Fisher and Erskine's Cat. on the question, How doth Christ execute the office of a king? Quest. "What is his mediatory kingdom? Ans. It is that sovereign power and authority in and over the church, which is given him as Mediator, Eph. i. 22." And this in the answer to the next question, is declared to be *entirely spiritual*.

The fifth complaint is, that we have said, "That the Associate church maintains, that the Redeemer has not purchased temporal benefits for the saints." "This statement," you say, in a foot note, "is defective." It is true we have not said all that you have said, to explain your sentiments on the purchase of temporal benefits for the saints. But after all your explanations, to us it appears evident, that the amount of the whole is as we have stated. The first sentence of the authority quoted by you, Act of Associate Synod, &c. we think plainly proves what we say, "We do also reject the opinion of those who teach that Christ did by his death, purchase the benefits of this life, which are common to all men, for all the blessings purchased by Christ are of that nature, that the Holy Spirit only can make us partakers of them, and they can be actively received by faith only." Nothing can be more ap-

parent to us, than that this statement confines the purchase of Christ to spiritual blessings exclusively. The purchase respects the right to possess and use temporal benefits. This right, we presume, is not *common* to elect and reprobate. If the purchase respected the bringing into being the *matter* of these benefits of which both elect and reprobate are partakers, no doubt, the case would be otherwise. But it is not so. When our Redeemer is said to purchase his saints, it is apprehended there would be few, who would suppose he purchased either their souls or bodies from nibility into existence. With the earthly or material nature of these things as they are *common*, the subject has nothing to do. The purchase respects the recovery of the right forfeited by the fall. That you refuse that this right to *temporal* benefits was purchased by Christ for his saints, appears to us manifest, from your explaining away every thing *temporal* in them, that is, every thing that is in them, and referring all to spiritual blessings.

This too appears to be the judgment of one of your own ministers, published to the world and not disavowed by you. "We do not deny," says he "that there are promises in the scriptures about temporal things, but these are covenant promises *only* as they respect *spiritual* things." Donaldson on Common Mercies, &c. page 29. Temporal things, as far as they are spiritual, that is, a thing as far as it is not itself, is we think, utterly incomprehensible.

The last complaint of our having done you injustice, is, that we have said, "The Associate church maintains, that the world stands, not on purpose to exhibit the system of grace, but in order to bring into being the children of Adam, that they might be punished by the curse of the covenant of works."—According to our view, the doctrine we have ascribed unto you will be found in Gibb's Sacred Contemplations, page 270. "Had all mankind been left to perish in the state of sin and misery, this world must have come to a most horrible end; by the powerful and unmixed vengeance of God. But it must have stood through a course of time in such a condition as could serve for the propagation of mankind; till all the *children of wrath* should be brought forth." This eminent writer must, we think, have understood the doctrines of his church. And he certainly supposes the standing of the world on other ground than the requisitions of the covenant of grace; and independently of it. To us it appears, that the building of mercy is the ultimate object of Jehovah's purposes, and that all other things are subservient thereto, as scaffolding to the erection of an edifice. We have believed and stated, that your avowed principles, did not recognise this as the ultimate object of the world's continuance.

Brethren, we have not desired to misrepresent you, nor will the quotations which you have made, prove that we have misrepresented you, since you also admit the quotations which we have made, which, in our opinion, contain the sentiments which we have ascribed to you.

Still, Dear Brethren, we arraign not your motives—we charge you not with believing our conclusions. We would rejoice, if in future communications we may be able to see eye to eye in all the matters of controversy between us.

We also think that there is a contradiction in your principles—that you deny and publicly disavow certain conclusions which we think necessarily flow from the principles which you admit. We are aware, Dear Brethren, of the difficulty, yea, the impossibility, of your writing and speaking consistently, on all the subjects involved in the fundamental difference between the two churches. You have set out as a church, on the principle of obedience, for conscience sake, to the British government; and consequently have been, in a manner, compelled to the arduous task of attempting to reconcile, submission to thrones of iniquity, with allegiance to the throne of God.

In endeavouring to shew this contradiction, the language which we may have used, may appear to involve harshness or bitterness. This we never intended, and shall be exceedingly sorry, if indeed we are chargeable on this quarter. But it is difficult to manage any thing of this nature, without seeming harshness.

Admitting as we do, with all our hearts, that you have, in many instances witnessed a good confession for the cause of truth; that you have nobly contended for the crown rights, and royal prerogatives of Immanuel, as king of saints, in all of which we rejoice; we would also still more rejoice, if, with us, you would see it to be your duty to contend for, what, in our opinion, are his royal prerogatives likewise, as king of nations—Messiah the prince of the kings of the earth.

Eagerly praying that the work of the Lord may appear unto his servants, and that the beauty of the Lord our God may be upon you and upon us, and that the works of our hands may be established in righteousness, we remain, Dear Brethren, yours in the cause of our common Lord.

JAMES CHRYSTIE, *Moderator.*

JOHN BLACK, *Synod Clerk.*

Editorial.

ANTI-MASONRY.

As this cause becomes understood by the people it progresses; and as it progresses, the desperation and depravity of the Masonic institution are developed. There is a bitterness of feeling displayed by the advocates of Masonry, which we had believed could never have existence in this land; a reckless disregard of well attested facts; a mockery of holy things; and a spirit of denunciation, that may well fill the mind of reflecting men, to say nothing of the Christian, with dismay.—Ministers of the gospel have joined with infidels, in this work of darkness, and some have even gone so far as to exalt masonry above Christianity! We cannot so far consent to pollute the pages of the Monitor, as to notice the numerous scurrilities that have been heaped upon Anti-Masons. But we may notice some things which go to establish what we have asserted. We begin by quoting from a discourse delivered at Dedham, Mass. on the 24th of June last, by the REV. PAUL DEAN, a Universalist, preacher.

Masonry is well adapted to Universalists, Deists, &c. therefore, it need not excite surprise, that Mr. D. should be found so devout a worshipper at her shrine. Men that have denied the divinity of our Lord, the intrinsic evil of sin, and the necessity of an atonement in order to its forgiveness, have arrived at that point of moral depravity which prepares them to confirm their covenant with death, by entering into unlawful and blasphemous oaths of allegiance to the Prince of darkness and of Devils. Mr. D. informs us that one of the chief beauties of masonry is, that they never dispute "on the subject of *sectarian* religion, and *party* politics" within the walls of a lodge room. This may all be true; for Masonry has no religion, other than that which consists in blaspheming the name and attributes, and perverting the word and works of God; and she has no political party, other than that which consists in extending her own power, and elevating her own votaries, that she may the more effectually prosecute her grand design, to crush the religion of Jesus, and tread on the necks of mankind. In reference to Anti-Masons, he says:

"The *sobriety* and *benevolence* of the gospel, both utter their voice against all rash and heated excitements. They are the moral tempests that lay waste the fairest fruits of virtue and religion, and spread moral desolation and innocent sufferings around the dwellings of men, and the temples of God.

"The simplicity of truth, cries aloud against those dark and deadly insinuations, secretly and basely thrown out, by the cowardly and dastardly assassin of human character and human peace; who dare not utter openly, what he would fain make men believe. And the *venerable gravity* of God's word utters its high and solemn protest against that shameless levity of sentiment and feeling, that hesitates not to ridicule whatever in religion or masonry it wishes to oppose and put down, and would not scruple when interest or pleasure was at

stake, to satirise the coronation of an emperor, the solemn service of the Lord's Supper, or the sacred rights of the burial of the dead. Of these remarks, you can easily make the application."

When have Anti-Masons "thrown out," "dark and deadly insinuations," which they "dare not utter openly?" When have they endeavoured to make men believe any thing but truth? Never; and we challenge Masonry and all her satellites, to establish the "dark and deadly insinuations" of this Rev. Paul Dean. Will Mr. D. inform us what connexion there is between the "coronation of an emperor, the service of the Lord's Supper, and the burial of the dead." To us this, appears to be a heterogeneous jumble of things totally dissimilar; and may correspond well enough with the incongruities of a lodge room, but can never obtain the sanction of common sense. But let us hear him again:

"Before closing, one word on the present excitement. Though in its character, extent, and violence, it is entirely new and unprecedented in the history of human events, yet I have no fears as to its ultimate result. I repeat it, *I have no fears as to its result.* But notwithstanding this, I do most devoutly deplore its existence. This I do, because its object is to heap disgrace on an institution which I know to be good. Because it tends to break up the peace of many innocent minds, of many happy families—because it dries up the current of charity and relief, which has so long and happily flowed to the bosom of the widow, the orphan, and the poor. I grieve for those faithful and pious ministers of the cross, who have been driven from their homes, their friends, and their parishes by its relentless fury. But most deeply do I mourn for the illustrious dead, whose memories, and whose fame, are blasted by this night-wind of moral desolation and of death.

"My brethren, these are days of trial, but let it be your consolation that if you suffer for righteousness' sake, happy are ye, for God shall reward your faithfulness. I trust you have a good conscience before God to this day, as the supporters and friends of masonry; and that as men, or masons, and as Christians, you are willing to be known and judged of all men, by your fruit. Then put ye on the whole armour of light, stand on the watch-tower, and watch at the post of danger; and ye shall soon see that mighty is truth, and it will prevail. Trusting in the Lord, meditate no revenge upon your persecutors, and seek not their evil, but pray for their future reformation; and as to their past sins, leave them to the whole-some chastenings of an awakened conscience, and to the just retribution of God.

Finally, brethren, let your light shine before men—live as masonry teaches, and as religion requires you, and then shall the world admire your virtues, and praise you as the followers and friends of whatsoever things are lovely, and of good report; and God himself shall prosper, own and bless you forever."

No doubt Mr. D. mourns sincerely "for the illustrious dead, whose memories, and whose fame, are blasted by this night-wind of moral desolation and death." But who are they? Are they the victims whom Masonry has first immolated on her altars, and then pointed out to the world as vicious vagabonds? Does he mourn for the unfortunate Morgan, who was slain by "the supporters and friends of Masonry?" and on whose memory and whose fame the whole vocabulary of Masonic malice has been exhausted? Or for whom does he mourn? We know of none of the illustrious dead whose memories have been blackened by any others than Masons: But there is design in this. The impostor always approaches

backed up with great names, as if conscious of his own baseness: So Masonry bears upon her front in a pre-eminent degree, this mark of *Imposter*.

A volume might be written on the above paragraphs, but we shall leave them to the reflection of the reader, with one single exception, viz. his grief "for those faithful and pious ministers of the cross, who have been driven from their homes, their friends, and their parishes, by its relentless fury." What a pity that the beauty and pathos of so fine a sentence should be destroyed by its own falsehood! Alas! poor, persecuted, Masonic Ministers! But suppose that all this is true, let us see whether these "*faithful and pious ministers of the cross*," may not be suffering for their *sins*, and not for "*righteousness*' sake."

These "faithful and pious ministers," then, have suffered themselves to be led blindfolded, by infidels, with a rope round their necks, to the altar of Masonry, where they have solemnly sworn allegiance to her, instead of swearing allegiance to the God of heaven: and on the altar, and in the name of Masonry, instead of in the name of our Lord Jesus, have they offered up the following prayer! "Most holy and glorious God! In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings,"* &c.

They have sworn to conform to all the bye-laws, rules, and regulations of the Grand Lodge of the United States, or of any other lodge of which they may at any time become members, instead of swearing to observe the statutes and commandments of the king of Zion.†

Hear them again in what they call a "Worshipful Lodge of Master Masons, erected to God."

"Furthermore, do I promise and swear that I will obey all regular signs, emblems, or tokens, given, handed, sent, or thrown, to me from the hand of a brother Master Mason, or from the body of a just and lawfully constituted lodge of such, provided it be within the length of my cable-tow. Furthermore, do I promise and swear that a Master Mason's secrets, given to me in charge as such, and I knowing them 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 bareheaded, 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 and assisting 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 of 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,

* Bernard's Light on Masonry, page 15.

† *Ib.* page 45.

my bowels burnt to ashes in the centre and the ashes scattered before the four winds of heaven, that there might not 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 a Master Mason. So help me God, and keep me steadfast in the due performance of the same."—*Bernard's Light on Masonry*, page 63.

Now besides this unlawful swearing in the Master's degree, they go through with a great variety of mock prayers, and abominable ceremonies, representing murder, and the resurrection of the dead, by exhibiting the death of their grand Master Hiram, and his resurrection by the Lion's Grip, or by the *Lion of the tribe of Judah*!

They have sworn in the Mark Master's degree, to "receive a brother's mark when offered to them requesting a favour, and grant him his request if in their power," no matter whether the request be lawful or not.—Precisely in character with Herod's oath.

They have sworn in the Past Master's degree, that the secrets of a brother of this degree, delivered to them in charge as such, shall remain as secure and inviolable in their breast as they were in his own, before communicated to them, murder and treason excepted, *and these left to their own election*. And they repeat the same obligation in the Most Excellent Master's degree.

But again let us hear these "faithful and pious ministers of the cross," in the Royal Arch degree; "Furthermore, do I promise and swear, that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty; and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong. Also, that I will promote a companion Royal Arch Mason's political preferment in preference to another of equal qualifications. Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, *murder and treason not excepted*."

We are told that these obligations do not bind the recipient to any thing contrary to the laws of God or man: Why, then, we ask is the following prayer offered up immediately after taking the oaths in the Royal Arch Degree? "May these obligations, O blessed Father! have their full effect upon us. Teach us, we pray thee, the true reverence of thy great, mighty, and terrible name. Inspire us with a firm and unshaken resolution in our virtuous pursuits. Give us grace diligently to search thy word in the book of nature, wherein the duties of our high vocation are inculcated with divine authority."

So it appears that it is in the "*Book of Nature*" and not the *Book of Revelation*, that these "pious ministers" find the duties of their high vocation inculcated with divine authority.

The Royal Arch degree represents the destruction of the first, and the rebuilding of the second temple. In admitting candidates to this degree much of the ceremony is taken up by the journey of three worthy brothers, all bound together by a strong rope, travelling from Babylon to Jerusalem. They are dragged, blindfolded, seven times round the lodge room, over chairs, benches, &c. and at each round they kneel down and pray for the divine assistance. The following is one of their prayers :

"Psalm cxlii.—I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication. I poured out my complaint before him; I showed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked, have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me: no man cared for my soul. I cried unto thee, O Lord; I said, Thou art my refuge and my portion in the land of the living. Attend unto my cry, for I am brought very low; deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name."

Mark the horrid perversion of scripture, and abuse of prayer! One would think that enough had been given to shut forever the mouths of Masons—that these obligations and this solemn mockery, would be unable to find an advocate or an apologist among the dwellings of men. The depravity of Masonry is so enormous, that the uninitiated have difficulty in believing that such abomination secretly exists among them. But we have not given all, nor even the half of the abominations of Masonry. In the degree of which we have just been speaking, the Grand High Priest personifies Deity. "The candidates are shown, a representation of the Lord appearing to Moses from the burning bush. This last is done in various ways. Sometimes an earthen pot is filled with earth, and green bushes set round the edge of it, and a candle in the centre; and sometimes a stool is provided with holes about the edge, in which bushes are placed, and a bundle of rags, or tow, saturated with oil of turpentine, placed in the centre, to which fire is communicated. Sometimes a large bush is suspended from the ceiling, around the stem of which tow is wound wet with oil of turpentine. In whatever way the bush is prepared, when the words are read, 'he looked, and behold, the bush burned with fire,' &c. the bandage is removed from the eyes of the candidates, and they see the fire in the bush, and, at the words, 'Draw not nigh hither; put off thy shoes,' &c. the shoes of the candidates are taken off, and they remain in the same situation while the rest of the passage is read to the words, 'And Moses hid his face; for he was afraid to look upon God.' The bandage is then replaced, and the candidates again travel about the room, while the next passage of scripture is read," &c.—*Bernard's Light on Masonry, page 140.*

Thus we see how these "pious ministers," go on from one degree of abomination to another, each exceeding its predecessor in wickedness and blasphemy, until they have taken some thirty or forty degrees. And the penalty of every one of these oaths is no less than death, in its most horrid forms.

But masonry has done more than this, if greater wickedness be possible; she has first perpetrated murder and then made it a subject of mirth; she has filled our courts of justice with perjury; she has usurped nearly all the places of honor and trust throughout the land; she has blasphemed that holy name by which we, as Christians, are called; she has bound in adamant chains the consciences of men; she has vilified the character and deranged the business of the virtuous and good; she has polluted the land not only with blood, but with the tears of the widow and the orphan; she has robbed the labouring man of his hard earnings, taken from him his virtuous principles, his sober habits of industry, and his peace of mind, and left him and his family the victims of wretchedness; and because of her abominations the land mourns. In whatever light we contemplate this monster of darkness, the conviction is irresistibly forced upon the mind that the epithet—*hell's master piece*—applied to her by elder Bernard, is literally true in its full extent.

But say some, how do we know that all is true that has been said of Masonry? Whether all that has been said against it be true or not, we cannot say, for we have not seen all that has been said; but what *we* have said we *know* to be true; and we *know* that the revelations of masonry by Morgan and others, are true, from a variety of testimony. We will mention one thing only. These revelations correspond with, and illustrate, the standard works of Masonry, published by its highest authority: Compare the revelations which have been made, with Cross' Chart, Freemasons' Monitor, Town and Bradley on Freemasonry. It is true that many masons still have the effrontery to deny the truth of these revelations; but this only furnishes us with further proof, that Masonry is a *lie*; for if they should tell the truth it would be a violation of their masonic obligations and equivalent to a renunciation. Oh! Mr. Dean, what think you of your pious and persecuted ministers, which are so deeply afflicted with the fury of Anti-Masonry? We shall quote for your benefit, the language of one of these masonic ministers; who is now more fearful of the fury of *Masonry* than he is of that of Anti-Masonry. We beseech you, ponder his words. And may the Lord give you grace to be converted from the error of your ways.

From the Franklin Telegraph.

The following renunciation of Freemasonry is from Rev. NATHANIEL COLVER, a Baptist Clergyman of regular standing, who has resided in this county

for several years past, and whose character for veracity stands fair and unimpeached. He has been the first to renounce Masonry in this county; and of course must endure such persecution as Masonic vengeance has in store.

ELDER COLVER'S RENUNCIATION.

Mr. Editor,—The following is intended for your columns. If you should see fit to give it a place there, it will be esteemed a favour.

In making this communication to the public, I can freely say that I have no hostility of feeling towards the members of the Masonic fraternity; on the contrary, there are many more among them whose upright course of life and acts of personal kindness have rendered them dear in my affections, and I devoutly wish that even a diversity of judgment on the subject of Masonry might not sever those ties. I only claim what I conceive to be an unalienable right of man, on this as on every subject connected with the welfare of community, to think and judge for myself, and to show mine opinion. I am not sensible of being actuated by speculative motives. Were present worldly good my object, I should certainly seek it by silence.

Nor do I feel disposed to arraign or impugn the motives of any. I am confident that whatever of wrong there is about by vastly the majority of Masons in relation to Masonry, is a want of carefulness in examining the subject. Nor is it my business to disclose secrets. It is in my opinion perfectly childish to talk about disclosing the secrets of Masonry, when by hundreds of unimpeachable witnesses they are laid open to the world.

My present business is chiefly that of confession, and giving my candid opinion on the subject of Masonry. To that I feel myself urged from a consciousness of the relation I sustain to community, to God, and to a judgment day. Glad would my proud heart have been to have ended with confession to God. But never could I again feel that God was pleased with me, while for fear of debasing myself, I should refuse to counteract the influence of my past wrong.

It is now a number of years since I made considerable (at least nominal) advance in Masonry. I went as far as the seventh or Royal Arch degree; besides which I believe I took two of what are called honorary degrees. I was told by an elderly brother in the church, who was an advanced Mason, that a knowledge of Masonry would be of great use to me in preaching; that it would open to me a source of knowledge on divine subjects, that I could not have without it. It was the opinion of many that I should derive a benefit from it in my ministerial labours; that it would facilitate my access to many, and give me an influence over their minds which would be beneficial. In a word I was dazzled by the specious pretences of Masonry to light and science and knowledge, and inclined to go forward; and I was emboldened to be hoodwinked, and tread that *dark* path in quest of light, from the fact that many great and good men had been there before me. But I confess it was wrong. Had I been contented to learn in the school of Christ, and follow the footsteps of him who alone I knew was great and good and wise, I should have avoided piercing my own, and the hearts of many of the disciples of Christ with many sorrows, and reproaching that religion which has no fellow-

ship with the unfruitful works of darkness. My desire to be wise above what is written, has eventuated something like the device of one of old, to "be as gods to know good and evil." It has not increased my usefulness, and I am fully satisfied that as many great and good and thinking men as have been there before me, have at heart been disgusted with the childish fooleries of Masonry.

I have from first to last, been tried with its pretensions to divinity; (for what else is it when God is assumed as the grand master, and its professed work to fit stones for that spiritual building eternal in the heavens?) I have tried, but without success, to satisfy my mind by attributing this to her misguided and enthusiastic votaries. I have been disgusted and tried with many other things in it; but still I have weighed well the moral strength of her oaths, and become well satisfied that they are self destructive, and have neither moral nor political strength or obligation. I have hardly dared to think or judge, and much less to speak my mind on the subject, though for years I have discontinued my practical connexion with lodges. I have long since felt that the term *Freemasonry* was in itself a contradiction, while by the dogmas of Masonry the very conscience is trammelled; and it is my decided opinion that Masonry is a *moral evil*, a *political evil*, and an *imposition upon the world*. Nor have I come to this opinion or the expression of it, in haste, or lightly. It has been with me a closet work. I do in my heart believe that it is a moral and political evil, and an imposition upon the world.

I believe that it is a moral evil, in that its specious ceremonies are a combination of Christianity, Judaism and Heathenism. Its oaths are licentious and profane; and so far as there is weight in them, they rob its votaries of the unalienable rights of man. And in its titles and degrees it is highly profane and blasphemous.

I believe it is a political evil, in that like the silent leech it sucks the very life blood of civil justice, and palsies the executive arm of lawful authority, by carrying, in many instances, a secret though successful influence into the bar, upon the bench and into the jury room. Or if it chooses, to thunder down vengeance from the bar, the bench or the jury, it can yet stay execution or facilitate the escape of the guilty; while it erects a tribunal of its own, unsanctioned by the laws of God or man, from which it extends a secret multifarious and dreadful arm, before which thousands of consciences have fallen a prey; and if an individual has dared to offend its caprice, his life blood has not been spared. I am fully satisfied that the abduction and death of Morgan is the natural result, not of the unusually malignant spirit of Masons (many or few) but of Masonic *oaths* and Masonic *dogmas*.

I believe that Masonry is an imposition upon the world. She boasts of light and science and knowledge. But these she only possesses in name. When brought forth to the light, and to the scrutiny of untrammelled investigation, what is she? Even her most enthusiastic patrons and votaries are ashamed of her—traitorously deny her personage and their allegiance, till they can drag her back into the dark, where (phosphorous like) she alone shines, and where alone they can stupidly bow at her shrine as a

mighty goddess. It is said that she has ever taught morality; and so did her prototype the church of Rome, while at the same time for daring to think or speak for themselves, she doomed thousands of the disciples of Christ to the stake.

It is an imposition! how many a poor blind hoodwinked candidate, panting for her light and science, and a knowledge of her sublime mysteries, has suffered himself to be cable-towed through her door, till in her sanctum sanctorum he is brought to his sight, and for his satisfaction is permitted to look back and admire and wonder at the curiosity and strength of the locks that bar up his way of retreat. And is he not imposed upon. Though he pant heartily to return, his every step of advance has been fastened by her horrid oaths. Though Masonry appears to him the veriest monster that ever tracked the earth with blood, he must hush the rising thought; he must not speak, or he is denounced a perjured wretch. If he will bow at her shrine, she will reward him with her partialities, her favours and her honours; or if he has personal honours of his own, and will silently give her the use of them, she will still caress, but if he attempts to break her fetters, he feels her vengeance.

I repeat it again, Masonry is an imposition. She allures by her fair shows and specious pretences, and ere ever a candidate comes to a knowledge of what she is, his mind is enslaved by her horrid oaths.

To Masons, I would say—Gentlemen, at the hand of God I ask mercy, but at yours I only ask justice. I earnestly ask you so far to violate your Masonic obligations, as to give the subject an unbiased investigation. Bring your oaths to the Bible; lay them beside the constitution of your national government; then open your hearts and say, (not that you could so wrest the meaning from the words when you took them, and so to make lawful) but say, are they lawful? are they right? are they morally binding? If you say they are not, why then let conscience and judgment have their perfect work, and you will soon speak out in union with this communication. If you say they are, why then gentlemen bring home the execution of Morgan to your own doors, and call it a deed of virtue; for I repeat it again that his death was not the result of the unusually malignant spirit of Masons, but of the oaths and dogmas of Masonry itself. He had sworn his life in their hands; he had sworn its forfeiture; if the oath was right, its execution was right, and you are bound to defend that righteous act. Nay more, gentlemen, if Masonic oaths are lawful—are right—are binding—if in your hearts you can so decree, you have only in this instance to pursue their dictates, and bid the secret death-tide of Masonic vengeance to roll down upon me—cut my throat from ear to ear—tear out my tongue by the roots—tear open my left breast, and take thence my heart. Sever my body and burn my bowels in the centre, and scatter the ashes to the four winds of heaven; for all this have I imprecated at your hands; and I add, (with the deepest abasement) all this would I rather suffer than go to a judgment seat under such oaths, unrepented, unconfessed, But I am persuaded that almost every member of the fraternity will shrink back with horror from the legitimate results of Mason-

ry; and you only need to dare to think and act for yourselves, and you will shrink from Masonry with the same abhorrence.

I am aware of the critical situation in which Masons find themselves. Encountering the furious storm of public excitement, and having sailed for many days without sun, moon or stars, they have "fallen into a place where two seas meet;" the waves of conscience, truth and religion are breaking in upon one side, while the waves of Masonic pride, oaths and vengeance are beating with no less fury upon the other. The fore part of their vessel is fastened in the mud, while the hinder part is broken with the violence of the waves. The soldiers have already counselled to kill the prisoners; but the voice of the Centurion is heard, and they that can swim are fast casting themselves into the sea; and it is devoutly to be hoped that it may soon be recorded of them all, that they have escaped safe to land. Gentlemen, you have yet the faculties of men; even Masonry has not destroyed them—she has only bound them for a season. Break her fetters—stand up! and avoid that duplicity and dishonesty to which she would bend you with her immoral oaths!

Some Masons when questioned in relation to Morgan's disclosures, boldly affirm that they are not true. Others evade it by saying if they are true, he is a perjured wretch; while others attempt to laugh it down. I beg you to stop, gentlemen, and ask yourselves what kind of a cause it is that demands duplicity or downright lying for its support!

Masonry is now fully disclosed to the world; she has come into open contact with her enemies. If she be a goddess, let her plead for herself.

Some of you are the professed followers of the meek and lowly Redeemer. I hope you will read the second chapter of Paul to the Collossians, and the fourth of Paul to the Galatians, and be led to separate yourselves from Masonic rites and ceremonies which are so incompatible with the whole genius of the simple, plain, open, frank and holy gospel of Christ. Your brethren have looked within the door; their hearts are pained. Will you feed their grief by a stubborn adherence to that which you in conscience feel is not right? or will you listen to the call of Christ, to come out and be separate, and touch not the unclean thing?

NATHANIEL COLVER.

Fort Cuvington, 1829.

While we are on the subject of Anti-Masonry, it may not be improper to give the following letter from the Hon. Stephen Van Rensselaer. It appears to have been written in answer to an earnest solicitation that he would continue to hold the highest office in the gift of Masonry, in this state, which he had conferred upon him, some years since:

"ALBANY, May 21, 1829.

"SIR—Your official letter I received: if I consulted my own inclination and feelings, I should unhesitatingly decline the honour proffered me, of again filling the highest Office; but when I consider the unmerited abuse of our Order, and

the persecution of our Brethren, by designing men, I will once more consent, if my acceptance is deemed of any importance, (which I fear is overrated) to the cause and principles of the Fraternity.

"Respectfully,

Your Friend and Brother,

S. VAN RENSSELAER."

We are not ashamed to acknowledge our mortification, that Mr. Van Rensselaer has thought proper to continue his support, and the influence and weight of his character in favour of the tottering fabric of Masonry. And let Masons make the most of it. For though it is generally true, that the world is more influenced by names, than by reason and argument, yet all the great names either of ancient or modern times, cannot wholly stifle investigation, nor wholly obscure truth. If Mr. V. R. thinks it his duty to support masonry, we have no disposition to speak evil of him, on that account; although we cannot find one single reason in justification of such a course. Possessed of immense wealth, and a humane disposition, he has long been admired for his general philanthropy, and his kindness to the poor. He has been, and we believe now is, an elder in one of the Dutch congregations in this city. How he reconciles Masonry with his religious profession, we cannot tell. Probably in the same way that many others do. He was young when he took his masonic obligations, ~~and~~ have been informed that he has never taken but three degrees. Long habit has made familiar the follies of youth, and his attachment to the institution has involuntarily grown with his growth, without his even having been led to question the legality or validity of his masonic obligations. And as Masonry has added more than two-thirds of its abominations, within the last twenty-five years, it is highly probable that he is still in the dark as to the full extent of its wickedness; for it should be remembered that masons do not read the publications which have issued from the press on this subject. But how Mr. V. R. can still continue blind, since the blood of Morgan has flowed, and since perjury most rank and foul has polluted our judicial tribunals, we really cannot tell. Neither can we tell why he should brand as "designing men," those who have become alarmed that the crimes of murder and perjury should go unpunished in a land boasting of its freedom, its religion, and its laws. Neither can we tell why he should call the odium which these outrages have cast upon the Masonic institution, "unmerited;" unless, indeed, it be on the principle that Masonry garnishes crime, and makes vice lovely. One would naturally suppose that Masonry is a monster, that "to be ha-

ted need only to be seen ;" but it seems far otherwise. Men of wealth, of influence, of high standing in the church of God, —men hitherto unsuspected, have entered the lists in her defence. Well, be it so. We are not disheartened. The great and the powerful of this world have more frequently been on the side of error than on the side of truth and righteousness.

EGO AND D. ON BIBLE SOCIETIES.

We live in an age of continual changes in the religious world. Hence, it is extremely difficult to ascertain at all times what is duty. To Seceders their public judicial standards furnish at all times a safe guide in relation to the doctrines of grace ; so that none need be in any great danger of embracing error, unless criminally negligent and careless. But the various schemes of men, for doing good, so constantly and earnestly forced upon the attention of the Christian, involve him in great perplexity. When the nations are to be supplied with the word of God,—when the ignorant and long neglected youth of many lands are to be instructed in the oracles of truth,—and when, in short, the whole world is to be evangelized, the magnitude of the object in view absorbs every other consideration. And that man, or that body of Christians, who shall venture to question the *means* used, or call for the *authority* by which these things are done, although they may clearly see in these movements the germe of a moral disease that must lead in a spiritual dearth that is more to be dreaded than famine, pestilence, or the sword, must expect obloquy not only from the master spirits that direct the vast machinery, and derive their honor from this, but the unqualified condemnation of all who take those things for granted, which should be learned by close and prayerful application to the study of the divine word.

We consider the foregoing observation, applicable to the points at issue between Ego and D., on the subject of Bible Societies. Even if the current of Scripture authority should be on the side of Ego, he can hardly be expected to obtain a candid hearing ; because the current of popular opinion sets so strongly against him.

It is not our design, however, at present, to vindicate either Ego or D. The subject is one of vast importance, and a scriptural conclusion is desirable. We shall therefore, leave the matter in controversy to Ego and D., or such other correspondents as may choose to offer their views on the subject, so long as it is conducted in a becoming manner. And in the mean time we will barely notice,

1st. Some things which it is believed may be said on both

sides of the general question, whether the authority to circulate the scriptures in a public social capacity be vested exclusively in the church, without attempting to decide it. And then,

2d. Endeavour to show what we believe to be the duty of the Associate church, and all other churches that contend for a Scripture Psalmody, in relation to the circulation of the Bible.

1. In order to understand the nature of Ego's argument, the reader is referred to the Religious Monitor, volume v. pages 483, 484; where it is *first* conceded that the Bible authorises the distribution of Bibles to such as have them not—that individual Christians have authority to give away the scriptures,—that persons not in fellowship with the church have authority to do so,—that there are *public* institutions whose business it should be to distribute the scriptures: *And then*, it is maintained, that to communicate the Bible is one of the principal duties which God has enjoined upon the *church*,—that he hath enjoined it upon no other *society*,—that Bible Societies as *presently constituted* are not the church,—and of course are not authorised by the Bible, but that the *church* is the only *public body* authorized to engage in this work.—In support of these positions, it is argued, that “the church, receiving from God, as a trust, these oracles, which are of universal concern, must thereby be bound to the following things,” viz:—to keep them *pure* and *entire*,—to *exemplify* them,—to *defend* the truths taught in them,—to *explain* and *apply* them,—and also to *communicate*, both to cotemporaries and descendants, all the truth she has received in trust.

And in addition to this it may be said that Bible Societies as presently constituted, are injurious in their practical results; because they tend to mislead many, especially the young, in their estimate of character. For instance, it is perfectly obvious that many of the members of these societies make no particular public profession of the truth, any further than is implied in giving their money for circulating the scriptures; nor do they even engage in performing the external duties of religion. Now the young, seeing this, and seeing at the same time that they are as highly esteemed by ministers and church-members as the most consistent professors are, and by the world, more highly esteemed, naturally conclude that their religion is as good as that of church members; and in some respects better, as it is certainly not hypocritical, and is more liberal and less bigoted. How far the honour conferred upon contributors to the various benevolent societies, without regard to their religious character, has been instrumental in the destruction of vital piety among us, is a question which de-

mands the serious attention of all. Whenever those who have no religion and make profession of none, gain a foot-hold in the church, or obtain the esteem of the church equally with her own members, it is time to take up the lamentation of the prophet: "The ways of Zion do mourn, because none come to the solemn feasts: And from the daughter of Zion all her beauty is departed: for she hath seen that the heathen entered into her sanctuary, whom *thou didst command that they should not enter into thy congregation*. Our inheritance is turned to *strangers*, our houses to *aliens*."

As the arguments of D. are contained in the present number, it is unnecessary to recapitulate them here. But in addition to what D. has advanced, it may be said that all Protestants are agreed as to the duty of circulating the scriptures, and that all have adopted the version now in common use, therefore it is the duty of all to unite in circulating them as extensively as possible. For they may do this without giving countenance to the errors of others, who may act in concert with them. It may also be said that Bible Societies do not assume to *communicate* the scriptures, strictly speaking, in that authoritative manner which the church does; but the object of their association is simply to raise funds for the multiplication of copies of the Bible. But not to detain the reader longer on a question which it was not proposed to decide, we remark, that whatever be thought of Ego's views of Bible Societies, it is clear to us that he is correct in what he has said respecting any or all other associations of men, (which are not the church,) whose professed object it is to perform any duty, or remedy any evil, the performance of which, is enjoined upon the church, in the word of God.

Our reasons for this remark, are not now called for; therefore we shall pass on to the *second* thing proposed, which was, to show what is believed to be the duty of the Associate church, in relation to the circulation of the scriptures.— And, we observe that it is her duty to have no connection with the American Bible Society or any of its Auxiliaries:

1st. Because that Society does not circulate in connection with the Bible, the book of Psalms in Metre.

2d. Because, though the members of the Associate church have, many of them, contributed to the funds of this Society, they cannot obtain a copy from it containing the Psalms; neither can they obtain a single copy in sheets, so that they might themselves publish the Psalms and bind them with the Bible: and of course are under the necessity of seeking for Bibles elsewhere, for their own use, after having contributed to the funds of the Society.

The members of the Associate church in a single county

(Washington) in this state, have contributed a sum to the Bible Society sufficient to purchase a set of stereotype plates for a Bible, including the Psalms in Metre. A correspondent has furnished us with an abstract from the annual reports of the Washington County Bible Society, from the year 1819 to the year 1829, from which it appears that the

Congregation of Salem has contributed	-	-	\$52 49
do. Cambridge	do.	-	564 48
do. Putman	do.	-	142 00
do. Argyle	do.	-	389 62
From donors belonging to the Associate church			84 39
Total			<hr/> \$1232 98

The following explanation of the above statement we add in the words of our correspondent :

"The Washington Co. Bible Society was first organized Jan. 1813, in Mr. Bullion's meeting-house, Cambridge; some years after, re-organized in its present form of Neighbourhood Associations, and became an Auxiliary to the American Bible Society. The report of 1819, has a short gross account of the sums of money received in the years 1813, '14, '15, '16, '17, and 1818; from this it would seem that money was collected from the members of our communion in Hebron and Argyle Congregations, as well as in Cambridge congregation. The names of members in our congregations, and the Association of Mr. Bullion's congregation, Cambridge, are entered in the reports as having contributed \$76.25. So that the one thousand two hundred and thirty-two dollars and ninety-eight cents, stated above, must be less than what has been contributed by the members of the Associate church in the county of Washington. I should suppose that \$1400 would not be above the truth."

If the contributions to the American Bible Society has been any thing like proportionably large in the bounds of other Presbyteries, then has the Associate church contributed, during the last ten years, a sum sufficient to circulate about 20,000 copies of the Bible, containing the book of Psalms in Metre.

In view of these facts, it is matter of rejoicing to us, that the Associate Synod at its last meeting, came to the following resolution, viz: "*Resolved*, That a committee of two members be appointed to consider and report on the propriety of forming a Bible Society, with a view to distribute Bibles with the Psalms in Metre." (*See our present volume, page 86.*) We say it is matter of rejoicing that the members of Synod have turned their attention to this subject; because, if the inspired book of Psalms, as Seceders believe, be the

only system of Psalmody authorized to be used in the public praise of God, it surely behooves them to look to it, that their money and their influence be not given for the support of an institution, the direct tendency of which, is to banish from the church these precious songs of Zion, and substitute in their room the unauthorized figments of human fancy. The introduction of a human psalmody into the church of God, is in our estimation, among the most deplorable and fatal evils of the times; indeed we have seen scarcely a *plausible reason* assigned, for this corruption of divine worship, by its warmest advocates. If men may invent a substitute for the book of Psalms, they may do it for any other portion of God's word.

In conclusion, we beg leave to call the serious attention of the reader to this subject. If either our correspondents or ourselves have erred, we hope that none will take offence, and withhold their countenance and support, at least not until they have attempted a correction of the error. In this sinful and erring world, it is the duty of Christians to admonish, and remonstrate with an erring brother; but the incorrigible only should be severely dealt with. Apply this to our brethren of other denominations, especially such as have once made a public profession of the truth, similar to that which we have made, and who, while they acknowledge generally the correctness of such profession, do at the same time, for the sake as they suppose, of doing more extensive good, not only tolerate but support the erroneous without even warning them of their danger. Thus making the very means employed for the extension of the Redeemer's kingdom, the means of its destruction. Now if they will still persist in such a course, after due remonstrance, and while *some* among them see and remonstrate against the error, and *many* tacitly admit it to be error, a total separation from them in *every particular*, on our part appears to be a duty; because, in no other way can we maintain the truth. May He who has said of his church, that "they shall all be taught of God," lead us into *all truth*, in relation to this and every other subject, that we may be his children "without rebuke, in the midst of a crooked and perverse nation."

CHRISTIAN HERALD.

The editor of the *Christian Herald*, Pittsburgh, has honoured us with a notice, in answer to which it might be sufficient to say, that we do not approve of bringing "railing accusations" against any man, or any association of men, and are not conscious of having done so; and that his attack upon the *moral character* of the Associate church, is believed to

be without a parallel in any thing the editor of the *Monitor* has said, notwithstanding his "strong inclination to find fault with those denominations of Christians, of which he is not a member." But if our room should not be occupied with things of more importance, we design to insert his article next month, with such observations as we may think it calls for.—The two things of which he complains loudest, both against the Associate Synod and ourselves, are *covenanting* and *witness bearing*; though of the former he says: "We cannot say, that we are opposed to covenanting, if it is calculated to make people more attentive to the discharge of their duties." And of the latter: "That this is not a duty at *no* [any] time, we do not pretend to say." If witness bearing be a duty "at any time," will the editor of the *Herald* inform us when that time is, if it be not when the truth is opposed? We were hardly prepared to believe that ministers who have subscribed the Westminster Confession of Faith, could open the arms of their charity sufficiently wide to embrace Arminianism, Hopkinsianism, and many other *isms* equally pernicious to the spread of the gospel, while at the same time they engage in blacking the moral character of those who are only contending for the doctrines exhibited and the *practice* enforced in that Confession, until we witnessed it in the editors of the *Christian Herald*, and the *Philadelphian*. How far such conduct approaches to the character of the accuser of the brethren, we leave the reader to judge.

On a late occasion, Dr. Miller, of Princeton, said, "that a sound *practice* can be expected only as the fruit of sound *principle*." What says the editor of the *Herald* to this? Is Dr. Miller right? If he is, it places the editor of the *Herald* in rather an awkward situation, by charging Seceders with *intemperance*, one of the grossest vices of the age, while he admits that they hold *sound principles*. But the editor of the *Herald* exhibits in his notice of the Associate church that same spirit which has always distinguished the enemies of a sound profession—viz: a spirit of denunciation, and a claim to superior holiness, mingled with the highest possible degree of self-complacency. Their language is, "I am holier than thou."

In answer to the editor of the *Philadelphian*, who, in quoting the article from the *Herald*, says that we are the *bitter* opponents of the benevolent operations of the day, it is sufficient to say that his assertion is wholly destitute of *truth*. And we challenge him to establish it, by a fair quotation from any thing we have written. We are "*bitterly*," if the *Philadelphian* chooses, opposed to the unscriptural practices, and doctrines which the corrupters of God's word have introduced into these benevolent institutions.

CHRISTIAN INTELLIGENCER.

We have just received No. 8, volume 1, of this work, published at Hamilton, Ohio, and edited by the *Rev. David Macdill*, a minister of the Associate Reformed Synod of the West. Since this work commenced, it has contained several sound and valuable articles on the subject of slavery, which we should insert in the Monitor, were it not for their great length. As our Synod appears determined to purge her communion of this evil, it is not so important for us to publish these articles, though we may hereafter furnish some extracts. We should suppose that it could not take long for the members of the Associate Reformed church in the West to decide between the merits of the abovementioned work and the Religious Examiner, published at Washington, Ohio, and edited by the *Rev. Samuel Findley*. The editor notices the Resolution of our Synod, in relation to the distribution of the Bible with the Psalms in Metre, as follows :

"A committee was appointed to consider and report on the propriety of forming a Bible Society, with a view to distribute Bibles with Psalms in Metre. It was observed in our second No. that when the members of the Associate Reformed Synod of the West had their proceedings on this subject, a door was left open for a plan of general union or co-operation to be hereafter settled between their society, and any other churches which might be disposed to go into the measure."

 Miscellaneous.

ABOLITION OF SLAVERY.

From the *Staunton Spectator*.

Memorial to the honourable convention of Virginia, held in Richmond, in October, 1829.

Seeing that the people of this commonwealth have deemed it necessary to reform our existing constitution of government, to supply its defects, and to remove a number of evils which were thought to press heavily upon the community :—We, the subscribers, inhabitants of Augusta county, cannot but congratulate ourselves and the public on the selection of so many of our highly distinguished citizens for the performance of these solemn and interesting duties. Distinguished as you have been for gravity, prudence, and wisdom, we cheerfully accord to you our confidence, in the important and arduous station to which you are called ; and trust that you will employ your wisdom and prudence in that way which will redound most to our common welfare.

There have been many topics of reform anticipated and discussed among the people. We do not mean to meddle with any of them, or to express any opinion on their merits. Our purpose is respectfully to call your attention to another subject, which we regard as of paramount importance; and respecting which, if nothing be done, we apprehend that your other labours must prove comparatively nugatory. We ask your attention to the existing slavery of the negroes in our state, and to some constitutional provision for a system of emancipation.

It is objected, indeed, that our proposition will give alarm to our eastern brethren, who are slave-holders on a larger scale than we of the west; and that they are even already alarmed at the anticipated power of the west to impose unlimited taxes on this species of property. To this latter objection we answer, that we are willing to see you provide any requisite guaranty against an undue exercise of such power, that thus the fears of our eastern brethren may be quieted. We wish for nothing that is unfair. To the former objection we say that, in a political view, we esteem slavery an evil greater than the aggregate of all the other evils which beset us; and that we are perfectly willing to bear our proportion of the burden of removing it. We ask farther, what is the evil of any such alarm as our proposition may possibly excite, in minds unnecessarily jealous, compared with that of the fatal catastrophe which ultimately awaits our country, and the general deprivation of manners which slavery has already produced and is producing? These we think sufficient answers to the objections mentioned above.

In laying this subject before you, we are not insensible to its magnitude or its difficulties. We are aware, too, of the rooted prejudices which we encounter, growing out of old habits and present real or supposed interest. Nor are we indifferent to those imputations of enthusiasm and rashness which will probably be cast upon us in no stinted measure. But we know that no great good was ever achieved without strenuous efforts, and that such efforts have always been subjected to reproachful imputations. We must, therefore, patiently submit to them; considering them, in our turn, as the ebullitions of heedless passion, uncompromising selfishness. The awful weight of the subject forbids any approach to it in the spirit of levity; and we feel assured that we approach it with as much caution as those observe who turn away and refuse to look it in the face. But we should esteem it moral and political cowardice in us to remain silent on a subject so deeply interesting to us in all our domestic and political relations; one which intermingles itself with every interest and concern of life; pro-

ductive, perhaps, of a few transient benefits but certainly of an infinity of evils, now pressing upon us, and portending general desolation in future.

We waive, at present, the considerations of religion and humanity which belong to this momentous subject ; and present it as a naked question of political wisdom and safety. While we believe that the public morals and general prosperity, which it is the province of government to a great extent to protect and cherish, are deplorably injured by slavery ; we proceed to affirm that it is our own experience and observation confirming the facts and deductions of political economists, that the labor of slaves is vastly less productive than that of freemen ; that it therefore, requires a larger space to furnish subsistence for a given number of the former than of the latter ; that the employment of the former necessarily excludes the employment of the latter ; that, hence, our population, white and black, averages but about seventeen, when it ought, and would, under other circumstances, average, as in New England, at least sixty to the square mile ; that the possession and management of slaves form a source of endless vexation and misery within the house, and of waste and ruin on the farm ; that the youth of the country are growing up with a contempt of steady industry, as a low, servile thing, which contempt induces idleness, and all its attendant effeminacy, vice, and worthlessness ; that the waste of the products of the land, nay of the land itself, is bringing poverty upon all its inhabitants ; that this poverty and the sparceness of our population, either prevent the institution of schools through the country, or keep them in the most languid and inefficient condition ; and that the same causes most obviously paralyze all our schemes and efforts for the needful improvements of the country. These things are incessantly pressing themselves upon our feelings and observation ; and it would be easy to enlarge the melancholy catalogue. But there are other considerations claiming our attention.

It is conceded, on all hands, that Virginia is in a state of moral and political retrocession among the states of the confederacy. Nor is this to be wondered at, when to the foregoing considerations, it be added that half of our population is estimated, in the political scale, at but three-fifths of its actual weight. We are often upbraided by a comparison of our condition with that of New-York and Ohio, to which all the other states which are exempted from the curse of slavery, might well be added. And with shame we feel ourselves constrained to bow to the humiliating comparison. We view our beloved state, blessed by the God of nature with a variety of useful and lovely capabilities, unsurpassed by those of any other.

country on the globe; we view it not merely as stationary, while her sister states are advancing, but as positively declining. It is peculiarly the province of such statesmen as compose your honourable body, to detect the causes of the national calamity and degradation, and to provide and apply the remedy. That the causes heretofore frequently assigned are the true ones, we do not believe. If they have any effect, as possibly they may, it must be extremely small and partial.—We humbly suggest our belief that the slavery which exists, and which, with gigantic strides, is gaining ground amongst us, is in truth, the great, efficient cause of the multiplied evils which we all deplore. We cannot conceive that there is any other cause sufficiently operative to paralyze the energies of a people so magnanimous, to neutralize the blessings of Providence included in the gift of a land so happy in its soil, its climate, its minerals and its waters; and to annul the manifold advantages of our republican freedom and geographical position. If Virginia has already 'fallen from her high estate,' and if we have assigned the true cause of her fall, it is with the utmost anxiety that we look to the future, to the fatal termination of the scene. As we value our domestic happiness, as our hearts yearn for the prosperity of our offspring, as we pray for the guardian care of the Almighty over our country, we earnestly enquire what shall be done to avert the impending ruin? The efficient cause of our calamities is vigorously increasing in magnitude and potency, while we wake and while we sleep. The outlets, for draining off a portion of this pestiferous population of slaves, are fast closing against us. In the mean time our white people are removing in multitudes, to distant regions; and those who remain seem destined to become martyrs to their love of Virginia, exposed to foreign enemies, to civil feuds, and to domestic insurrections, without the physical ability indispensable to their own preservation. And shall we, alas! reduce ourselves to the necessity of invoking aid from the north and the west? We will not press this appalling topic any further; but with intense solicitude recommend it to the serious consideration of your honourable body. We feel assured that in addressing men of such enlarged and liberal views, as we confidently ascribe to the members of your body, it must be unnecessary to dilate farther upon this mournful and most interesting subject. We deem it prudent, too, not to push this memorial into greater detail; and therefore we desist, only adding our importunate prayer that you may devise some constitutional provision, the fruit of which shall be the extermination, in due time, of the slavery which threatens with destruction all that we hold dear and valuable as a people. All which is respectfully submitted.

VOLTAIRE AND HALYBURTON.

"Who," says Voltaire, "can without horror consider the whole world the empire of destruction! It abounds with wonders; it also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the earth, and air, and water.—In man there is more wretchedness than in all the other animals put together. He loves life, and yet, he knows he must die. If he enjoys transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative: other animals have it not.—He spends the transient moments of his existence in diffusing the miseries which he suffers: in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving, that he might command, and of repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcasses than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself; and *I wish I had never been born.*"

Now let us hear the language of the excellent Halyburton, who died as he lived, full of confidence in God:—

"I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise him forever and ever. O, the thoughts of an incarnate Deity are sweet and ravishing. O, how I wonder at myself that I do not love him more, and that I do not adore him more. What a wonder that I enjoy such composure under all my bodily pains, and in the view of death itself. What mercy that having the use of my reason, I can declare his goodness to my soul. I long for his salvation; I bless his name that I have found him, and die rejoicing in him. O, blessed be God that *I was born!* O, that I was where he is. I have a father and mother, and ten brothers and sisters, in heaven, and I shall be the eleventh. O, there is a telling in this Providence, and I shall be telling it forever. If there be such a glory in his conduct towards me now, what will it be to see the Lamb in the midst of the throne? Blessed be God that—*ever I was born.*"

Jay's Morning Exercises.



WORKS OF FICTION.—Fully as I can enter into the works of fiction, I exceedingly dread their tendency. The utmost caution is requisite in meddling with them. The novelist I unequivocally proscribe, and many poets and their poems which are only nets to catch young minds in the maze of Satan. It is a maxim in regard to books, as well as companions,

that what does not improve, invariably injures. Few things in this world are merely negative and harmless. They either do us good, when sanctified by the Spirit, or they do us harm by stealing our hearts from God. Even the beauties and wonders of nature, in an unsanctified mind, excite nothing beyond natural affections—pleasure and surprise. If Christ is not sought for in them, we rise no higher than mere tourists and rhymists and painters. Whether we eat or drink—travel or read—converse or philosophise—all, all must be done to the glory of God.

[*Rev. Leigh Richmond to his daughter.*]

NEGLECT OF READING.—Many Christian professors, to their shame be it spoken, neglect to inform themselves of the great movements of the day, though surrounded with books and papers.

The common apology is, 'I should be glad to read, I have not time.' This apology is seldom strictly true. If there was any thing like a system in the daily avocations of life, if a solemn sense of duty was realized as to the importance of being informed on some of the most interesting questions in relation to the church of God, if a desire for religious knowledge was felt, and a habit of reading acquired, I think time would not often be wanting.

WAR.—I have been enthusiastic and joyful as any one after a victory; but I also confess that the sight of a battle field has not only struck me with horror, but even turned me sick; and now that I am advanced in life, I cannot understand any more than at fifteen years of age, how beings who call themselves reasonable, and who have so much foresight, can employ this short existence, not in loving and aiding each other in passing through it as gently as possible, but on the contrary, in endeavouring to destroy each other, as if Time did not himself do this with sufficient rapidity! What I thought at fifteen years of age, I still think,—'war, with the pain of death which society draws upon itself, are but organised barbarisms, an inheritance of the savage state, disguised or ornamented as they may be by ingenious institutions and false eloquence.'

[*Louis Bonaparte.*]

ANECDOTE.—At a meeting in one of the western towns of Massachusetts for the purpose of forming a Temperance Society, a gentleman who shall be nameless, occupied the floor for a time, advocating the suppressing of gross drunkenness but at the same time disapproving of the principles of entire ab-

stinance, and pleading the necessity of temperate use, i. e. a little every day in the case of some persons. When he took his seat, a man more than half intoxicated, ragged, filthy, with a long beard, started up in a distant part of the house, and exclaimed, 'Mr. mod'rater! 'Squire —— has 'spressed my mind 'xactly!' This short speech overset the gravity of the assembly and the argument of Squire —— both together, and a society was formed without further difficulty on the principles of entire abstinence. [*Andover Jour.*]

DESTITUTION OF MINISTERS—According to the last report of the General Assembly of the Presbyterian Church, there are connected with that church 1,598 preachers of the gospel, and 2,070 churches; leaving four hundred and seventy-two more churches than ministers.

In the six western Synods of the Presbyterian church, there are 685 congregations organized and only 337 ministers.

In the state of Ohio, there are more than 100 Presbyterian congregations destitute of a minister; 100 more might be formed, if a competent ministry could be found.

In a distance of 120 miles up the mississippi, from New Orleans, in the most populous part of Louisiana, not a sermon was ever preached, on the Sabbath, in the English language.

There are between two and three hundred destitute Congregational churches in Maine, New Hampshire, Vermont, Massachusetts, and Connecticut.

There are four hundred congregations in the German Reformed Church, and but 30 ministers, and 10 students, in the Seminary.

In the Philadelphia Baptist Tract Magazine, Jan. 1829, four thousand and fifty-six Baptist churches are reported, and two thousand eight hundred and twenty-two ministers, leaving twelve hundred and thirty-four destitute churches.

Ecclesiastical Chronicle.

PRESBYTERY OF CHARTERS.—At a meeting of this Presbytery on the 14th of July last, Mr. Nathaniel Ingles, was ordained to the office of the holy ministry, with a view to his going on the Western Mission, and on the succeeding day, Mr. Ingles set out on his missionary tour. On this occasion, Mr. Donan preached the sermon and prayed; and Dr. Anderson delivered the Charge.—At a meeting of the same Presbytery, the week previous to the abovementioned date, Mr. James Templeton was licensed to preach the everlasting gospel.

ERRATUM. August number, page 99, 6th line from the bottom of the page. for "society," read security.

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

NO. 6.

OCTOBER, 1829.

VOL. VI.

Original Communications.

FOR THE RELIGIOUS MONITOR.

ANALYSIS OF HEBREWS

viii. 6—13.

[Continued from page 448, Vol. v.]

5. The time of the church's constitution. This embraces a long series of events extending from the first revelation of mercy down to the completion of the sacred canon by the latest of the New Testament penmen. It is not here proposed to give a history of the church during this interesting period of her existence; but only to mark some of the most distinct and obvious steps by which she has arrived at her present and permanent state of organization. The church of God, then, received existence and became visible from the reception of the first gospel promise delivered to the parents of the human race in paradise. The eternal Son of God, who had been from everlasting anointed the Head and Builder, is here distinctly seen to enter on the exercise of his commission and commence rearing the grand edifice which eternal love had purposed and infinite wisdom devised. Gen. iii. 8: 'And they heard the voice of the Lord God walking in the garden in the cool of the day.' The same mode of bringing men to be members of his body, both visible and invisible, was then adopted that has been employed ever since, and that must be observed till the consummation of the ages. A promise was given and embraced, (verse 15,) 'I will put enmity between thee and the woman, and between thy seed and her seed. It (or he) shall bruise thy head, and thou shalt bruise his heel.' Here was announced the appearance of one sufficiently mighty to crush the grand adversary and destroy his works. the fallen pair, who were the objects of these joyful tidings, had at the time a due conviction of the guilt to be removed

in order to such a conquest, they must have known their promised deliverer to be divine, to be possessed of very Godhead. He is also plainly announced as one who shall appear in human nature, and not only be vulnerable, but actually wounded. He is the seed of the woman, very man, and suffers death in his inferior nature, is bruised in the heel. The grace and salvation here promised, consist in the enmity to be placed between the serpent and the woman, and in the victory of the latter to be achieved by the destruction of the former. The woman and the serpent are emblems of the church and the devil. They are so read in the latest article of divine revelation. Rev. xii. 1, 3. In these precious words began to be developed the mystery of God in the salvation of sinners by Jesus Christ. Here was a clear warrant given the guilty and astonished hearers of the truth and mercy spoken to trust in the voice of JEHOVAH ELOHIM, the person speaking, and to avouch him to be their Lord and Saviour. They did thus avouch him. A real engagement by covenant, only less explicit than in subsequent times, immediately took place. The promise on God's part we have in express words. The profession of faith and obedience on the part of Adam and Eve, is implied in the name which the man gave his wife upon hearing the promise. Verse 20. And Adam called his wife's name Eve, i. e. *Life*, because she was the mother of all living. He had before given her the name of *woman*, to denote her natural relation to himself. But the inspired historian places this second act of naming between God's passing of the sentence which contained the promise, and his cloathing of them with coats of skin. All this was prior to their expulsion from the garden. While they yet stood naked and trembling in the presence of that Voice who addressed them, the man audibly pronounced this significant name *Life*, on the woman, whom he hears thus honourably mentioned in the promise. It is unreasonable to suppose that Adam in these circumstances took leisure to speculate upon the procreation of his species, and to devise and bestow upon his wife a name expressive merely of a natural relation. He called her name *Life*, the name of that blessing which now he had lost, and which most of all things he needed. He thus expressed his faith of life eternal in that living Seed, who is the true God and Eternal Life, and of whom Eve was to be the mother. She was consequently the mother of all the spiritual living. The cloathing of these primitive believers with coats of skin, is recorded in close connection with the promise. It took place before they were ejected the garden or dismissed from the audience of their Judge, now become their Saviour. The ordinance of sacrifice did exist in the family of Adam. Gen. iv. 3, 4. In these

coats of skin we see its origin, and have a clear proof that it was divine. It was with raiment of divine appointment that men were first enrobed. JEHOVAH ELOHIM made it. We are not informed what use ~~was made~~ of the bodies and blood of the animals from which these skins were taken. Nor is it stated in the case of Abel's sacrifice what became of the skins. Yet according to the instituted rite, afterwards recorded in full, both the one and the other were appropriated to sacred purposes. Lev. vii. 8. Heb. xiii. 11. The killing of the animal, as a type of our blessed surety's death, was necessary either in preparing the ceremonial robes of our first parents, or in offering the victims sacrificed by believing Abel; and in this the whole essence of the ordinance consisted.— Thus the naming of Eve, the wearing of ceremonial raiment, the performing of whatever sacred rites were by God enjoined, and the transmitting of these to posterity with the doctrines of the promise on which they were founded, all tended to proclaim the faith and obedience of our recovered first parents, and *constituted* them the original members of the church of God upon earth.

This primitive state of organization continued among the people of God without any material alteration, till the time of Abraham. During this long period, there were at least two extraordinary teachers and preachers of righteousness—Enoch and Noah. Jude 14. 1 Pet. ii. 5. But no official characters of any stated order, were known in the church till long after Abraham, except the heads of families, or in case perhaps of their decease, or of any other deficiency, the firstborn sons. Gen. iv. 7. Ex. xxiv. 5. It has appeared probable to some, and is indeed more than probable, that worshipping assemblies, composed of more than one family, were instituted as early as the days of Enos, and that the worshippers uniting with each other in these, had hereby the privilege of making a public profession. They called themselves by the name of Jehovah. Gen. iv. 26. Then it was that Seth began to have a family of his own, distinct from that of his father Adam. These two families with any others, the families of Adam's children, not named in the sacred history, uniting with each other in adherence to the true worship of God, and in opposition to the apostate course of Cain and his posterity, called upon, and called themselves by, the name of Jehovah.

The inspired historian calls them the sons of God to distinguish them from the sons of men. the Cainites, or those who made no such profession. Gen. vi. 2. Whatever were the solemn exercises performed in those assemblies, all the fathers of families having full authority to officiate, each in his own household, might, by mutual consent, lead the worship

each one in his turn, or confer this authority for the time being, on some one of their number deemed the most suitable. This first period of ecclesiastical order, is called *the patriarchal age*.

It is in the history of Noah that we find the name covenant first used by God to express the organ of relation subsisting between himself and his people. Gen. vi. 18. and ix. 9. But the thing thus expressed is not there mentioned as new. In the original promise, the language is 'I will put, or place enmity.' Here he says, 'I will establish my covenant,' or cause it to stand. The apostate world destroyed by the deluge, had broken the covenant and with them it was rescinded, but with Noah and his family God causes it to stand. To the covenant thus established, was appended the sign of the bow in the cloud; and a new precept is added, in which death is enacted as the penalty of murder. This latter appears indeed to be a dictate of nature, but from imitation of the divine re-prieve granted to Cain, the practice of inflicting the penalty had probably been hitherto declined. This precept obviously implied in it the duty of erecting a magistracy. It was attended with the institution of the civil, but at the same time, typical office of Goel, or Kinsman Redeemer and avenger of blood. Gen. ix. 5. At the hand of every man's brother will I require the life of man.' Heb. 'At the hand of a man, his brother, will I require the life of man.' That is, 'At the hand of one who is his brother, or near kinsman, will I require vengeance to be executed by taking life for the life of the murdered man.' The office of Goel was understood in the family of Judah. Gen. xxxviii. 8. Whence did it originate? The duty of the avenger was defined in the law of Moses. Num. xxxv. But the commission is nowhere recorded, if not in the command now considered. The permission to eat flesh with the prohibition of blood, were connected with the above precept, yet this renovation of the covenant with Noah is not to be viewed as commencing a new state of organization. The order of the patriarchal age still continued.

And let it not here escape our attention, that both in the erection of the covenant with Adam and Eve in the garden, and also in the renovation of it with Noah, it was so framed as expressly to embrace posterity. The promise was made to the woman and her seed. Gen. iii. 15. And says God to Noah and his sons—'And I, behold I, establish my covenant with you and with your seed after you.' Gen. ix. 8, 9. In the former case it may be urged that the seed named was Christ. This is indeed to be admitted. In the latter case, the unbelieving posterity, it may be alleged, could not be included in the promise, in so far as it was spiritual. And this must also

be admitted. But a similar promise being made to Abraham, the Holy Spirit expounds it as referring both to the Head and members, both to Christ personal and Christ mystical. Gen. xii. 7. Gal. iii. 16. So must the promise be expounded which was made to the mother of all living. So must the promise made to the second common father of mankind. It is equally plain that while the covenant, as established with any one, embraced with him his posterity yet unborn, and any of them who might yet be in a state of infancy, the unbelieving part of them only, or those who, having come to years of discretion, had despised the promise, were disinherited of their privileges and rejected. Such was the case with the antediluvian apostates. Such was the case with the apostate nations descending from Noah. Infants, therefore, were recognized as members of the visible church from its earliest constitution, and before the covenant had a seal, or an infant existed.

A second state of the church's organization commences with the call of Abraham out of Ur, of the Chaldees. Gen. xii. 1. The covenant and promise now renewed with this patriarch, placed a more marked distinction between the church and the world. Formerly all the families of the earth were included in the promise, until that any of them voluntarily excluded themselves. But now, when idolatry had become almost universal, all nations are suffered to wander for a time in their own counsels, and the great work of calling and collecting commences on the person of Abraham. He is constituted the depository of the promises, the grand pattern of effectual calling, and of justifying faith, the father ecclesiastic to all succeeding church members. Rom. iv. 16. The initiating sign and seal of circumcision was instituted in connection with this divine call, and introduced a clearness of distinction between the visible church and the world, which shall endure till the remotest ages. Gen. chap. xv.. The sudden expansion of Abraham's family, we mean those of his posterity who adhered to the covenant, into twelve tribes, comprising in the close of the Egyptian bondage, many hundred thousands of souls, produced no immediate change in the ecclesiastical constitution and worship. If larger assemblies than formerly were held for religious purposes, they must still have been regulated by the rules of the patriarchal age. Extraordinary persons not of this family, were in a few instances donated with the office of priest, as a temporary thing, and by this means certain remnants of the patriarchal church, were for a time preserved among the nations. Such were Melchizedek the Canaanite, Jethro the Midianite, and perhaps Job among the children of the East. Melchizedek is the first person named in scripture as having commission to exercise the

sacred function beyond the verge of his own family. Gen. xxi. 18, 20. Ex. ii. 16. and ch. 18. Job. xlii. 8. But no stated and ordinary ministry existed till so late as the giving of the law and renewing of the covenant at Sinai. Ex. xxiv. 5. The young men then employed, may have been the first-born of families whom God declares to have been consecrated in a more solemn and higher degree than formerly, by the destruction of all the first-born of Egypt. Num. iii. 13. The institution of the passover, though introduced at a late period, and like circumcision with a view to the more compact state of the church, yet belonged to the Abrahamic period. Two seals of the covenant never to be displaced but by the substitution of others of similar import, thus became established as badges of church-membership and bonds of union among the members. Ex. ch. xii. Yet each of these were legally dispensed in private, by the heads of families. Ex. iv. 25, and xii. 3, 4. 21, 46.

A third step in the progress of the church towards a perfect constitution was made in the renovation of the covenant at Sinai. The nature of this transaction has already been examined at length, in considering the deed of constitution, to which article I must here beg leave to refer the reader's attention, but especially to the analysis of Heb. viii. 6—13. The whole of the changes and additional institutions of this memorable crisis may be summed up in the following particulars.

1st. *A federal engagement by an express and direct accession given to the terms divinely proposed.* Here is the first instance on record of an associated number of church members standing up and *explicitly* entering into covenant with the Most High God.

2d. *The forming of a closer confederation of the members as one body.* A union of faith and of profession had formerly subsisted throughout the few families of the earth, which the LORD recognized as his. But the united oath of this numerous people, their mingling of breath in one solemn appeal from many mouths to the Most High searcher of every heart, was the most sacred pledge that could be tendered of the closest possible union, and constituted them and their spiritual posterity forever, the one church, the **KAL OF JEHOVAH**, or congregation of the LORD.

3d. *The ordinance of public solemn covenanting thus established as of perpetual use.* This divinely called for, and approved example of the church's covenanting at Sinai, was copied by many succeeding generations, in all the constituent parts of it, as of sufficient authority to impel them to the performance of the same duty. It is an ordinance which soon

came to be frequently employed for reviving the church after apostacy, and for confirming it when in imminent danger, either from external violence, or from an internal spirit of error and declension.

4th. *A written revelation* to be the first outlines of the sacred canon, and the standing basis of ecclesiastic organization. The two tables of the law served as the text. The five books of Moses were the divinely inspired comment, the first, and at this crisis, the only Bible given by God to man. None of these four particulars above stated belonged to the ceremonial law. For they cannot be shown to have been shadows or types of good things to come. Neither did they form any part of the judicial law, which was not yet delivered when the three first named particulars, all relating to the covenant deed took place, and the fourth had commenced with the proclamation of the ten precepts intended to be afterwards written.

5th. *The sacred ark and sanctuary.* These were introduced accompanied by many new ceremonies, the whole being however, reduced to one regular system. The celebration of many the most solemn of those rites, was henceforth to be ordinarily confined to one place, and this was a very distinguishing feature of the public and religious order of this era.

6th. The appointment of a stated ministry and priesthood. Ex. xxviii. 1. Aaron and his sons were initiated into office and commenced their service with the erection of the tabernacle on the first day of the second year after their exit from Egypt. Ex. xl. 17, 31. Lev. viii. ch. We have already referred the reader to those articles in which the nature and design of that holy function has been in some measure explained. The whole tribe of Levi were afterwards set apart as agents and helps of Aaron and his sons. Being employed as helps only in performing some of the duties of the priesthood. They were not priests in the strict and proper sense of the word, and are never so called in scripture, except, perhaps, when the name may be taken in an extended sense, to denote the office of teaching the law, and of leading in the exercise of the moral institutions of worship. It is with respect to those moral duties of the Levitical order, that we have given their office the general name of ministry. The family of Aaron only were invested with the priesthood in its full extent. The whole tribe of Levi participated in the ministry.—All that was peculiar to the former was ceremonial, and so Aaron's priesthood is in scripture compared to that of Christ. All that was common to the whole tribe of Levi, (excepting the agency of the latter class of them above noticed,) was moral, and therefore their office is mentioned as continuing in the ministry of the New Testament. Mal. iii. 3. Mat. xxiii. 34

But the subject of the holy ministry, commencing in the covenant of Levi, we defer for the present, as it merits a separate discussion.

7th. *The erecting of a consistory of elders.* Num. xi. 16. The office to which those seventy were solemnly set apart, by presenting them before God, was of the ecclesiastical, and not of the civil kind. This appears from the effect immediately produced by the spirit of their station with which they were clothed. 'They prophesied and did not cease.' The civil policy of the nation had been settled before, in the appointment of captains of various grades. Ex. xviii. 25. The church of God is always one. Her several organized assemblies are only so many component parts of the great whole. But the collected condition of the people in the wilderness, precluded the necessity of having separate organizations of lesser assemblies, and rulers appropriated to each. They formed but one *congregation* in the strictest sense of the word. Precisely similar in this respect was the state of the New Testament church, for sometime after our Lord's ascension.* And when the catholic christian church, convened at Jerusalem, had by the apostles direction, ordained deacons to serve in that general association, the example was soon copied by the respective congregations in every district and city.

The ordinance of deacon is justly viewed as being derived from the apostolic precept, first received and put in practice at Jerusalem. Upon the same principle, we may refer to the primary and divinely appointed Sanhedrim of Israel, and the origin of ruling elder in the church of God. It might occasion too great a digression to undertake to here vindicate at length the position now assumed. The early antiquity of the synagogue worship is easily evinced, from Acts xv. 21. compared with numerous facts of Old Testament record. And each of these synagogues, or lesser associations of worshippers, had a plurality of rulers. Mark v. 22. The name by which they were designated, according to the best writers on Jewish antiquity, was that of seniors, or elders.

A fourth ordinance, in the organization of the church, was made under the extraordinary ministry of David and Solomon. We have two inspired speakers in the book of the Acts, who purposely treat of the vicissitude of God's dispensations towards his ancient church; and in both cases the series is made to terminate in the charge now mentioned, while in one of them the ministry of John is noticed as being the first link in a new chain or series. The location of the ark on the chosen mount Zion marks the commencement of the era now to

* Acts i. 15, and ii. 1, 14, and iv. 32, and vi. 1, 7.

be considered. 2 Samuel 6th chap. and 1 Chron. 15, and 16 chapters. It is not necessary to our present purpose to describe the slight alterations of this period in the sacred utensils of ceremonial worship, nor even to speak of the substitution of a splendid temple for the humble tabernacle erected at Sinai. The arranging moreover of the Levites into separate classes we may for the present omit. The principal change that here calls for our attention, consisted in *the institution of the ordinance of psalmody*, or of formal and stated praise.— Sacred odes of divine composition had indeed been delivered, and on extraordinary occasions were in use before this time. And David having been, when a youth, suffused with the holy unction, from the hands of the prophet, in the presence of all his brethren, the spirit of God came upon him from that day and forward. 1 Sam. xvi. 13. Some of the precious psalms, which afterwards became songs of Zion, were no doubt penned previous to the election of that hill by God for the mountain of his holiness, previous to the ordinance of tuning either there or in any other place the harp and voice in stated formal praise. It was not however the inspiration of the Spirit employed in procuring these compositions, nor their admirable adaptation merely to the end for which they were designed, that gave them authority as forms to be used, or that created the ordinance, and warranted the practice of singing statedly and publicly in the solemn worship of God. The origin of the ordinance is given and its history commences in 1 Chron. xvi. 7. ‘Then on that day David delivered first this psalm to thank the Lord, into the hand of Asaph and his brethren.’ The same person who was divinely commissioned to station the ark of the covenant on the hill of Zion, and settle the combined worship of the great congregation there, did, by virtue of the same divine commission, deliver the ordinance of singing public praise. These things he did not as the king, but as the prophet, and the psalmist of Israel. And with the ordinance, he also delivered the system of psalmody to be used, though yet in its insipient state. The fact and authority of the institution is marked by the word *delivered*. The same word marks the institution of the two tables of the law, and likewise the institution of the ordinance of the Lord’s Supper, as transmitted by the Apostle to the Gentile churches. Ex. xxxi. 18. Deut. x. 4. 1 Cor. xi. 23. The date of this delivery is sufficiently marked from the day. “On that day” it was when David brought up the ark from the house of Obededom, to the city of David. The Hebrew noun *Barash*, which is rendered *first*, as if it were an adverb, is in the oblique case. It is properly rendered by Vatablus and Osiander in Pool’s Synopsis, *in the beginning*. They expound it to mean, ‘In

the beginning of praises. 'Then he made the beginning of the praises of God, Asaph being the minister, leader of the song. As if he had said, From that time God was stately praised in psalms and sacred music through the instrumentality of the above named persons.' 'He afterwards' say the Belgic interpreters 'dictated many other psalms, and delivered them to the Levites in like manner to be sung.' 'And so they praised the Lord,' says Henry, 'much affected no doubt with this newly *instituted* way of devotion, which had been hitherto used in the schools of the prophets only.' A difficulty here, does indeed present itself, to see how the delivery of a psalm, which is no where found entire in the book of psalms could be called the beginning of the system. But this difficulty is occasioned only by the supplement to the original text, inserted by the translators. For literally it would read thus: 'On that day then David delivered *for a head*, (*in the beginning*) for praising Jehovah by the hand of Asaph and his brethren.' The thing delivered is not named, but only described. It was for a head and beginning of the Psalter, and it consisted of the several odes or hymns, parts of which are given below. From the 8th to the 22d *verse*, the quotation is made from the 105. Psalm. From the 23d to the 33d *verse*, it is the 96. Psalm entire, with little variation of language; the 34th *verse*, is the commencement of several of the Psalms, but we may consider it as taken from Psalm 106, the conclusion of which is given in the 34th and 35th *verses* of the chapter. During the remaining part of David's life, other Psalms were no doubt added to the collection by the united decision of the prophets. 2 Chron. xxix. 25. And new additions perhaps were made to it, in the same manner as to the other scriptures, till the time of Ezra. In process of time, however, the different books of holy scripture, and the separate pieces of sacred psalmody, were all arranged in order. In the New Testament we have this title—'The Book of Psalms,' denoting a complete and regularly digested system, of well known authority, and of long and standing use. Luke xx. 42. The visible kingdom of God being thus brought to a high degree of perfection, in doctrine, order, and worship, the Holy Spirit intimates a pause to take place in the work of organizing, till one should appear in the spirit and power of Elijah. And commanding due attention to be paid, in the meantime, to the instructions already given, especially by Moses, the first and chief of his holy penman, he seals up the whole with the awful penalty of a curse. Malachi iv. 4—6.

The fifth and next advance towards a perfect constitution commenced with the ministry of John the Baptist, and extended to the death of Christ. This period is distinctly marked

as the beginning of the kingdom of Heaven, the name being used emphatically to denote the church in her New Testament state. Mat. xi. 12, 13. The ordinance of baptism introduced by John, the immediate herald of our coming Lord, stands foremost in the series of New Testament changes. Mark i. 4. 'John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.' The import of this rite as delivered and administered by John, cannot, with any show of intelligence, be disputed. It signified the grace of repentance, and the remission of sins. The water of baptism, did, therefore, represent the gift of the Holy Spirit, by whom repentance is wrought, and the blood of Jesus without which there is no remission. These were the same as the cutting off of Messiah and the purifying of the heart prefigured by circumcision. Deut. xxx. 6. Dan. ix. 26. Baptism too, like the ceremony which it was intended to supersede, served from its earliest origin to initiate the baptized into the visible kingdom of God. Luke vii. 29. Mat. xxi. 31. It was during the eventful era now under review that the King and Lord himself appeared in his incarnate state. But appearing in the form of a servant, his entrance on the ministry is not attended with any immediate change, and what he did in person deliver as new, carries in it nothing more splendid, and no greater weight of authority, than the deliveries of any of his inspired messengers. They spoke in his name, he in his own name, and in that of his Father.

(To be continued in our next.)

TO THE EDITOR OF THE RELIGIOUS MONITOR.

SIR—I send you the few following observations on part of a correspondence between the Associate Synod of North America and the Synod of the Reformed Presbyterian Church, which has been published by the Reformed Synod. By giving them a place in your Magazine you will oblige

Your ob't. Serv't.,

A. H.

I believe it has been the usual practice, in the case of negotiations between civil or religious communities, to keep the correspondence private at least till it be finished, and it has been thought indecorous for the one party to publish any part of such correspondence without the consent of the other party, so long as the negotiation is pending. Whether our Reformed Presbyterian Brethren differ from the rest of mankind in their ideas of decorum, or whether they may not have thought to gain some advantage to their cause by publishing the unfinished correspondence between them and the Associ-

ate Synod, it is not for me to determine. But as they have thought fit to lay it before the public, and even to publish their last letter to the Associate Synod before that body could receive it, I can see no impropriety in following up that correspondence with a few remarks that may help the reader to understand it.

That we may have a correct view of the circumstances which led to this correspondence between the two Synods, it may be necessary to take a glance at the history of the two religious bodies to which they respectively belong. That body of professing christians who have taken to themselves the name of the Reformed Presbyterian Church, had their rise in Scotland as a distinct religious party, towards the close of the Seventeenth century. Though the Presbyterians were much divided among themselves, and split into several parties, at the time of the revolution in Great Britain,* when the persecuting government was overturned, and Presbyterian church government restored in Scotland; yet as they found matters so much better than they had anticipated, they generally fell in with the settlement of religion which then took place. Three ministers however, viz. the Rev. Messrs. Lining, Shields, and Boyd, with the people who adhered to them, kept aloof from the established church, and maintained a separate communion for some time. But growing weary of their divisions, and as they said, "longing" for an opportunity to bring "their unhappy differences to a happy and holy close," they made application to the General Assembly that met at Edinburgh, in October, 1690, to be united to the church, and they were accordingly received into communion, "after they were gravely admonished by the Moderator, to walk orderly in time coming, in opposition to all schism and division."†

Some of the people who had formerly adhered to these ministers, conceiving they had deserted their Testimony, by joining the church in the manner they had done, refused to go along with them. But being now left without pastors, they adopted strange notions respecting the nature and ends of civil government. They knew, that during the late persecution, many of the Presbyterians had disowned the authority of Charles II, and his brother James, because they were tyrants and had perverted all the ends of government. But not adverting to the distinction between the tyranny and persecution from which they had been delivered, and the revolutionary government which was founded on the national will, these

* 1688.

† See a full account of the whole matter in the printed acts of the General Assembly convened at Edinburgh, 16th Oct. 1690.

people disowned the civil powers and refused obedience to their lawful commands.

As they had no pastors they formed themselves into small societies, which were occasionally visited and exhorted by a Mr. Robert Smith, a student of divinity, who adhered to them. They continued in this state, without ministers, and without public ordinances, about sixteen years, when they called Mr. John M'Millan to be their minister. Mr. M'Millan had been for some time minister of the parish of Balmaghie; had been deposed by the Presbytery of Kirkcudbright for schism and other disorders; * had for some time submitted to the sentence of deposition, and had again resumed the exercise of his ministerial office without being restored to it by any ecclesiastical authority. † Things continued in this state with Mr. M'Millan and the society people, as they were called, when the Secession took place, in November, 1733.

Though all the Presbyterian ministers had coalesced shortly after the revolution, yet there were many grievances of which the more faithful among them had always complained. At the first meeting of the Assembly in 1790, no care had been taken to exclude those who had been unfaithful in trying times. That Assembly was composed indiscriminately of those ministers who had suffered persecution for the sake of truth, and of those who had been indulged; of those who had conformed to Episcopacy, and of those who had persecuted the more strict Presbyterians. It was not to be expected that a body made up of such materials would be very distinguished for its zeal, either in maintaining purity of doctrine, or strictness of discipline. Accordingly the records of the General Assembly, for many years after the revolution, furnish a history of the exertions and contendings of the friends of reformation, to main-

* See Acts of General Assembly, printed at Edinburgh 1704.

† Some of our reformed brethren have attempted to deny that Mr. M'Millan ever submitted to the sentence of deposition; but the fact appears to be too well attested to admit of much doubt. Wilson who was well acquainted with Mr. M'Millan, and who was some time under his ministry, says expressly that he divested himself of his ministry by subscribed submission to the Erastian church, and in consequence thereof, "laying aside his ministry half a year without preaching any." See Dying Testimonies, p. 377. It was quite common for his own people to call his submission to the church Judicatories, "his fainting." Patrick Walker also says that Mr. M'Millan "did judicially and solemnly, again and again, confess his great sin, and profess his great sorrow for his separating courses and promise amendment." Remarkable Things, p. 198. And the whole acquires confirmation from the lame and defective manner in which Mr. M'Millan of Sandhills, has attempted to vindicate his father's character, and to support the validity of his office. He allows that his father "acknowledged it to have been his fault to contravene the sentence passed against him and to decline the Presbytery." But he says "he cannot be persuaded that his acknowledgment went so far as to divest him of the ministerial office and authority." But we need not be surprised at this, when we consider that both his own office and that of the whole Reformed Presbytery was at stake. See Appendix to Vindicio Magistratus, by Mr. M'Millan of Sandhills.

tain the truth against the encroachments of error, and the inroads which were made upon the discipline of the church.

The law of patronage which was enacted in 1711, by which the power of presenting ministers to vacant parishes was vested in the crown, and in some of the principal noblemen and landholders, without any regard to the choice of the people, soon became one of the greatest grievances in the established church. Against this and other evils, faithful ministers bore testimony from time to time as opportunities were presented. Mr. Ebenezer Erskine,* a minister of the establishment, and a son of one of those ministers, who had suffered for the truth in the late persecution, and who was himself warmly attached to the cause of reformation, manifested great boldness in reproof of the corruptions of the times. In a sermon preached at the opening of the Synod of Perth and Stirling, in October 1732, he openly testified against the prevailing evils, and particularly against an act of the General Assembly passed that same year in favour of intrusions, and sanctioning the law of patronage, as being an unscriptural encroachment on the rights of the christian people. For his faithfulness in this matter he was judged censurable by the Synod, which ordained that he should be rebuked and admonished to abstain from similar conduct in future. Mr. Erskine together with Mr. Fisher, protested against this deed of Synod, and appealed to the next General Assembly. The Assembly approved of the proceedings of the Synod, and directed that their sentence should be carried into immediate execution. Mr. Erskine protested against this deed of the Assembly, and refused to submit to it, asserting his "liberty to preach the same truths, and to testify against the same or like defections, upon all proper occasions." Three other ministers, viz. Messrs. Fisher, Moncrieff, and Wilson, adhered to this protest. The Assembly appointed all the four to appear before the commission in Au-

* The Rev. Henry Erskine, father of Ralph and Ebenezer Erskine, was one of the sufferers during the persecution in Scotland. He was ordained at Cornhill, in Northumberland, in 1649, but ejected by the act of Uniformity, 24th August, 1662. He then returned to Scotland where he preached sometimes in his own house, and occasionally in the fields, till September 1681, when he was forced by indisposition to discontinue his labours. He was seized by a party of soldiers when at family worship, 23d April, 1682. On the 12th of May, he was carried before a committee of the council at Edinburgh, and required to bind himself to preach no more at Conventicles. To this proposal he made the following heroic reply. "My lord, I have my commission from Christ, and though I were within an hour of my death, I durst not lay it down at any mortal man's foot." He was sentenced to pay a fine of 5000 marks, and to be imprisoned in the Bass till it was paid. By the intercession of some friends and the influence of his kinsman the Earl of Mar, he escaped going to the Bass, and was allowed to depart the kingdom. He retired to the north of England and preached every Lord's day at Monilaws, till 1687, when he returned to Scotland and preached in a Meeting-House till the revolution, when he was settled minister in Churnside, where he died 1696.

gust, and ordained that in case they did not then give the satisfaction required of them, they should then be subjected to a higher censure. As they continued to adhere to their protest, the commission first suspended them, then loosed their relation to their several charges, and finally declared them to be no longer ministers of the church of Scotland. When this sentence of the commission was intimated to them, 16th Nov. 1733, finding they were thrust out of the church, merely for their faithfulness in testifying against her corruptions, they immediately protested that they were obliged to make a Secession from the prevailing party in the established church; and that it would be lawful for them to exercise the keys of doctrine, discipline and government, according to the word of God, the Confession of Faith, and the Constitution and principles of the covenanted church of Scotland, as if no censure had been passed upon them.

A Secession being thus stated from the judicatories of the established church, the Seceding ministers in the course of a few weeks, constituted themselves into a Presbytery, which was afterwards called The Associate Presbytery. About this time some proposals were made for a union between Mr. M'Millan and the Society people and Seceders. There were many inducements to both parties to wish for a union.—Mr. M'Millan was the only minister belonging to his own party, and of course he and his people had no means of licensing or ordaining according to Presbyterian principles, and it was only from a union with some other party, or individual minister, that they could reasonably hope for the means of continuing the gospel ministry among them, according to their own views.* These considerations may be supposed to have had some weight in leading them to wish for a union with the Seceders. On the other hand, the Seceding ministers admit in their publications, that they felt themselves at first to be but weak handed, and it is but reasonable to believe, they would be desirous to profit by every means of consistently adding to their strength. But notwithstanding these motives to union, there were obstructions in the way, which effectually kept them apart. Mr. M'Millan and his people would not give up with their unscriptural views of magistracy, and Seceders objected to their notions about civil government, till their time unheard of in the christian church, and scrupled at the irregular manner in which Mr. M'Millan had resumed the exercise of his office.

While things continued in this state, an event took place which served to bring the two parties more directly into a

* Mr. M'Millan was now an aged man. He had been a minister upwards of thirty years.

state of opposition to each other. In 1742, The Associate-
Presbytery passed an act for renewing the covenants, and as
they were convinced that none of the forms used in former
times, would serve for a present bond, they agreed that an en-
gagement to duties should be framed corresponding to their cir-
cumstances. From this act, Mr. Nairn dissented, and gave
in reasons of dissent, first at Stirling, Dec. 23, 1742, and again
he gave in reasons of dissent and secession at Edinburgh, Feb.
3, 1734. He opposed the Presbytery chiefly on these grounds ;
first, because they would not swear the covenants in the very
words which had been originally employed. And secondly, be-
cause they would not disown the civil rulers of the nation, even
in their lawful commands. The Presbytery dealt with him for
some time with a view to bring him to a sense of his errors, but
not succeeding in their efforts to reclaim him, they finally laid
him under a sentence of deposition and excommunication.

The Associate Presbytery, further vindicated their proce-
dure by publishing answers to Mr. Nairn's reasons of dissent,
and judging themselves Providentially called to it by his con-
duct, they also about the same time, published a Defence and
Declaration of their principles anent the (then) civil govern-
ment. In this performance they neither denied nor extenuated
the errors and corruptions of the government ; but they de-
fended the practice of Christians in obeying the lawful com-
mands of rulers, set over them in Providence, and acknow-
ledged by the consent of society, although differing from
them in religion. They asserted very fully and clearly the
principles of civil liberty, by shewing that the people taken
collectively are not in a state of subjection, but have a
full right to lay aside their chief magistrate when he does not
fulfil his engagements, and refuses to be reformed. But they
maintained that the minority in a nation, are bound to obey
the *lawful* commands of such as have the general consent to
rule, because otherwise there would be an end to all order in
society. Whereas, if the civil power require of us aught that
is inconsistent with our duty to God, then we *ought to obey
God rather than man*. In these principles they agree with
the Confessions of all the Reformed churches abroad, and espe-
cially with the Confession of the Reformed church of Scotland.*

In the mean time Mr. Nairn concurring with Mr. M'Millan,
originated what was called the Reformed Presbytery, which
quickly proceeded to license and ordain several persons to the
office of the Holy ministry. This Presbytery, soon after their
erection, resolved to publish a Judicial Testimony, in order

* See Westminster Confession of Faith, Chap. 23. Art. 4. "Infidelity, or
difference in religion, doth not make void the Magistrate's just and legal au-
thority, nor free the people from their due obedience to him."

to vindicate and defend their principles; and they accordingly appointed Mr. Nairn to prepare a draught to be laid before them. But Mr. Nairn, who had made so many changes, was no way steadfast in his adherence to the cause of his new friends; and before this work was completed, he was suspended and deposed by that Presbytery which he had assisted to erect.* Resolved however to prosecute their design, the Presbytery appointed another of their members to the same work, and that there might be no unnecessary delay, they allowed him a respite from his public labours till it should be finished. But the publication of the Testimony was again retarded, by a controversy which arose in the Presbytery. In 1749, Mr. Frazer, of Brae, who had been some time minister at Culross, published a book entitled, *A Treatise on Saving Faith*, in which the Arminian doctrine of universal redemption was asserted, together with some other errors, such as the common benefits of this life are the fruit of Christ's death, and the magistrate's power doth flow from Christ as Mediator.† As this book had been extensively circulated among the people belonging to the Reformed Presbytery, Mr. M'Millan proposed that the Presbytery should condemn the appendix as containing Arminian errors. This proposal was opposed by Mr. James Hall, another member of Presbytery. The dispute was carried on with great warmth for some time, and finally issued in a rupture, April 9. 1753.‡ Each party called itself the Reformed Presbytery and the brother who had been appointed to prepare the Testimony, happening to be of the party which separated from Mr. M'Millan, this circumstance again

* Some have thought that Mr. Nairn was used merely as a tool for the erection of the Reformed Presbytery. The writer of this article does not wish to express any opinion on this subject. But it is very certain that this newly erected Presbytery proceeded with great diligence to license and ordain a few ministers, and then laid Mr. Nairn aside.

† See an account of Frazer of Brae's Scheme, *Religious Monitor*, vol. 5. pp. 18—63.

‡ At the meeting of the Reformed Presbytery, held at "Brownhill, April 7, O. S. 1753," and continued on the 8th and 9th, the Rev. Mr. M'Millan, and his son, the only ministers present who were opposed to Frazer's Appendix, succeeded in getting it condemned by a majority of one, on the evening of the 8th. On the morning of the 9th, Mr. Hall, who was in favour of the Appendix, overtured that as the affair had been determined by so slender a majority, it might yet be retained in suspense and nothing more done until further conference therein might take place and absent members be heard. This was refused and Mr. Innes the moderator, and Mr. Hall with two elders, next proposed that as Mr. M'Millan, Jun. had insinuated that he had a particular sense of his own on the state of the vote, his explication should be engrossed and the affair again submitted to a vote of the Presbytery. As this was also refused the above members protested, when Mr. M'Millan protested against this protest and retired from the meeting with all who adhered to him. True state of the difference between the Reformed Presbytery and some brethren who lately deserted them. Edinburgh 1753—Mr. Wilson, who testifies against them all, says that Hall and Innes were joined by Mr. Peter Recky, and John Cameron, pretended preachers of the gospel, and by Mr. William Martin, a pretended student of divinity. This Reformed Presbytery was soon after dissolved.

delayed its publication. But although the Presbytery acknowledged, that by these difficulties and the paucity of their number, they had been "almost wholly discouraged from attempting again, what they had been oftener than once disappointed in," yet considering there was "a door open for babes," they resolved not to deprive either "the people of their particular inspection, or the generation, of any benefit that might be obtained by a work of this nature," resolved on giving a Testimony to the world. In pursuance of this pious and benevolent purpose, this long promised and long expected Testimony was at length enacted "at Ploughlandhead, the 6th day of June, 1761.

In this work the Reformed Presbytery stated, and endeavoured to explain their principles on the subject of civil government. But as some passages of this book were very obscure, and by many thought ambiguous, in the year 1777 they published a new edition, with notes of the same authority with the Testimony. With the publishing of this Testimony, the Reformed Presbytery commenced that course of misrepresentation of the principles of Seceders, which has been persisted in by their successors, with a degree of recklessness and disregard to truth altogether inconsistent with their assumed character, and of which Seceders have till this day but too much reason to complain. Of part of these misrepresentations I now purpose to give some account; but as I find that these introductory observations have been drawn out to a much greater length than was originally intended, it will be necessary to defer the performance of this purpose till another opportunity.

September 7, 1829.

CORRESPONDENCE

Between the Associate Synod of North America, and the Associate Synod of Original Seceders in Scotland.

[It is with pleasure we announce to our readers, that we have just received from the Clerk of Synod, a copy of this Correspondence, and that we shall commence its publication in this number, and continue it until completed.]

AUGUST 3, 1829.

To the Members of the Associate Synod of Scotland:

DEAR BRETHREN,

The Associate Synod of North America, having appointed the subscribers a committee to correspond with you, we have agreed to transmit the following extracts from their Minutes.

Pittsburgh, May 31, 1827.

"Resolved, That this Synod do recognize the protesting brethren in Scotland, or the Associate Synod, as continuing

to be one church with us, and engaged in maintaining the same testimony in behalf of a covenanted reformation, and do hereafter consider the act passed at Huntingdon, in 1820, as not applying to them. On motion it was agreed that a committee be appointed to address a friendly letter to the brethren of the Associate Synod, 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."

According to the appointment of Synod, we will give an account of the previous decisions respecting you; which seems to be necessary for understanding the occasion, or reason of the late decision.

At a meeting of Synod in Huntingdon, May 1820, it was resolved that ministers and private members, coming from the churches in Nova Scotia, and Ireland, applying for admission into our communion, be required to approve of the standards of the Associate church, in the same manner as is required of any others joining our communion.

At a meeting of Synod in Philadelphia, May 1822, it was resolved, that in the event of missionaries arriving either from the Associate Synod, or from the United Associate Synod, the committee of missions be instructed to apply equally to both, the rule respecting an explicit approbation of our public standards. Against this resolution, so far as it respected you, three of the members present, Messrs. Ramsay, W. Wilson, and Allison, protested, and gave in reasons.

At a meeting of Synod, Philadelphia, May 1824, papers were received from you and from the United Associate Synod. These were so long that they could not be read in Synod. A committee was appointed to prepare a brief statement of your reasons of protest and the answers of the United Associate Synod, which was read. But the majority of the members could come to no settled judgment about these documents, and resolved to adhere to their act about receiving ministers coming from both Synods, passed in 1822. Against this resolution, Mr. Allison protested for reasons formerly given in and then offered. Mr. Ramsay renewed his former protest, and was joined in it by Mr. Scroggs.

At a meeting of Synod in Pittsburgh, May 1825, the following motion was made and seconded: "That, as, according to the act defining our connexion with the General Associate Synod in Scotland, it is declared, that, *if any thing in the proceedings of that body be contrary to truth and duty*, this Synod have the same liberty with others connected with the Synod to remonstrate, protest, or testify against the same; this Synod now consider whether the agreement of the late Gen-

eral Associate Synod to the Basis, on which the union of Seceders in Scotland is founded, be contrary to truth and duty." The act referred to was passed at Edinburgh in 1788. It was agreed to consider this motion; but a majority of the members having thought they could not discuss the merits of the Basis of this union for want of time, agreed to delay the further consideration of it till next meeting; and, in the interim, submit the matter to the consideration of Presbyteries. Another motion was then made and seconded: viz. "That the Synod repeal their acts passed at former meetings respecting the admission of ministers and private members from the Associate Synod of Scotland." But a delay of this motion till next meeting was agreed to. From this delay, eleven members, (ministers and elders,) craved their dissent to be marked.

At a meeting of Synod in Philadelphia, May 1826, a motion was made and seconded, that the Synod proceed immediately to the discussion of the question, "Approve or disapprove of said union?" The following was proposed as an amendment; "That this Synod pass no definitive sentence respecting the union in Scotland; but continue to receive ministers and members into communion upon their accession to our principles." After some conversation upon this and two other amendments which were not agreed to, two motions were made and agreed to. The first was, "That, whereas, in the judgment of this Synod, a majority of those formerly composing the General Associate Synod of Scotland, have deserted some principles in those standards under which that Synod was formerly recognized as a sister church; therefore, it is resolved, and we do hereby resolve, that we do not consider ourselves in a state of union with that United Associate Synod, formed by the union of the majority of the General Associate Synod and the Associate Synod of Scotland." The second was, "That we do hereby testify against the said union as a defection from the covenanted reformation." It was moved and seconded, to "postpone the consideration of the last motion till next meeting of Synod." But this motion was not agreed to. After all, the following motion was made and agreed to; "That, while we see no reason to believe, that the protesting brethren have deserted any of their former principles, yet, at the same time, we see no reason to set aside our former decision requiring an approbation of our professed principles from ministers and people, applying for communion with us." Several members protested against this resolution.

When the Synod met this year at Pittsburgh, there were two objects, for the attainment of which, the way seemed to

be opened by what had been done at the former meeting:— One was to have the evils of the Basis, and of the said union condemned. The other, was to have our peculiar connexion, as one witnessing body with you, restored.

With regard to the first of these objects, the Synod proposed to consider the evils of the Basis on which the said union was founded; and accordingly the following evils, having been specified, and laid before the Synod by a committee appointed for that purpose, were, after considerable discussion, found to be necessarily implied in the agreement of the majority of the General Synod to the said basis. Here we refer to printed minutes of Synod.

The finding of these evils in the agreement of the majority of the General Synod, served both to vindicate your conduct in opposing the Basis, and to confirm the resolution of this Synod at a former meeting: viz. to testify against said union as a defection from a covenanted reformation.

With regard to the other object to be obtained at our last meeting, namely, the restoration of our peculiar connexion with you as the same witnessing body, it was agreed to without much opposition, as is expressed in the first extract from the Synod's minutes.

Dear brethren, considering that the church of Christ, however scattered through the world, is one; considering ourselves as a branch of the Secession church, and considering the principles upon which the union was formed, and the plausible and popular reasonings which were used in support of it; we desire to join with you, in giving thanks to Zion's strong Redeemer for breaking the snare, and preserving us hitherto from being alienated and divided from one another, and from being drawn away from our scriptural profession.

As to the nature of our connexion, and of the intercourse between you and us, it appears to us that the regulations of the act of the General Associate Synod, in 1788, notwithstanding the changes that have taken place, are still, *mutatis mutandis*, in a great measure, applicable. The principles stated in that act are to be maintained; such as,—That our connexion is a scriptural union, according to the plan of presbyterial church government; that we ought not to enter into communion with such as are opposed to our witnessing profession; that we should not give up any truth that has been testified for in the Secession; that in solemn covenanting, though the forms used by you in your acknowledgement of sins and engagement to duty, may be different in words, on account of peculiar circumstances, yet they should be the same as to the principal matter and design, with the confession and engagements used by this Synod; that, if any thing in the proceed-

ings of your Synod should be found by us, contrary to truth and duty, or if any thing in the proceedings of our Synod should be found to be such by you, on each side, the same liberty should be allowed, of remonstrating, protesting, or testifying against it, &c.

Such intercourse, dear brethren, should be cultivated, that it may be a means, through the blessing of the Lord, of strengthening our hands, and encouraging our hearts in his work; of promoting both truth and peace in the church of Christ; and of preserving the knowledge of his name, and spreading it throughout the world. For this purpose it would be desirable that a regular correspondence should be kept up between you and us. We are not sure that we are prepared at present, to propose the best plan for this purpose; and would cheerfully agree to any one that might seem most proper or convenient to yourselves. We would just suggest that, until such a plan is devised and adopted, any official communication you may think proper to make to us, may be directed to the clerk of our Synod, (Rev. Andrew Heron, Rockbridge county, Virginia,) or, perhaps, with greater convenience, to the Rev. Thomas Beveridge, Philadelphia.

The grace of our Lord Jesus Christ be with you: Amen.

JOHN ANDERSON.

THO'S. ALLISON.

P. S. On account of the great distance of Mr. Heron, the other member of the committee, it was almost impracticable for us to obtain his signature with ours; but we had a late communication from him, and have good reason to believe he would agree with us in the above address to you. The Associate Synod of North America meets in Philadelphia on the 4th Wednesday of May next.

FOR THE RELIGIOUS MONITOR.

MR. EDITOR:—Presuming that the occasional insertion, in a religious miscellany, of useful extracts from different authors, might impart an agreeable variety, acceptable to the majority of readers, it has been sometime in contemplation to furnish a few for the Monitor. A specimen is now sent, to which additions may be made, as opportunity favours, if the idea meets with your approbation.* F.

* We fully agree with our correspondent that short extracts from different authors, and even long ones, where the importance and nature of the subject require it, cannot fail to "impart an agreeable variety, acceptable to a majority of readers." And the writings of many great and good men who have gone before us, contending valiantly for the truth, furnish a wide field from which may be gathered many precious gems, and much valuable instruction, that with the blessing of God, will edify, comfort, and strengthen, those who are of the household of faith. Our correspondent has our thanks for the extracts

ADAM'S SIN.—In the bare act of eating any particular fruit, there was doubtless no moral turpitude, but the sin of Adam did not consist in the naked abstract deed of tasting the produce of a tree. Had there been no prohibition, the deed would have been as harmless as eating any other fruit. But as the prohibition, with its annexed penalty, had been solemnly and explicitly set forth, the taste of the forbidden apple became a complex deed, involving much more than the simple act of manducation. It was a transgressing of God's command with a high hand; it was a questioning of his wisdom in issuing such a command; it was an utter disbelief of his word, united with the intolerable affront of giving credit to a lying and rebellious spirit, rather than to divine, essential truth. It was itself an overt act of rebellion, introducing so far as its effects might extend, confusion and disorder into the moral government of the Omnipotent. And it was all this without the poor plea of overwhelming and irresistible temptation. It was disobedience for the mere love of disobedience; it was transgressing for transgression's sake. It added the provocation of wanton insult to the atrocity of determined and desperate treason. Such is the complexion of that sin, by which man's life was forfeited; and mysteriously difficult, as may be the doctrine of original depravity, we know both from scripture, and from bitter experience, that the fallen pair generated children after their own depraved image and similitude. A being who has forfeited all holiness by rebelling against God, and by consequent alienation from him, is become, by the very constitution of his degenerate nature, physically incapable of any holy thought, or wish, or deed; and therefore incapable of genuine repentance, which involves in its very essence, a filial love of God, and a hearty abhorrence of sin, and is a holy action.—*Faber, Horæ Mosaica, vol. 2.*

INDWELLING SIN.—The remains of inbred corruption sufficiently account for the little progress which is too generally made in the christian profession; for the fearful misconduct and faults to which men who have named the name of Christ are frequently left; for the want of that solid peace and enjoyment, of which believers often complain; and for that conformity to the world in its pleasures and vanities, which distinguishes many who would be offended, if their christian character were called in question. These things were matter

already furnished, and we hope he will follow them up by others; and that other correspondents, as they have opportunity will also do something in this way. If our time for reading was less limited, we should ourselves endeavour to furnish our readers with more reading similar to these extracts.

of complaint and lamentation in the days of Owen; and are no less so now. It is true we have a larger portion of public zeal, and of bustling activity in promoting the interests of religion. This is well; ought to be encouraged, and must be matter of thankfulness to every sincere Christian. But the deceitfulness of sin may operate as effectually, though less obviously in many, whose zeal for the *Lord of Hosts* may appear very prominent, as in times when such exertions were not made. It is much easier to subscribe money to a religious society; to make a speech at a public meeting, and to unite in plans of associated usefulness, than to sit in judgment over our hearts, or to correct aberrations of conduct, spirit and disposition. There may be public, professed warmth, and great inward decay. There may be, in short, a merging of individual, secret religion, in the bustle and crowd of general profession and public life. These things are suggested, not for the purpose of discouraging public exertions and associations for the diffusion of the truth; but for the purpose of leading men to consider that, in our circumstances, genuine Christianity is not necessary to do many things, which are now the objects of public approbation; and that such things, however excellent in themselves, are but a poor substitute for a life of holy obedience, and of conversing with ourselves and with heaven.—*Orme's Life of Dr. Owen.*

EVIDENCE OF A PERSON BORN AGAIN OF THE HOLY SPIRIT. A gradual understanding and feeling of the truth as it is in Jesus—mourning over past deficiencies, and present insensibility—habitual desire after scriptural knowledge, faith in Christ, love to God, and holiness of heart and practice—a conscientious attention to secret prayer, and the means of grace in general—watching over the mind and heart—self denial in many things which were once esteemed as innocent, or indulged in without remorse—dependence on the atonement and intercession of Christ, and on the teaching and other operations of the Holy Spirit. in order to a more satisfying enjoyment of the blessings promised in the gospel, and the promotion of the divine glory.—*Religious Magazine, No. 10.*

THE PERFECTION OF PREACHING.—It is the perfection of preaching, to enforce practice doctrinally, and to explain doctrine practically.—*Review of Dealtry's Sermon.*

[We are so well pleased with the sentiments expressed in the following extract of a letter recently received, that we cannot well resist our inclination to give it to the readers of the Monitor. Although it does not appear to have been designed, by the writer, for the public eye, yet we trust he will excuse us for the liberty we have taken in making it public. The writer is unknown

to us, and we judge from his letter that he is not a member of the Associate church, but in our estimation, the sentiments he expresses are founded in the word of God, and this is to us a sufficient recommendation of any man, come from where he may, provided always, that his practice corresponds with his profession.]

TO THE EDITOR OF THE RELIGIOUS MONITOR.

CENTRE CO. PA. SEPTEMBER 11, 1829.

SIR—I happened to lay my hands on a religious paper called the "*Philadelphian*," some days ago, wherein I observed some strictures passed upon some remarks made by the "*Monitor*:" I have been thereby induced to apply to have it sent on to me, as I have reason to believe it to be a Magazine that will afford me such religious information as I have for a long time wished to see published—a defence of the ancient principles and doctrines of the Presbyterian church, by "contending earnestly for the truth once delivered," as well as exposing and refuting the abounding errors of the present day. Although I am in favour of some of the religious and benevolent associations that are on foot in our day, such as the Missionary, Bible and Tract Societies, because the duties enjoined by them do not, I conceive, come in conflict with any of the injunctions prescribed by *Divine authority*, but are rather a very eminent and distinguished fulfilment of many of them, in this our gospel day. But still I am not satisfied with the *manner* in which they are conducted, by making those invidious and aristocratic *distinctions*, by pecuniary contributions of life members, life directors, &c. The church of Christ has no need of any such mercenary props; she has heretofore spread and flourished, and she can only now be expected to do the same, by leaving her under the management and government of him who has the government on his shoulders.—All regulations which are calculated to produce an unfair influence in its members, will operate against its welfare and stability.

With respect to the matter of the Tracts, I think they ought to contain not only sound doctrine, but also to furnish suitable armour for the weak, the ignorant, and the young, (as well as the wicked,) to put on in this evil day of abounding error, which will enable them to distinguish between good and evil, truth and error; without which they will become an easy prey to their subtle and vigilant enemies. The Sunday school must be, I presume, without divine authority; because it enjoins duties which come in conflict with those prescribed by the same authority; viz. the law of God says, it shall be the Sabbath of the Lord thy God in all thy *dwellings*; the Sunday school prescribes associated exercises by families, or parts of families, *leaving* their dwellings for that purpose. The pay,

rents or masters of families are *only* authorized to have the care and religious government of those committed to their charge, upon that day, when not attending upon the public ordinances of the church; and that in their respective *dwellings*: the Sunday school authorizes them to be placed under the direction and instruction of any other person, &c.

FOR THE RELIGIOUS MONITOR.

BIBLE SOCIETIES.

MR. EDITOR:—When writing that part of the subject of Trying Providences referred to in the number of the Monitor for September, in which, after showing that the popular scheme for extending the knowledge of revealed truth, viz. Bible Societies, &c. was conflicting with divine authority, I chose to abide by the latter, I was perfectly aware that my decision must be exceedingly unpopular; nor do I know at this moment whether there be ten persons in the United States of the same mind. I have carefully examined the ground I have taken for years past, and feel satisfied that it will support me. I pray God that neither flattery may allure me, nor threatening intimidate me to forsake it.

If any among the multitude have pity for me, I beseech them to show it by proving that Bible Societies, as presently constituted, is *the way which God has appointed in his word* for distributing the scriptures; your correspondent D. does not appear willing to undertake this. "The expression" they have no authority from scripture, he says, "is *PERHAPS* saying too much." p. 158. In the next page he says, "one scripture, with those already given, will support him and support other valuable writers, *and support Bible Societies too*, viz. 'Let all things be done to the use of edifying.'" 1 Cor. xiv. 26.

If it were allowable to separate the text from the context, it would plainly be impossible to count how many societies it might support; but since this is not the case, we must understand the Spirit of God as speaking to *the Church*, what she *as such*, ought to do within *herself*. The scope of the chapter is to rectify the disorders which had crept into the public services of the sanctuary, which are mentioned in the same verse with the words above.

Before any text can be rightly applied to the Bible Societies of our times, it ought first to be shown that they are *known* in the Bible. No person dreams of deriving authority from any law or act passed in our Senates, and Assemblies, to those Societies which are not *known in law*. They must first be made known in law, or in other words, be incorpora-

ted before any law or act whatsoever can be interpreted as having any respect to them at all.

Now the Bible knows nations and families, and the church, and what it says can be fairly interpreted as having respect to each of these. But does it know our Bible Societies? I have already said it does not, and if in this I am correct, neither this text nor any other can be fairly understood as having any reference to them at all.

I see nothing else in D's. paper that needs any notice. But yourself, Mr. Editor. have said, page 182, "But in addition to what D. has advanced, it may be said that all Protestants are agreed as to the duty of circulating the scriptures, and that all have adopted the version now in common use; therefore it is the duty of all to unite in circulating them as extensively as possible." I remark that this does not immediately affect the question, because Protestant is a designation of the Reformation church. By "all Protestants," I apprehend is meant the different sections of that church; the Lutheran, Dutch Reformed, Presbyterian, &c. Were all these united in circulating the scriptures, they would be one church still. How much soever the church can do in this work, she will not be able to do more than her duty, nor so much.

But the proposition may be objected to on another ground. If *agreement* as to the duty of circulating the scriptures, and the version in common use, be a sufficient warrant to unite for that purpose, will not agreement about other church duties equally warrant to unite about the doing of them? May not all of them unite for prayer? May not all Calvinistic churches unite together in preaching the doctrines of grace?—All Presbyterians, in administering church government?—This is farther than we of the Associate church have been willing to go.

Another difficulty that would lie upon such an union of Protestants, would be precisely that complained of in your remarks on continuing in connexion with the American Bible Society. We should not be allowed the metre version of the scripture Psalms. To all that extent to which the different denominations can be aiding to each in this work, without sacrificing principle, they can go with equal facility without any different organization, as with it. Here I would stop and look up for the blessing on *obedience to his own command*, and wait to see what it will bring forth.

EGO.

REMARKS.

In our last number we designedly refrained from giving an opinion, on the subject of controversy between Ego and D., and barely attempted to give some things, which had been,

or which might be said, on both sides of the general question. Not because we would shrink from an expression of our sentiments; but through fear that we might be instrumental in promoting error. We hold it to be a duty to hold fast truth, when once attained, at all hazards; but we should take heed that we do not offer the sacrifice of fools, by our ignorance or rashness. We can cordially join with Ego in calling upon those who condemn the view he has taken of Bible Societies, to prove that they are "constituted in the way which God has appointed in his word for distributing the scriptures." It is the stumbling block of the age, to act from feeling, or from the sudden impulse of some exciting cause, without regard to the word of God, and without stopping to ascertain the difference between human and divine institutions. It is as criminal in the sight of God for us to engage in any service not prescribed in the word, as it is to neglect the performance of known and commanded duty. It was in this very way of doing good, without authority, that the Roman Catholic church added one abomination to another, until she became "drunk with the blood of the saints." And the inducements held out in the present day to raise funds for the support of the numerous "self-constituted and irresponsible aristocracies" which have sprung up in the church, so strikingly resemble, in principle, though not in form, the sale of indulgences, by that "mother of abominations," that the most alarming consequences to the cause of truth and righteousness may be apprehended, unless a reaction should be produced by the good providence of our God.

It is perhaps proper to mention, for the information of new subscribers, that Ego's arguments, in support of the view he has taken of Bible Societies, are contained in our fifth volume; and those who take an interest in this subject, and who commenced their subscription with the present volume, would do well to avail themselves of these arguments, by procuring the fifth volume.

FOR THE RELIGIOUS MONITOR.

REMARKS

On a Proposal to publish a New Edition of the Bible with the Apocrypha, by Messrs. Towar & Hogan, Philadelphia.

SIR,—Having noticed a proposal, bound in the third volume of the new edition of Henry's Commentary, by Towar & Hogan, for publishing a new edition of the Bible with the Apocrypha, I take the liberty of giving a few hints, with your permission, through your Monitor, to those gentlemen and the public, on that subject.

It is very pleasing to me, and I believe to many of my brethren, particularly of the Associate church, subscribers for the new edition of Henry's Commentary, to see that the above gentlemen propose to print and publish an edition of the scriptures, in conformity to the beautiful specimen they have given us of that work; and from what these gentlemen have already done, in respect to the Commentary, I have no doubt but the performance will fully come up to the proposals.—But printing and binding with the scriptures, the Apocrypha, is not so agreeable to my mind.

These Apocryphal books, Protestants confess to be uninspired. None of the writers of the New Testament mention them. Neither Philo nor Josephus speak of them. The Christian church was for ages a stranger to them. The council of Laodicea, when they received the books of scripture, as of divine authority, did not receive them. These books themselves do not lay any direct claim to inspiration—they were professedly written after the days of Malachi, and before the time of John the Baptist; in which period, according to the universal testimony of the Jews, the spirit of prophecy had ceased, and this appears to be according to what is written in Malachi, iv. 4. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Moreover these Apocryphal books are full of contradictions, fables and lies.

To incorporate such things with the oracles of the living God, is ensnaring to the young, the ignorant, and the unwary—casts a shade of doubt over the inspired word—helps forward the cause of Infidelity, and strengthens Popery and superstition.

At a time like the present, when both Deists and Roman Catholics, are using such efforts to put the Apocrypha and inspired scriptures on a level, and when so much light has been thrown on the Apocryphal question, and when such a firm and bold stand has been made, as by the Edinburgh Bible Society, and Dr. Thomson, and some others in particular, against Apocryphal imposture and abomination, it is a shame for Protestants to buy, or print and bind, the Apocrypha with the Bible.

If in the Edition of the Bible now in progress, the editors had inserted Canne's Marginal References, in pl Apocrypha, I am convinced it would have been n acceptable to a large share of the Protestant public

I do not say the Apocrypha should not be printed or read; there can be no objection to printing it by itself, in a small volume, altogether, ~~data~~ the Bible. In this manner, the curiosity of readers, or their

wish for acquaintance with that fragment of history, that might be gathered out of the Apocrypha, would be gratified, without involving the unhappy consequences, of either appending it to, or mixing it with, the books of scripture. The volume of the Bible should never be swelled with such stuff as the Apocrypha contains. D.

Selections.

ZUINGLIUS, THE SWISS REFORMER.

[Abridged from the account in Blackwood's Edinburg Magazine.]

We live in an age which pre-eminently affects the title of philosophic, inquiring, enlightened,—and which proceeds to establish its claims by six-penny treatises on science,—unworthy of even the sixpence; by insolently scorning and traducing every principle and institution valuable to our country; and by putting out the lights of moral experience with the one hand, and the lights of religion with the other. Who are the heroes of popularity among us now, and what are their expedients for fame? The men [and the women] who run from the public assembly to the hovel, looking only for the means of public convulsion in both; turning with the speech of party-contumely and convicted baseness on their lips, to inflame the paltry irritations of the poor against their betters, into furious vindictiveness, against the whole constitution of civil society.

But the great object of their attacks, is Christianity; and this they attack through its most perfect form among ourselves. The hedious superstitions of Popery, that compel men to shut up their Bibles, bow down to a stock or a stone, and be the slave of a priest, adverse as all such restraints are to the vaunted love of universal freedom in the mouths of those traitors—become instantly entitled to their protection, when, through them, they can shake the Protestant Church. To show by what struggles that Church was erected, we shall give, from time to time, brief narratives of some of the founders of the Reformation. The Apostles were commanded to go forth, not in the strength of human powers, not relying upon genius, eloquence, or authority, but in the strength of the gospel; and they conquered, where the noblest powers of man would have been as the dust of the balance.

The command was given for all times, as well as for the apostolick age. While it declared, that the great work of God was not to owe its triumph to any vanity of man, it declared, that simplicity, sincerity, and moral courage,—qualities that may be found in every rank of men, however divest-

ed of the more showy gifts of nature or of fortune, are enough to achieve the hallowed and immortal successes of the gospel.

No Christian can be suffered to shelter his indolence under the pretext, that he has not the brilliant faculties which influence the world. The mightiest changes that the earth has ever seen, were made by men whose chief talents were, love of truth, love of man, and love of God. The life of the first Reformer of Switzerland is an illustrious example.

Ulric Zuinglius was the son of a peasant of the Swiss valley of Tockenburgh. He was destined for the church, and was sent successively to Basil, Bern, and Vienna, where he acquired the meagre literature usual in the fifteenth century, in the eighty-fourth year of which, on the 1st of January, he was born. After four years residence at Basil he was ordained by the Bishop of Constance, on being chosen by the burghers of Glaris as their pastor. From this epoch commenced his religious knowledge. It occurred to him, still in the darkness of popery, that to be master of the true doctrines of Christianity, he should look for them, in the first instance, not in the writings of the doctors, nor in the decrees of councils, but in the scriptures themselves. He began to study the New Testament, and found, what all men will find, who study it in a sincere desire of the truth, and in an earnest and humble supplication to the God of all light and knowledge for wisdom, that in it was wisdom not to be taught by man.

In this study he pursued a system essential to the right perception of the Scriptures. He was not content with reading over the text, he laboured to investigate its difficulties. He studied it in the *original*, and with so much diligence, that to render its language familiar to his memory, he wrote out the entire Greek of St. Paul's Epistles, and crowded the margin of his manuscript with notes of his own, and observations from the Fathers. As his knowledge grew, he was astonished to find, that some of those doctrines of the Romish Church, which he conceived fixed as fate, were not discoverable in the New Testament. To clear up his perplexing doubts, he peculiarly examined the texts on which the Canon of the Mass was declared to be founded; but by adopting the natural rule, of making scripture its own interpreter, he convinced himself of the feebleness of the foundation. In the works of Bertram on the Eucharist, he found opinions in the ninth century, opposed to those of the papacy. In Wickliffe's writings he found fatal arguments against the Invocation of Saints, and Conventual Vows; and in those of Huss the Martyr, open and resistless reprobation of the tyranny of the papal power, and the temporal ambition of the Romish priesthood. To eyes once opened by the book of all holiness and wisdom, the de-

lusion rapidly gave way on all sides. From seeing that the doctrines of the Romish Church were grounded on perverted interpretations or imperfect knowledge, he turned to its practices in unaccountable contrast with the inspired denunciations of the worship of idols, he saw the people bowing down to images, and attributing the power of miracles to pictures, statues, and fragments of the dead. He saw the scriptures on one hand, proclaiming ONE MEDIATOR, and one alone. He saw papacy on the other, proclaiming hundreds and thousands in saints, statues, and bones. One sacrifice, once offered for all, "without money or without price," was the language of inspiration. A thousand, a million sacrifices every day, and for the individual who purchased them, was the act of popery. "Be not lords over God's heritage," were the dying words of the Apostle. "Be kings, conquerors, rulers of all nations," was the maxim of those who declared that they held their right in virtue of St. Peter's supremacy. "The servants of the Lord must not strive," said the scriptures. "The servants of the Lord must strive, and hunt down, and chain, and massacre those who will not believe that he is the Supreme Depository of the wisdom of God, the Vicar of God on earth, the Spiritual Lord of mankind, the Opener of the Gates of Heaven, the Sentencer of Eternal Misery to whom he will."

It is one of the most admirable features in the character of Zuingle, that nothing could urge him into precipitancy.—Those truths were irresistible, yet he knew the hazard even to truth, from rashness. He had a double distrust, first, of his own mind, next of that of the multitude. He determined to abstain from all public declarations of his sentiments until they were unchangeable. He kept up a private theological correspondence with a large circle of learned men. But in his sermons he avoided disputed points, and by a course, which, after all, is perhaps the best to shake the strong pillars of errors, namely, by the simple preaching of the essential and precious doctrines of the gospel, he gradually softened the repugnance, and purified the corruption of the human mind. In this course he continued ten years.

Zuingle had been settled as Pastor in Glaris. But he was elevated to be preacher and confessor of the Abbey of Ginsiedlen in the Canton Schewitz. The Abbot, the baron of Garoldseck, was an enlightened and literary man. And Zuingle found in him a willing and influential reformer. Zuingle had no sooner proved that sin could not be pardoned by money, than he ordered the motto to be effaced from the Abbey gate, *'Plenary remission of all sins obtained here!'* Zuingle no sooner proved that relics ought not to be worshipped, than they were ordered off the altar and buried in the grave yard.

The nuns were allowed to make their solemn vows, but if at any after time they wished to return home, or to marry, they were allowed to depart. Thus he advanced step by step in reform.

The first appeal of the Swiss Reformer was to his ecclesiastical superiors. To the bishop of Constance, and the cardinal of Sion, he pointed out the errors which it was in their power to correct, but which could not be left, without public danger, to be extinguished by the people.

On the festival of the "consecration of the Angels," Zuingle came out publicly with his sentiments. The concourse of people was immense from the whole range of Switzerland, and they awaited in awful silence to hear the preacher eulogize the "Mighty mother, the holy Virgin," and "the host of glory." But a mightier strength that was to break the power of the idol, was there. With the sincerity and zeal of a new apostle to the Gentiles, Zuinglius presented himself—

He mounted the pulpit, and thus thundered on their ears: "Blind are ye," exclaimed he, "in seeking thus to please the God of earth and heaven. Believe not that the eternal, He whom the heaven and the heaven of heavens cannot contain, dwells especially here. Whatever region of the world you may inhabit, there He is beside you. He surrounds you, He grants your prayers if they deserve to be granted. It is not by useless vows, by long pilgrimages, by offerings to senseless images, that you can obtain the favour of God—that you can resist temptation—repress guilty desires—shun injustice—relieve the unfortunate—or console the afflicted. Those alone are the works that please the Lord.

"Alas, alas! I know our own crime. It is we, the ministers of the altar—we who ought to be the salt of the earth, who have plunged the ignorant and credulous multitude into error. To accumulate treasures for our avarice, we raised vain and worthless practices to the rank of good works, until the people neglect the laws of God, and only think of offering compensation for their crimes instead of renouncing them.—What is their language? Let us indulge our desires—let us enrich ourselves with the plunder of our neighbour—let us not fear to stain our hands with blood and murder. When all is done, we shall find easy expiation in the favour of the Church.

"Madmen! Can they think to obtain remission of their lies, their impurities, their adulteries, their murders, their treacheries, by a Litany to the Queen of Heaven! Is she to be the protectress of all evil-doers? Be deceived no longer, people of error! The God of Justice disdains to be moved by words which, in the very utterance, the heart disowns.—

The Eternal Sovereign of Truth and Mercy forgives no man his trespasses, who does not forgive the trespasser against himself. You worship the saints. Did those sons of God, at whose feet you fling yourselves, enter into heaven by relying on the merits of others? No—It was by walking in the path of the law of God, by fulfilling the will of the Most High, by facing death rather than deny their Lord and Saviour!

“What is the honour that you ought to pay those saints? Imitate the holiness of their lives—walk in their footsteps—suffer yourselves to be turned aside by neither seduction nor terrors.

“But in the day of trouble put your trust in none but God, who created the heaven and earth with a word.

“At the coming of death, invoke no name but that of Christ Jesus, who bought you with his blood, and who is the ONE and ONLY MEDIATOR between God and man!”

This discourse struck at all the pillars of popery at once.—Absolution for money—pilgrimages—the worship of the Virgin—and the intercession of the saints. It was listened to in mingled astonishment, wrath, and admiration. Its effect upon the multitude was to inflame, in some instances, the jealousy which no prudence of the pastor could have stifled; of the monks, some were indignant, yet many heard in it only the doctrines that had been the subject of long meditation among themselves. In some instances, the conviction was immediate and complete, and pilgrims who had brought offering to the shrine, now refused to join in what they had learned to be an act of impiety, and took their offerings home.—The great majority were awakened to a sense of their condition, and, from that hour, were prepared to abjure the crimes and superstitions of Rome. But, like the light that fell on St. Paul in his journey, the fullest illumination descended on the preacher himself. Others heard and acknowledged the voice of Heaven; but it was to the preacher that the words of God came with living power. From that day forth, he was no longer the same man. His energy, intrepidity, and defiance of the common obstacles of Christianity, in the popular prejudices and the tyranny of the Popedom, raised him to the highest rank of the champions of the gospel.

The mind of this great man, deeply imbued with Scriptural knowledge, by his ten years' residence in his pastorship of Glaris, and farther maturity by his three years' enjoyment of the literature and association of the intelligent members of Gineidlen, was now prepared for the sterner duties of a leader of the Reformation. Through the advice of Myconius, a Greek professor in the school of Zurich, whom he had known in the convent, Zuingle was chosen preacher in the Cathc-

dral of Zurich, Dec. 4, 1518, a memorable period, one year from the commencement of Luther's preaching at Wittemberg.

In his new office the preacher lost no time in giving evidence of his vigour. It had been the custom to restrict the Scriptural teaching to the Dominical lessons, portions of the text marked out for the Sundays and saints' days. Zuingle declared that he would take the whole of the sacred volume and explain it in succession, that the entire Scriptures might be made familiar to the people. He over-ruled the objections that were made to this formidable innovation on the practices of the Romanists; and on the first of January, 1519, the first day of his 35th year, he commenced his course of Scripture lectures. From various motives, he was attended by a multitude of all ranks, and exercised the functions of a teacher of the truth with the boldness of a sacred servant, accountable to but one Master. In his course of exhortations, he struck at the prevalent crimes of all classes; the partiality of the magistrates, the violence, licentiousness, and intemperance of the lower ranks, and the national guilt of ambitiously espousing the cause of sovereigns for aggrandizement, and the old and peculiar crimes of selling the services of their armies to strangers.

He was fiercely threatened for his exposure; but his fortitude never relaxed, and he persisted in the plain and direct reprobation of every practice obnoxious to Scripture. He was described alternately as a furious partisan, and as a furious fanatic, as the prey of a mad enthusiasm, and the accomplice of dangerous designs against the state. But his sincerity, guided by his prudence, gained the day. And all men, distinguished for honour and intelligence, were soon ranged on the side of the hallowed and intrepid teacher of the truth.

The history of the Reformation derives its value to us, not more from its noble display of principle and character, than from its instruction in the mode by which religion is to be best recovered from a degenerate age. The study of the Scriptures was the light that led the Reformers to knowledge; and the knowledge of the Scriptures was the great instrument by which they laboured to break the Popish fetters from the public mind. We find all the preachers devoting their whole strength to the making known the inspired word, and that alone. The Reformer of Zurich, a man acquainted with a vast range of the literature of his days, yet brought into the pulpit only the elucidations of the Bible. "On my first arrival at Zurich," says he, "I began to explain the Gospel according to St. Matthew. My next labour was the Acts of the Apostles, in order to show how the Gospel had been

diffused. I then proceeded to St. Paul's first Epistle to Timothy, which may be said to contain the rule of life to a Christian, to clear up the errors introduced into the doctrine of faith. I then interpreted the Epistle to the Galatians, which was followed by the two Epistles of St. Peter, to prove to the detractors of St. Paul, that the same spirit had animated both Apostles. I then commenced the Epistle to the Hebrews, as making known, in its full extent, the benefits of the mission of Christ. In all my discourses, I avoided indirect modes of speech, artful turns, and captious arguments. It was only by the most simple reasonings that, in thus following the teaching of our Lord Christ, I attempted to open every man's eyes to his own disease."

Those expositions of doctrine have a value measureless beyond even their historical interest. They give us the sincere impression of the Scriptures as they stamp their immortal truths on the minds of men newly awakened to a sense of religion. We see how deeply and purely the wisdom of the Scriptures speaks from the beginning to every man who will fully bring his heart to their study. In human science, the progress is gradual; every succeeding generation discerns error in the midst of the brightest discoveries of the past.—But here truth is developed at once,—the first generation acquires a knowledge not to be surpassed by the remotest that is to be born. If intellectual science rises like the sun from the verge of the earth, by light upon light towards the meridian,—spiritual science, like the light that heralded the birth of the Messiah, bursts upon us at once from the zenith, and fills the midnight with celestial glory.

Zuingle had now triumphed nobly, and the fruits of his success were rich and rapid. He had by his conference with the Catholics obtained the opportunity which he so long wished for, that of declaring himself in the presence of the great body of the clergy, and showing with what ease the truth could put down the falsehood. His learned and holy habits had been well known; but the manliness, dignity, and Christian mildness, exhibited by him on this trying occasion, excited high public homage. The Reformed were proud of a leader who showed, that neither in learning nor intrepidity he would fail them. The wavering between both opinions was decided by his palpable superiority; and even among the prejudiced partisans of Rome, there were men who acknowledged the force of unexpected truth, turned to the neglected Scriptures, that alone can break the chains of the mind.

But, for the time, the great Reform proceeded effectually, because guardedly. The relics were taken from the Churches, and interred secretly, to avoid disturbing the remaining

prejudices of the people. The tolling of bells for the dead, and in storms, with other superstitious ceremonies, was discontinued. The prohibition of images was not made a law throughout the canton; it was more mildly declared, that the matter should depend on the vote of the people. Where the majority desired the removal, the magistrates were authorized to carry it into effect. The natural consequence followed; the images disappeared.

But a grand difficulty remained, the Mass. While this pillar of the Roman worship stood, all true reform was incomplete. Zuingle had, from the commencement of his career at Zurich, openly declared himself against the continuance of a rite, which he had ceaselessly proved to be in direct contradiction to the letter and the spirit of the Gospel.

Scripture pronounces that Christ died once, and that his one sacrifice is sufficient for the sins of those who will in repentance and faith seek for pardon. The doctrine of the Mass pronounces that the Mass is an actual sacrifice; that this sacrifice may be offered every day, in every corner of the earth at once, ten times, or a million times a day; that it may be offered for money; that it may be offered for the dead; that it may redeem from future agonies, men who never had a thought of repentance; that the actual body and blood of Christ are offered up; that they exist in what to the human senses is but a wafer; that the hundred or ten thousand wafers are each the whole and complete body and blood of Christ; that the priest can make his Maker; and that the people should worship, as the Eternal God, what the priest himself will acknowledge to have been but flour and water the moment before consecration; and what to the eye, the touch, and the taste, is but flower and water still!

Zuingle denounced the whole error of this inconceivable delusion; but with his characteristic reluctance to urge the public understanding, he desired to limit his first changes to some alterations in the canon of the Mass, allowing the priests to retain their vestments, and tolerating whatever ceremonies were not decidedly opposed to the spirit of religion. Circumstances induced the Council to delay even those changes for a year. At the close of that period, the rapid intelligence of the public mind had prepared it for the more complete reform, and Zuingle declared the necessity of the entire abolition of the Mass. Yet even then no hasty zeal was suffered to interfere. The Mass was still suffered to be performed. The law was limited to taking off the command, by which priests were to solemnize the rite, or laics to be present at it. It was thus gradually abandoned, until, in the year 1525, Zuingle was empowered by the public will to complete the aboli-

tion of the Mass, and solemnize in its place the Lord's Supper.

The career of Zuinglius was now about to close. But it was still to be signalized by a triumph of the faith. In A. D. 1527, some districts of Bern, the most powerful of the Cantons, petitioned its Senate for the introduction of the system established at Zurich, and for the suppression of the Mass.—The decision was referred by the divided Senate, unto a council of the clergy of Bern, and the other States of the league.

This memorable meeting was held, and among the illustrious names enrolled in it, were these: *Æcolampadius*, *Bullinger*, *Bucer*, &c. Zuinglius also was there. After eighteen debates the great majority of the Bernese clergy signed the ten Theses of the Reformed doctrine. Then the "Grand council of Bern" proceeded to act on this decision. And so the Reformed Religion was received by the Bernese, and within four months it was the religion of the whole Canton. But this triumph was purchased by the death of the great leader and light of Switzerland.

The accession of so powerful a state as Bern threw the Catholic Cantons into general alarm. A league, prohibiting the preaching of the Reformation, was made between the five Cantons of Lucerne, Uri, Schweiz, Unterwalden, and Zug.—Protestant ministers were persecuted, and in some instances put to death, and alliances were formed with the German princes, hostile to Protestantism. Civil discord inflames all the bad passions; and the remaining enemies of the Reformation in Zurich and Bern laboured to represent the public disturbances as the work of Zuingle. He suddenly appeared before the Senate, and tendered the resignation of his office. "I have," said he, "for eleven years preached the Gospel to you in its purity; as became a faithful minister, I have spared neither exhortations, nor reprimands, nor writings; I have declared to you on many occasions, how great a misfortune it would be to you, that you should suffer yourselves to be again guided by those whose ambition is their god."

"You have made no account of my remonstrances; I see introduced into the Council, men destitute of morality and religion, having nothing in view but their own interest, enemies of the doctrine of the Gospel, and zealous partisans of our adversaries. These men are they who are now listened to.—As long as you act in this manner, what good can be hoped for? But since it is to me that the public misfortunes are attributed, though none of my counsels are followed, I demand my dismissal, and will go and seek an asylum elsewhere."

This act of noble self-denial, was received by the Council as it deserved. A deputation was sent to entreat him to re-

scind his resolution. But they objected political and personal grounds in vain. At length they laid before him the unquestionable injury that must be sustained by the Reformation, if it were thus to lose its principal champion in its chief seat, Zurich. To this argument Zuingle gave way, and three days after appeared before the Council, and pledged himself to adhere till death to the cause of his country.

The persecutions of the Protestants had awakened the fears and resentment of the Reformed Cantons, and to enforce the treaty by which the Reformed were to be protected, the Cantons of Zurich and Bern determined to blockade the five Cantons. The blockade was contrary to the advice of Zuingle, who deprecated it as involving the innocent with the guilty. At length the five Cantons collected their troops, and advanced towards Cappel, a point where they might prevent the junction of the Zurichers and Bernese. Zurich was thrown into consternation, and when four thousand men were ordered to march, but seven hundred were equipped in a state to meet the enemy. News came that the division already posted at Cappel was attacked by a superior force. The officer in command of the Zurichers, instantly marched to sustain the post. It was the custom of the Swiss, that their clergy should follow their troops to the field, to administer the last consolations to the dying. Zuingle attended this detachment, but with a full consciousness of the hazard.

"Our cause is good," said he to the friends who crowded anxiously round him, as the troops marched out; "but it is ill defended. It will cost my life, and that of a number of excellent men, who would wish to restore religion to its primitive simplicity. No matter; God will not abandon his servants; he will come to their assistance when you think all lost. My confidence rests upon him alone, and not upon men. I submit myself to his will."

Cappel is three leagues from Zurich. On the road, the roaring of the cannon attacking the position of the Zurichers, was heard. The march of the troops was slow, from the height of Mount Albis, and the weight of their armour. Zuingle, agitated for the fate of the post, urged the officers to push forward at speed. "Hasten," he cried, "or we shall be too late. As for me, I shall go and join my brethren. I will help to save them, or we will die together." The little army, animated by his exhortation, rushed forward, and at three in the afternoon, came in sight of the battle. The troops of the five Cantons were eight thousand, an overwhelming superiority. After some discharges of cannon, they advanced to surround the Zurichers, who amounted to but fifteen hundred. The enemy were boldly repulsed for a while, but

their numbers enabled them to outflank the Protestants, and all was flight or slaughter.

Zuingli fell by almost the first fire. He had advanced in front of his countrymen, and was exhorting them to fight for the cause of freedom and holiness, when a ball struck him.—He sunk on the ground mortally wounded, and in the charge of the enemy was trampled over without being distinguished. When the tumult of the battle was past, his senses returned, and raising himself from the ground, he crossed his arms upon his breast, and remained with his eyes fixed on heaven.—Some of the enemy, who had lingered behind, came up and asked whether he would have a confessor. His speech was gone, but he shook his head in refusal. They then exhorted him to commend his soul to the Virgin. He refused again.—They were enraged by his repeated determination. “Die then, obstinate heretic!” exclaimed one of them, and drove his sword through his bosom.

The body was not recognized until the next day, and then it was exposed to the sight of the Catholic army, as the most consummate trophy of their victory. To some it was a sight of admiration and sorrow, but to the multitude a subject of savage revenge. In the midst of shouts over the remains of this champion of holiness and truth, the clamour rose “to burn the heresiarch.” Some of the leaders would have resisted, but the fury of the crowd was not to be restrained. They dragged the body to a pile, held a mock trial over it, burned it, and scattered the ashes to the winds.

Thus perished a saint and a hero, at a time of life, when he seemed to be only maturing for a more extensive and vigorous career. He fell at the age of forty-seven. But he had gone through his course well, he had sowed seeds of virtue in a land barren before; he had let in light on a land of darkness, and his immortal legacy to his country, was strength, wisdom, freedom, and religion!

Miscellaneous.

THE SLAVE TRADE, AND SLAVERY.

Slavery among the Ancients.—Homer often alludes to the custom of kidnapping in the piratical expeditions, and of reducing prisoners of war to the condition of slaves. Athens, on the lowest computation, contained three grown male slaves to one freeman. The treatment which they received, was comparatively mild. If able to purchase freedom, they demanded it of their masters, at a certain fixed price. Only two inconsiderable insurrections are recorded. At one time

they seized upon the castle of Sunium, and committed depredations on the surrounding country. At *Sparta*, the condition of slaves was deplorable in the extreme, and severe times by their means, the Spartan state was threatened with extinction. *Egypt* was early a mart for slaves. Strabo says, that at Delos in *Cicilia*, 10,000 slaves a day, were sold for the benefit of the *Romans*. At *Sicily* there were very frequent insurrections of slaves. Two consular armies were destroyed in one war. Some of the *Romans* had from six to ten thousand slaves each. A Roman nobleman being assassinated, four hundred slaves were put to death in consequence.

Adrian was the Roman emperor, who deprived the master of a family of the power of life and death over its members. Constantine abolished personal slavery. Slavery in Europe, in the middle ages, was such as now exists at Poland. Marriage among the vassals was a religious and solemn rite.—They worshipped at the same altar with the lords, &c.

The slave trade and slavery in modern times.

About the year 1500 a few slaves were sent from the Portuguese settlements in Africa into the Spanish colonies in America. In 1511, Ferdinand V. of Spain permitted them to be carried in great numbers. In consequence of the terrible destruction of the Indians in America, Bartholomew de las Casas, a benevolent Catholic bishop, proposed to cardinal Xemines, in whose hands the government of Spain was lodged, before the accession of Charles V. to establish a regular system of commerce in African slaves. This proposal was in order to save the Indians from extirpation. Xemines replied that it would be very inconsistent to free the inhabitants of one continent by enslaving those of another. 1517, Charles V. permitted one of his Flemish favorites to import 4,000 Africans into America. In 1542, he ordered that all slaves in his American dominions should be free. Upon the abdication of this monarch, slavery was revived. The first importation of slaves by Englishmen, was in the reign of Elizabeth, in 1562. Louis XIII. of France, would not allow the introduction of slaves into his American islands, till he was assured that it was the readiest way to convert them to Christianity. The first slaves brought into the United States were by a Dutch ship in 1620, which landed at Jamestown in Virginia. The number was 20.

Abolition of the slave trade.—In May 1772, by a decision of the high court of England, it was declared, that the British constitution does not recognise a state of slavery. In 1785, the Rev. Dr. Packend, president of Magdalen college, Cambridge, gave out as a theme for a prize essay—"Is it right to

make slaves of others against their will?" The prize was gained by *Thomas Clarkson*. In May 1787, a committee of twelve individuals was formed in London to procure the abolition of slavery. In one visit at the ports of London, Liverpool, and Bristol, Mr. Clarkson ascertained the names of 20,000 English seamen, who had perished in the slave trade.—In February 1788, by order of the king, a committee of the privy council took into consideration the subject of the African slave trade. The subject was introduced into parliament in the month of May 1788, by William Pitt. A bill was passed to limit the number of slaves to a ship. In 1792, a bill passed the commons for the gradual abolition of the slave trade, 230 to 85. In 1798, a motion to abolish the slave trade within a limited time was lost 83 to 87; but again in 1804, carried 69 to 36. January 4th, 1807, a bill was introduced into the house of lords for its immediate and total abolition, and carried 100 to 36. In the house of commons, it was passed almost by acclamation; *two hundred and eighty-three* voting in the affirmative, and *sixteen* in the negative. On the 25th of January, 1807, just as the sun reached his meridian, the bill received the royal assent.

United States.—In 1772, the house of burgesses of Virginia, petitioned the British government for permission to prohibit the further importation of slaves into that colony. The petition was rejected. All children born of slaves in the state of Pennsylvania, after March 1780, were free. In the same month the constitution of Massachusetts was ratified, which interdicted slavery. By the constitution of New Hampshire, adopted in 1792, no person could be held a slave; by that of Vermont in 1793; by legislative enactment in Rhode Island, in 1783; in Connecticut a law was passed in 1781, declaring that all persons born after that year should be free, on attaining the age of 25 years; in New-Jersey a law was passed in 1804, declaring that every child born of a slave after July 4th, of that year should be free. In New-York, July 4th, 1827, slavery totally ceased. The United States congress of 1787, enacted a law, interdicting slavery for ever, from the country between the Ohio and Mississippi rivers. January 1st, 1808, the slave trade ceased by the constitution of the United States. In March 1820, by act of congress, all citizens of the United States, who shall be found in the slave trade, and be convicted of the offence, shall *suffer death*.

African Colonization.—In June 1787, the English colony of Sierra Leone was established. The territory lies 8 deg. 12m. north latitude, and about 12 deg. west longitude. In 1794, the settlement was nearly destroyed by a French fleet. In 1807, all the possessions of the company were surrendered to

the British crown. The colony now contains 18,000 inhabitants, 12,000 of whom are liberated negroes. The freight on the shipments made from the colony in 1821, was nearly 100,000*l*.

The American colonization society was formed in December 1816. In 1818, a portion of the African coast was explored by Messrs. Mills and Burges. In 1820, eighty emigrants were sent out. In December 1821, Cape Montserado was purchased, and soon after a permanent settlement commenced. The population of the colony, now exceeds 1,300, of whom 533 were sent out in 1827. Within two years past, about 1,000 slaves have been liberated in the United States, many of whom have been transmitted to Africa.

Miscellaneous.—In Austria, it was declared by royal edict in 1816, that every slave from the moment he touches the Austrian soil, or an Austrian ship, is free. In 1825, a decree was passed by the government of France, declaring that all engaged in the slave trade as proprietors, supercargoes, &c. shall be punished with banishment, and a fine equal to the value of the ship and cargo; officers of the vessels rendered incapable of serving in the French navy; and other individuals punished with imprisonment. In Brazil, it is also to be abolished in three years after March 1st, 1827.

Six Spanish ships were captured in 1826, which had on board 1,360 slaves. One ship of 69 tons, had 221 slaves.—In 1827, a Spanish schooner of 60 tons was captured, having in her hold 220 slaves; 30 soon died. It is accounted a good voyage if not more than 20 in one hundred perish. In the month of January, 1828, 2,100 slaves were landed in Bahia, Brazil.

The traveller Burkhardt, says, that the number of slaves in Egypt, is 20,000; in a plague recently in Cairo, 8,000 perished. In the kingdom of Darfur, in eastern Africa, the number of slaves is about 10,000; in Bornoon, Bagerme, Haoussa, &c. the slaves are about 10,000 to 100,000 freemen. All the Bedouins are well stocked with slaves. In Syria there are but few slaves. From 6 to 800 annually, are brought up by the Turkish officers in Egypt. In the British West Indies, the number of slaves is 100,000. They are constantly decreasing. In the United States in 1820, there were 1,864,833 slaves, and 233,400 free blacks.—[*Quart. Jour.*]

PRACTICAL ATHEISM.

Extract from Dr. Green's Lecture on what is forbidden in the first commandment, taken from the CHRISTIAN ADVOCATE.

"But the class of practical atheists is still much larger.—It comprehends all those "who live without God in the world,"

be the profession of their belief what it may. The apostle Paul speaks of those "who profess that they know God, but in works they deny him;" and the Psalmist declares, "the fool hath said in his heart * no God;" that is, I wish there were none.

Let me for a moment point your attention to several descriptions of character, chargeable with practical atheism, according to the answer of the Catechism now under consideration—

1. Those are to be considered as refusing by their practice to *acknowledge* God, who do not seek direction and assistance from him in the important concerns of life; who form connexions of the most lasting kind, and enter on enterprises and undertakings which are to have a decisive influence on the whole of their earthly existence, and perhaps on their eternal well being also, without ever asking counsel of God, seeking to know their duty from his word, observing the indications of his providence, acknowledging his hand in what befalls them, or looking to him for success, or a happy issue, as that which he alone can grant. In all these interesting concerns and circumstances, "God is not in all their thoughts."

2. Those are plainly guilty of not *worshipping* God, who live in the habitual neglect of all, or any of those exercises of prayer—ejaculatory, secret, [family,] social and public—which were particularly specified in my last lecture. O that men would reflect on the practical atheism of "restraining prayer" before God!

3. Men are chargeable with the guilt of practically refusing to *glorify* God, when they pursue their own honour, pleasure and happiness, in any way forbidden by God; when they perform actions, either civil or religious, from a regard merely to their own reputation or aggrandizement, without any reference to the glory of God, or regard to his laws; when they ascribe the glory of what they possess or do, or the station and power to which they are elevated, to their own wisdom, sagacity, or prowess, and not to the providence and blessing of God; when they are grieved for what disgraces themselves, without any, or little concern, for the dishonour done to God; and when they prefer the profits and honours of this world, to the favour and enjoyment of God, as their chief or highest good. In all this, there is undoubtedly a degree, and in many instances a high degree, of practical atheism. The punishments inflicted on Nebuchadnezzar and

* The words *there is*, are added by our translators. It is plainly a wish, or a feeling, and not a deliberate opinion, which the inspired writer charges on the fool.

Belshazzar, are memorable instances of the displeasure of God, manifested against the sins here described.

4. We may be said not to worship the true God, "as God, and our God," when we draw nigh unto him with the mouth and honour him with our lips, while our hearts are far from him; and when we fail in our christian profession, and in our addresses to his throne, to recognise, in the exercise of faith, our covenant relation to him, and his to us.

In all these ways, my dear youth, the guilt of practical atheism may be incurred: and I must not dismiss the subject without remarking, that a measure of this sin is too often found cleaving to the people of God themselves. Being sanctified but in part, the atheism of their natural state, like other evil principles and propensities, sometimes finds an unhappy, although it be but a temporary indulgence. Holy Job appears to have been justly reproved by Elihu for charging God with injustice, (Job xxxiii. 10, 11;) and a more rash and wicked speech can scarcely be imagined, than that of the prophet Jonah, when he said, in reply to his Maker, "I do well to be angry, even unto death."

As for those blasphemous thoughts or imaginations, of which some of the most pious men, who have ever lived, have most grievously complained, and which are often thrown into the mind, not only without its voluntary choice, but to its utter and instant abhorrence and amazement, they are indeed a great affliction, but while not indulged or approved, they are without guilt in the suffering party. Temptation while resisted is not sin. "The Holy One of God," our Saviour himself was tempted to the awful blasphemy of worshipping Satan; and what he endured in his agony, when the "powers of darkness" were let loose upon him, must have been distressing beyond all our conceptions. He was "tempted in all points as we are, yet without sin." He is "touched with the feeling of our infirmities," and to him should be the special appeal and address of his afflicted people, under the temptations here contemplated.

FOR THE RELIGIOUS MONITOR.

OBITUARY NOTICE OF THE LATE JOHN PATERSON.

"The righteous hath hope in his death."—*Proverbs*.

"It is appointed unto men once to die." This is the immutable decree of heaven, and the power of men cannot reverse it.—"None of them can by any means redeem his brother, nor give to God a ransom for him; that he should live forever and not see corruption." The Apostle observes that death came into the world by sin, and it hath reigned wherever sin has spread itself. But though all must die, there is an immense difference between the

death of the righteous and the wicked. "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

To an unregenerate man, death is the King of Terrors, because it finds him with his sins unpardoned. 'Sin is the sting of death, and the strength of sin is the law,' and when the law charges sin upon the conscience it arms death with a mortal sting.—The soul of the guilty sinner is filled with unutterable dismay at the prospect of standing at the tribunal of an offended God, and to him the approach of death is inexpressibly terrible. But to such as have been born again, and have been enabled to live a life of faith on the Son of God, death comes without a sting. Those who have chosen God for their portion are precious in his sight, both living and dying; 'for whether they live, they live unto the Lord, or whether they die, they die unto the Lord.' Rom. xiv. 8. In the time of their utmost need, when every other consolation fails, He supports them by his grace, perfects his strength in their weakness, and causes their faith to triumph amid the ruins of their dissolving frame.

All this was remarkably verified in the case of that happy man, who is the subject of this obituary notice. In the time of health he believed that he was bought with a price, and he sought to glorify God in his body and spirit which were his, and in the time of his last sickness, divine consolations were not withheld. Through the whole of his bodily distress, his confidence in God remained unshaken, and he died in the faith, uttering with his latest breath these remarkable words: 'The blood of Jesus Christ cleaueth from all sin.' These things are mentioned not so much for the credit of the deceased as for the benefit of the living, and as a testimony to the glory of divine grace. They are recorded to show that what God hath promised to do, he is daily doing for his believing people, that others may be encouraged to hope in his mercy. In a word, while they may furnish to those who knew him, a memorial of one who had a very high title to be loved and honoured, they may also exhibit to all an example of christian faith and piety, which may be contemplated with interest and advantage.

John Paterson, the subject of this brief notice, was a native of Roxburghshire, Scotland. Like many other excellent persons, he derived but few outward advantages from his birth and parentage. He was descended from parents in obscure circumstances, and who were remarkable for nothing but their piety. By their dutiful attention, he was brought up in the nurture and admonition of the Lord. Family worship was regularly observed in his father's house, and in this case the prayers of the father were graciously blessed for the benefit of the son.

Mr. Paterson was brought under saving impressions at an early period of his life. When about fourteen years of age, an expression used by his father in prayer, at family worship, was the means of awakening him to a sense of his sinful state by nature. "It pleased God," he said, "by this feeble means to show me how great a sinner I had been." After this he remained for some time in great anxiety about the state of his soul, and the great concerns of eternity. But at length it pleased God to reveal his son in him, and he found rest to his distressed soul, by trusting in Christ.

alone for his salvation. From this time forward he took great delight in attending on the public ordinances of religion, and they were greatly blessed to him for his comfort and edification. He has been heard to speak particularly of two sermons, which he heard shortly after he was brought to Christ, and which were the means of confirming him in the faith. The one was preached by a minister still living, from John, iii. 7. "Marvel not that I have said unto you ye must be born again." In the course of his sermon, the preacher was led to discourse of the marks and evidences of the new birth, and it was very confirming to him to feel they had been wrought in himself. The other was preached by a minister to whom he was a stranger, from 1 Pet. i. 23. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." This preacher also discoursed of the evidences of a gracious state; and those evidences which the preacher mentioned, he knew that he possessed.—By these and other means he became convinced that he was a child of God, an heir according to the promise of eternal life, by Jesus Christ, and ever after he was enabled to walk by faith and to rejoice in hope of the glory of God.

Being thus brought to Christ, he earnestly desired to the utmost extent of his ability, to promote the interest of religion and the glory of Christ. Influenced by motives of this nature, he resolved to devote himself to the service of God in the gospel of his Son. He accordingly without delay entered on the studies preparatory to the office of the holy ministry. With almost incredible labour, and unyielding perseverance, he succeeded in acquiring the different branches of a liberal education, and entered on the study of Theology under the care of Professor Paxton. But after prosecuting his Theological studies for about two years, he laid aside the intention so long cherished by him, of taking on him the sacred office. This did not proceed from any diminution of his zeal for the honour of religion and the glory of God; but from an idea that he was not qualified to be a public speaker. Though few men understood the gospel better than himself; yet it must be admitted that he was by no means a fluent speaker; and he judged it would be presumption in him, to take upon him an office for which he thought the Great Head of the church had not given him suitable qualifications.

Having in this manner conscientiously relinquished the idea of prosecuting further the study of Theology, with a view to the holy ministry, he began to look out for a situation as a teacher. But not meeting with any thing to suit his views in his own country, he formed the resolution of crossing the Atlantic, and arrived in New-York, in the fall of 1820. Soon after his arrival in that city, he rented a room and commenced teaching a day school. In this employment he continued till within a few weeks of his death, which took place in New-York, on Friday evening, Sept. 11th 1829. By his integrity, assiduity, and diligence, he acquired the confidence of all who knew him; was enabled to support himself in a very creditable manner; to minister to the necessities of others, and to lay up something for future exigences.

But it was as a professor of religion and a follower of the meek

and lowly Jesus, that the excellent spirit of our departed friend was chiefly manifested. In early life he had joined himself to the Secession church, and on his arrival in this country, he became a member of the Associate congregation of New-York, and in about three years after, he was chosen an elder of the church. The duties of this highly important, but too often thankless office, were discharged by him with the greatest fidelity and zeal. He was indeed "an example to the flock," in all things shewing himself "a pattern of good works." In attending on church judicatories, (a business that requires great command of the temper,) he always conducted himself with great equanimity. He happily combined an ardent zeal for truth, much christian meekness and gentleness. He had learned the apostle's doctrine—the servant of the Lord must not strive, but be gentle unto all men. He seemed to act under the influence of that saying of his Divine Master,—*"Blessed are the peace-makers : for they shall be called the children of God."*

He was remarkable for his kindness to those who were in need, and ever ready to distribute to their necessities to the very utmost extent of his ability, and considered it a great privilege to be able to help others. But he laboured no less assiduously to promote the spiritual interests of his fellow men. He made conscience of visiting the sick ; an important duty of the eldership, too much neglected in the present day. He was eminently qualified to administer counsel and consolation to the sick and dying. He had been convinced of sin, and had obtained peace through faith in the blood of Christ, and he could speak of its efficacy and recommend its virtue to others. In a word, in his whole conduct through life, he walked with God and studied to adorn the doctrine of God our Saviour, in all things ; and all who knew him, can bear witness that he was an example to believers, in all holy conversation and godliness.

As his life had been exemplary, so his death was peaceful and happy. During the progress of his disorder, his mind continued serene and cheerful. God gave him sure pledges of his love and clear evidences of his title to heaven. With death immediately in prospect, he was heard to say with great composure and confidence—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." And the last words he was heard to utter, were—*the blood of Jesus Christ cleanseth from all sin.* After this, he gently went from time into eternity, to outward appearance, suffering but little of the pangs and agonies of dissolving nature. He entered the valley of the shadow of death like one who feared no evil, for he had long considered it the high road to an incorruptible inheritance, and had looked forward with a hope full of immortality, through the limited gloom, to the everlasting light and glory of heaven. "And I heard a voice from heaven, saying unto me, write, 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." "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes." A.

THE
RELIGIOUS MONITOR,
AND
\ Evangelical Repository.

NO. 6.

NOVEMBER, 1829.

VOL. VI.

Original Communications.

FOR THE RELIGIOUS MONITOR.

AN ANSWER

To F.s' Query in the No. of the Monitor for September.

Query. "Is it a sure and satisfactory evidence that any calling or exertion, especially of a religious character, which is instrumental in producing good and saving effects, and because it is so, is the object of divine approbation." This query is so ambiguous and ill defined, that a direct and simple answer cannot be given. F. does not say whether he means the evidence arising from producing "good and saving effects" alone, without any other preceding or accompanying. Neither, whether he means them as immediate effects only, or likewise as consequences more or less remote. Nor whether, in mentioning a calling and an exertion, he confines the terms to a calling or an exertion simply and materially considered, or includes with them the manner and circumstances. Nor is the design of the query so obvious as it might have been.—We are left to our own musings whether he would ascertain if such men as John Bunyan and his people, had scriptural authority for their way of proceeding, or if Lay Elders might exhort, as is practised in some places in Presbyterian congregations, or if the *Sabbath School Union, Missionary Boards, and Bible Societies, &c.* might have this crumb of authority.

1st. If he means the evidence arising from producing "good and saving effects" alone, without any other preceding or accompanying, I answer, No. It is not sure, and ought not to be satisfying: if the concern which men may have in it were to be left out of view, I would give a different answer; but if the divine approbation is meant for them, this is my reply. Because, "good and saving effects," are not necessarily the consequence of right motives, or regular behaviour in the instru-

ments. They are preceded some times by instrumentality that is clearly authorized by scripture, and sometimes by its contrary. They are the proper effects of a sovereign Almighty Agent, the Holy Ghost, who is not bound to any sort of instrumentality, nor to instrumentality at all. As it pleases him he works, by means, contrary to means, and without them altogether, his own word excepted. Therefore, they cannot be a sure evidence of his approving of the instrumentality as agreeable to his revealed will.

Some exerted their envy and strife in preaching Christ, supposing thereby they would add affliction to the bonds of Paul. Since Christ was preached, some may have believed, which were good and saving effects. But who would consider that any token of approbation to the instrumentality which preceded? The truths of the gospel may be circulated as a common report, by all the diversity of views and feelings that may obtain in a country as wicked and abandoned as that of the Amorites, until it reach the ear of some poor Rahab, when it pleases God to put forth in it his almighty power, and then a good and saving change is produced. The very devils may speak or suggest a portion of truth, which, contrary altogether to their wish and calculation, the sovereign, all-wise God, may render effectual for rescuing a soul from their fangs. Jacob obtained the blessing. "I have blessed him, yea, and he shall be blessed." But how? His exertion to obtain it was a wicked imposition practised on his aged father. Will not Rom. iii. 8,—“Let us do evil that good may come,” fairly bear the inference, that good may come by doing evil?—Instances of this kind are so many, that we conceive it would be no flattering compliment to the understanding of F. or of your readers, to dwell upon it. I freely concede to F. that the matter deserves attention, because there is great reason to believe that the affirmative of this query, is growing into a common opinion. Yea more, that “good and saving effects,” in contemplation only, are considered as authority sufficient to enter a calling, and proceed to exertions. So reasoned Uzza when he presumed to put forth his hand to stay the Ark from stumbling; and so thousands of men and women do in our own day. Now if they are correct, we plainly are not able to find any fault with the sons of Sceva, for taking upon them to cast out devils as well as the apostles; or that it would be any, for every man and woman in Christendom to stand up publicly and preach so long as they have a truth to speak, for preaching is the ordinary means by which sinners are converted.—But to proceed on this ground, besides virtually setting up a new rule of action, and one altogether different from the infallible word of God, it manifestly involves the absurdity of

exercising authority before it is conferred, and must eventually lead into disorder and endless confusion. Now I should think it plain, that if "good and saving effects," in contemplation only, can not give authority, neither can they in review *certainly* evidence it. After all, granting that they could do the last, another query must be answered before any weight can be laid upon it: viz. how are we to ascertain the fact, that "good and saving effects," ARE produced? Until this be certain, we go on a peradventure. And if professors of religion will but candidly tell us, how *extremely difficult* they find it to satisfy *themselves* on this point, and if to this we add how much more difficult it must be to satisfy others, who must stand on the out side of their consciousness, few we presume, would be willing to venture far upon this alone.

2d. If consequences more or less remote, be included with "good and saving effects," it would almost be difficult to name any calling or exertion, which might not be remotely the instrumental cause. Lotteries have built churches. The theatre itself has given donations to the Bible Societies. But if immediate effects are not, much less are *consequences* more or less remote, a sure evidence of divine approbation.

3d. A calling and an exertion, simply and materially considered, may be an object of divine approbation; but in their manner and circumstances, they may be plainly condemned. David's exertion, simply considered, to bring up the Ark from Kirjath-Jearim to Zion, was approvable; but who will say that the manner, and circumstances of it, viz. the bringing of it up on a new cart, in stead of the old way of the shoulder of the Levites, was right.

Far be it from us to say, or to think, that none among Episcopalians, or Independents, have a call to preach the gospel. Men, possessed in some good measure of the qualifications required, in (1 Tim. iii. chapter, and Tit. i. chapter,) and that are acceptable to the church, have materially a call to preach, whether they be the one or the other; but the manner and circumstances attending the call of either, remains to be judged of. And it is plain that both cannot be divinely approved, as in some circumstances they are opposites.

Exertions to send the scriptures abroad, and the gospel to the heathen, to train up the youth in the way that they should go, simply and materially considered, are the objects of divine approbation, nor in this view, can they be too great or too many. But exertions for these purposes, must not be made in such manner and circumstances as will insure them to be objects of divine indignation.

The word of God "Thoroughly furnishes *unto all good works*;" (2 Tim. iii. 17,) and the charge comes down to all

generations with undiminished weight,—“Look that thou make them after the pattern which was showed to thee in the mount.” Ex. xxv. 40. “Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord thy God, which I command you.” Deut. iv. 2. What then dare we say respecting the calling and exertion of any society, or individual; but, “To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.” Isa. viii. 20.

But again, I answer, that with other evidence preceding and accompanying, the following of “good and saving effects,” though only a probable, or likely thing, is a very encouraging token. If the society be constituted on some Bible principle, which authorizes either expressly, or by fair inference, its existence: If the end proposed, be a thing commanded, or in fair inference approved: If its constitutional provisions or by-laws, require the sacrifice of no principle attained to by the church, or the omission of no duty laid down in the word, for example, those comprehended in the 9th commandment: If it supercede no divine appointment, and in a word, if it hold itself responsible to the authority of Christ; then I say, “good and saving effects,” following its instrumentality, are very encouraging evidence of God’s favour. And under similar limitations, this applies likewise to individual exertion. But without such limitations, or if you will, evidences of a scriptural warrant, their social doings cannot be obedience to a divine command; and if not obedience, though the conversion of half of the world should follow, it could not protect them from the confounding question, “When ye come to appear before me, who hath required this at your hand, to tread my courts?” Isa. i. 12.

4th. It is necessary to offer a few remarks on the passage, —“The seal of mine apostleship are ye in the Lord.” 1 Cor. ix. 2. It does not appear from the scope of that chapter, that the apostle himself looked on their conversion, or that he directed them to look on it, as a “sure and satisfying evidence that he was an apostle. It is capable of proof that himself was satisfied, as to that, before he opened his mouth to preach. And that he had no doubts about it at this time: and that they had none, appears plain, from his stating it, as a point that would not be denied, in the 1st verse,—“Am I not an apostle?”

In the 1st and 2d chapters of Galatians, he minutely details the evidences of his apostleship; but here he takes it for granted, and employs it to prove another thing: viz. that he had a right to a comfortable subsistence, or in other words, “power to eat and to drink, and to lead about a sister or a

wife, as well as other apostles :” verse 4th and 5th. And the whole chapter is occupied with the proof and illustration of this thing. “Am I not an apostle ?” Then why not treat me as one. “Am I not free ?” Then why claim my services for nothing, as if I were a bond-servant. Though I have as yet taken nothing of you, it is not because I am as a bond-servant, obliged to do so, but because, “(though free from all men, yet have I *made myself servant* unto all, that I might gain the more,” verse 19. Have I not seen Jesus Christ our Lord ?” And therefore am a witness that he has risen from the dead, as well as the rest of the apostles, and have received my authority immediately from him, as well as they ?” Why then have I not power to eat and to drink, &c. as well as they ?—This much for his title to support in general. He now makes good his title to it, from *them in particular* ; because among *them and for them*, he had done all the work of an apostle.—“Are not ye my *work* in the Lord ?” He had not only preached the gospel to them, as any ordinary minister might do, but he ordained elders and organized them into a church of Christ, and he had “wrought the *signs of an apostle* among them, in all patience, in signs and wonders, and mighty deeds :” and he adds,—“For what is it wherein ye are inferior to other churches, except that I myself was not burdensome to you ? forgive me this wrong.” 2 Cor. xii. 12, 13. So that however others might demur about contributing to his support, to whom he had not performed all the apostolical services : yet doubtless, *they* could not with any consistency or equity, hesitate a moment to admit his claim ; for he had performed all among them, and had left on them a complete and entire impression of all his apostolical powers and authority, to which therefore, with the greatest equity, he appeals as an evidence, *not of his apostleship* immediately, but of *his rights*, which on this precise ground, viz. their having fully enjoyed his services, he maintains by arguments drawn from reason and scripture, to the end of the chapter.

As to “the instrumentality of societies and individuals, that are of a *religious character*,” I remark, that to the instrumentality of societies, and individuals, who are without the pale of the visible church, and hold not themselves responsible to her courts, I find no authority in scripture for applying the epithet *religious*, unless he meant, instrumentality proceeding simply on the principles of *natural* religion. If it profess to proceed on the principles of *revealed* religion, then it is a thing which the church of God is authorized to oversee, and if this is refused to her, this character is forfeited.

With the secret principles and motives of individuals, or societies, we have nothing to do. If any please themselves

with the idea of *possible* good motives, and right principles, without owning Christ's authority in the church, and submitting to it, I shall not disturb their speculations: but to admit it as a fact, in these circumstances, is what we dare not.

Societies, or individuals, to whom cannot, on scriptural authority, be awarded the character religious, can have no scriptural authority to put forth their hand to produce "good and saving effects:" because it would involve the manifest absurdity, of submitting to it, and rejecting it, at the same time. Submitting—when in obedience to it they make the said "exertion," or enter on the said "calling." Rejecting it—in standing without the church of Christ, and holding independent of her authority. The case would be different if both these acts were not openly and substantially avowed. The contradiction, though it might be really existing, yet would not be visible, or within the jurisdiction of creatures. There was a real contradiction in Judas' religion, and preaching the gospel, (if he did so,) but because he did not, by any act from which men could judge, manifest that he was a devil, it was not within the cognisance of the church. And this remark will still apply in like cases. While the one side of the contradiction is not evidenced by an overt act, we have no authority to say that it exists. But when a society, or individual, refusing the authority of Christ in his church, claims submission to it in their doings, to produce "good and saving effects," it is a case which falls fully within our view. And we may as well admit at once, "that it is possible to refuse what must necessarily be the *first* act of submission, and comply with that which must be the *second*, or that the less may be refused, and the greater, which necessarily includes it, be complied with, as admit their claim.

On no better a foundation than this palpable absurdity, rests the authority of many of the good-doing societies, of the present time, who are usurping the management of almost the whole concerns of religion, and for their doings are lauded to the skies.

I know it will be counted almost treason against the religious public, to speak; but for this I shall not care at the judgment seat, and do not now. I do solemnly declare, that they have laid violent hands on the office and work, to which the church of the living God, the pillar and ground of truth, is especially called and set apart: societies, which hold independent of every ecclesiastical court, are bound by no confession, or testimony, as a pledge for sound doctrine and pure discipline—unpledged to any thing, except to such general undefined statements, as may be taken either for a thing, or its contrary; for something or nothing,—distribute the lively

oracles, send forth missionaries, form the religious character of the next generation, and disseminate, with all diligence, through every avenue of newspaper, tract, and periodical, those tenets which are quickly to become the general, the ruling sentiments of the religious world. There is a visible harmony, and a unity of design, among them all. They are parts of a great system of operations, which are bearing away before them to oblivion, all public testimonies in behalf of precious truth: they are laying prostrate the authority of the church; they are draining off her resources, wasting her strength, and heaping upon every branch of the Reformation, the odium of *sectarian bigotry*. They who will not now listen, will perhaps, ere long, be made wide awake by the foundation giving way under them, when it is too late. Now ought God's witnesses to lift up their standard against this sweeping flood. This is certain duty. But if the obloquy that follows it, intimidate them, and they begin to reason,—“the attempt will be held in derision—it will be utterly inadequate; we had better quietly acquiesce and do what good we can;” I shall only say, it is another strong indication that the time draws near, when the *Spirit* of the witnesses shall leave their bodies, having indeed all that pertains to the FORM, but LIFELESS. Having, it may be, a testimony, but that testimony totally powerless—neither MOVING NOR BREATHING, when persons are entering into fellowship, or into the pulpit; when the hedge of discipline is taking away, and the wild boar from the forest, entering at his pleasure, and devouring God's heritage out of measure.

TO THE EDITOR OF THE RELIGIOUS MONITOR.

SIR—I herewith send you a few of the remarks, which I promised in my last communication, on the subject of the misrepresentations of some of the principles of Seceders, by Reformed Presbyterians. The remainder I hope will be forthcoming, in course. By giving this paper an early insertion, you will oblige—Yours, &c. A. H.

In the conclusion of my last communication, I proposed to take some notice of those misrepresentations of Secession principles, in which the Reformed Presbytery, and those who have succeeded them, have so largely, and recklessly indulged. This I shall now proceed to do, with all convenient speed. The Associate Presbytery, in their answers to Mr. Nairn's reasons of dissent, had been necessarily lead to expose, and condemn, some of the notions of Mr. M'Millan, and the Society people, on the subject of civil magistracy, which Mr. Nairn

had attempted to defend. Also, some time after, when they had been erected into a Synod, in an act concerning Arminian errors, on the head of universal redemption, they had condemned the errors vented in Frazer of Bræ's book ; some of which had been adopted by the Reformed Presbytery, although they had rejected the doctrine of universal redemption. These things were probably considered by the Reformed Presbytery, as a call to vindicate their political sentiments, in opposition to the views entertained by Seceders, on the subject of civil magistracy. At all events, when they published their Testimony, in defence of their principles, after testifying against many real, and some imaginary evils, in the national church, they undertook to lift up their Testimony against Seceders also. They alleged that it was with "grief and lamentation, they were necessitated, in point of duty, to do this,"* because they allowed that Seceders had contributed "to vindicate some of the most important truths and doctrines of the christian faith;" and to revive "the exercise of practical godliness, among not a few."† But notwithstanding this excellent character, given by them of Seceders, they reckoned it still their duty, to testify against them; even "as Paul withstood Peter to the face, and testified against his dissimulation, though both of them the apostles of our common Lord and Saviour."‡

The charges which they brought against Seceders, were of a very serious nature: viz. "Error in doctrine, treachery in covenant, partiality and tyranny in discipline and government." Even the Reformed Presbytery themselves, seem to have been aware that these allegations would be thought somewhat inconsistent with the good character they had given of Seceders, for their soundness in the faith, and their holiness of life. For they admitted, that it is only by taking a narrow view of their principles and doctrines, anent civil government, that their errors can be discovered. This led them to treat of the principles of Seceders on that subject, which they did, by giving a few garbled extracts, from a work, entitled, *Answers to Nairn's Reasons of Dissent*, with a declaration and defence of the Associate Presbytery's principles, anent the present civil government; then by making up a statement of what they called the substance of Seceder's principles, on the head of civil government; and, lastly, by attempting to show the absurdity of the principles, they had thought fit to impute to Seceders.

It is readily conceded, that the Reformed Presbytery had a

* See supplement to the Scotch Testimony, p. 180. 1st Ed.

† Id.

‡ Idem.

just right to testify against whatever they might judge sinful, in the principles and practices of Seceders; but we can see no right they could have, to impute to them principles they did not hold, and then to testify against them, for holding them. Nor can we believe it possible, to find any thing in the writings, or conduct, of the apostle Paul, to whom they modestly compared themselves in this matter, that could give them any countenance in conduct so disingenuous. But that the reader may have a correct view of the conduct of the Reformed Presbytery, in relation to Seceders, it may be proper, briefly to notice the points of difference, between the two bodies, about the time, when the Reformed Testimony was first published, in 1761. They differed chiefly, on three points: viz. about Christ's purchase of the common benefits of this life:—the origin of magistracy, and in their principles on the head of civil government.

1st. The two bodies differed in their views respecting Christ's purchase of the common benefits of this life. The Reformed Presbytery declared in their Testimony,* that "they acknowledged the standing of the world, and all the common favours of life, indifferently enjoyed by mankind sinners," to "result as native, necessary, and determined consequences, from the interposition of Christ, in behalf of his spiritual seed, and to have their ultimate foundation in the infinite sufficiency of the blood and sacrifice of Christ, God-man." In this sweeping manner, they asserted, that the common benefits of life, indifferently enjoyed by the righteous and the wicked, resulted naturally, and necessarily, from the interposition of Christ. They were bought with a price, otherwise they could not have been enjoyed. This seems to have been one of the errors of Frazer's scheme, adopted by Mr. Hall, and those who concurred with him; and by whom, in all probability, the Reformed Presbytery were contaminated. It was one of the peculiarities of this scheme, to account for reprobates enjoying the common benefits of life, by maintaining that these benefits resulted from Christ's death, as the meritorious cause. This was perfectly consistent with the Arminian scheme of universal redemption; for the transition is certainly a very easy one, from persons' believing that Christ purchased the common benefits of life, with his blood, for reprobates, to their believing that he purchased the reprobates themselves. Nor is it at all improbable, that it is from this source, that we are to trace the opinion, which seems to have been held by some of the Reformed Presbyterians, that, after going through a cer-

* Supplement to the Scotch Testimony, p. 180.

tain process, the inferior animals may pass into heaven, in the bodies of the saints. *

The Associate Synod saw the dangerous tendency of this tenet, and exposed it in their act concerning Arminian errors. In this act they showed that Christ and the benefits of his purchase, cannot be divided; neither can these benefits be divided from one another. That we enjoy the benefits of Christ's purchase, only in the way of enjoying himself, and that whatever things are actively received, or used, any other way than by faith in a state of union with Christ, are not to be reckoned among the benefits purchased by his death. In these sentiments they perfectly coincide with the Westminster divines, as will be seen by consulting the larger Catechism: *Question 58*—"We are made partakers of the benefits which Christ hath procured, by the application of them unto us, which is the work especially of God the Holy Ghost." This act of the Associate Synod was remarkably useful, in checking the evils, which threatened to arise from the propagation of the notion, that Christ had purchased the common benefits of life for all men. It opened people's eyes to the tendency of this sentiment, to lead those who might adopt it, into the Arminian scheme of universal redemption. Whether the Reformed Presbytery, became sensible of their error, on the subject of the purchase of common benefits, the writer of this article is unable to determine; but it is certain, that after the Synod's act was made public, the question was but little agitated in Scotland. Inasmuch, that when the General Associate Synod published the Narrative and Testimony, about the beginning of this century, they considered it in the light of an obsolete error, and deemed it unworthy of notice in that work. It is also pleasing to remark, that this error is not now held by the Reformed church in this country. In their Testimony, they expressly condemn the error, and testify against all who maintain—"That Christ purchased any benefit for the reprobate."† And if the reader will look at the last letter from the Synod of the Reformed Presbyterian

* This seems to have been the opinion of the Rev. Mr. M'Kinny, a minister of great eminence among the Reformed Presbyterians; among the first fruits of whose ministry, was the Rev. Dr. M'Loud. (See Ref. Prin. Exhib. p. 120.) He appears to have thought it reasonable that the inferior animals might pass into various states, like the larvæ of butterflies, till they reached the heavenly state. The following are his own words. "We have no reason to believe the annihilation of any creature that has once existed. It is not unreasonable to suppose, that many of these animals, after having passed through the lower order of creation, shall pass to heaven, in the bodies of the saints, and shine in the brightest orbs of intellectual bliss, without end."—*Rev. James M'Kinny's Rights of God and Man*, p. 28.

† *Reformation Principles Exhibited*, p. 32.

church, to the Associate Synod of North America,* he will perceive that that body now admit that Christ did not purchase common benefits, at all, either for elect or reprobate; but only a right to possess and use temporal benefits, was purchased by Christ for his saints. The reader may compare this last mentioned sentiment, with that originally held by Seceders: viz. "That common benefits come to the wicked, through the broken covenant, in the channel of its curse"—"and on the other hand, these benefits come to believers through the covenant of grace, in the channel of its blessing; and so they enjoy them in a way of communion with Christ, as benefits of his mediatory kingdom." By doing this, he will probably be convinced that the Reformed Synod have, in a great measure, if not entirely, discarded their erroneous views, on the subject of Christ's purchase of the common benefits of this life.

2d. The two bodies differed also, in their opinions respecting the origin of magistracy. The Reformed Presbytery taught, that it flows from Christ as Mediator. They said expressly in their Testimony, that all the common favours of life—among which they reckon magistracy—have their ultimate foundation in the infinite sufficiency of his blood and sacrifice. Agreeably to this, they were led to maintain in their Testimony, that God "hath instituted in his word, the office and ordinance of civil government, and governors."† It is, however, but justice to remark, that these notions about magistracy's having its origin, or foundation, in the infinite sufficiency of Christ's blood and sacrifice, and of its being instituted in the word of God, do not appear to have been originally entertained, either by Mr. M'Millan, or the Society people. They seem to have been also, some of the peculiarities of Frazer of Bræ's scheme, who asserted that Christ, as Mediator, was the fountain of the magistrate's power; and to have been adopted by Hall and his party; and, in this way, to have crept into the Reformed Presbytery. This may be gathered from some parts of Wilson's writings, who was one of the most strict and orthodox of all the society people; and we find him testifying against Hall, and Innes, because they held "that the civil magistrate derives his office of magistracy from Jesus Christ, as Mediator," and lamenting that Mr. M'Millan, jun. was tainted with the same erastian error.‡

These views of the Reformed Presbytery about the foundation and origin of magistracy, were justly rejected by Seced-

* See Religious Monitor, No. 4. vol. 6. p. 167.

† Scotch Testimony, p. 189.

‡ Dying Testimonies, pp. 382, 383.

ers, as unscriptural and dangerous. The doctrine that magistracy is instituted in the word of God, proceeds upon the singular supposition, that there could not have been any lawful magistracy in the world, till the law was given by Moses, and also that there can be no lawful magistracy among those nations who are not favoured with the word of God. In this matter, the Reformed Presbytery seem to have been strangely at variance with the doctrine of the apostle Paul, (Rom. ii. 14, 15.) "When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts." According to this text, Seceders, as well as most other Protestants, held, that magistracy had its origin in the law or light of nature, or the moral law originally written in the heart of man; but which has been more distinctly defined, and more fully and clearly explained in the word of revelation.*

But Seceders considered the opinion of the Reformed Presbytery, "that magistracy has its foundation in the sufficiency of Christ's sacrifice," to be liable to a still more serious objection. They thought it inconsistent with the fundamental doctrine of the divinity of Christ. Seceders held that Christ is the true God. Equally with the Father, the Creator, and Governor of the world. But they considered the idea of his purchasing with his blood, a right to govern the world, as derogating from his glory, as "God over all blessed for ever;" and they maintained that his right to govern the world, belongs to the rights and prerogatives of his Godhead—which are inseparable from it, and the exercise of which, can by no possibility, be suspended for a moment. They showed also by the clearest reasoning, that the opinion of the Reformed Presbytery went to prove, either that our blessed Lord had not in himself, the right to govern the world, and so had to purchase it, or if he had the right in himself, it was laid aside to give place to a mediatory administration, which they (Seceders) thought a material denying of his Godhead. In op-

* By the law of nature, is understood those rules of action, which men discover by the exercise of those powers with which God hath endowed them; and whatever part of the law of nature they may discover by the exercise of these powers, is to them the light of nature. And the words of the apostle, quoted above, seem to intimate that men destitute of divine revelation, still have the law so written in their hearts, as to be the rule of their moral dependence on God, so far as to render them inexcusable for many sins of which they are guilty. But here Gee, an author of great authority with the Reformed Presbytery, luckily comes in to confirm our sentiments: "Most divines, (says he,) both ancient and modern, Protestants and of the schools, conclude magistracy to have been instituted of God, in the state of man's innocence, and to be from the law and light of nature." See Gee on Magistracy, p. 123.

position to this dangerous sentiment, they strenuously asserted the doctrine of the proper Deity of Christ, and that such a purchase could neither be needful nor competent to him who "is over all God blessed forever," and proved that it was because Christ is the true God, in our nature, that he was able to fulfil all righteousness, and purchase the church with his own blood.*

The third point of difference between the two bodies, was on the head of civil government, but I find I will be under the necessity of deferring my remarks on this subject, to a future opportunity.

CORRESPONDENCE

Between the Associate Synod of North America, and the Associate Synod of Original Seceders in Scotland.

[Continued from page 214.]

To the Rev. Dr. John Anderson, and Messrs. Allison and Heron, members of the Committee of the Associate Synod of North America. To be communicated.

Extract of the Act of the Associate Synod of Original Seceders.

EDINBURGH, OCT. 10, 1827.

"The Associate Synod of Original Seceders, having met and constituted, Mr. Paxton laid on the table, a communication from the Associate Synod of North America, for the Associate Synod of Scotland. The communication was read. It contained a history of their procedure in reference to the judgment, to which that Synod had come, respecting the protesters; and the majority of the General Associate Synod, who had united with the Associate Burger Synod, in 1820, together with nine reasons for their condemnation of that union—A judicial approbation of the Associate Synod, and a suggestion that the intercourse between them, and the Associate Synod of Scot-

* The writer of this article has no intention to represent the Reformed Presbytery, as having denied the divinity of Christ. He only professes to give a brief view of the reasonings of Seceders, on the abovementioned controverted subject. But he does think that the sentiments originally held by the Reformed Presbytery, respecting the foundation of magistracy, is inconsistent with the doctrine of the proper Godhead of Christ. For if they make his right to govern the world to depend on his being Mediator, it must be obvious that they make his divinity to depend on the same condition, unless they mean to say, that, though he be God, who made the world, yet he has no right to govern it. Surely this is akin to the error of those who think that Christ is called the Son of God, because of his Mediatory office. Whereas, all orthodox divines, teach that he must be viewed as the Son of God, in the order of nature, prior to his destination to this office.

land, be regulated by a former act of the General Associate Synod. The Synod expressed their great satisfaction, with the decision to which the brethren in America had come, and appointed the brethren of the Presbytery of Ayr, as a committee, to correspond with the committee they had appointed."

The Letter of the above mentioned Committee.

KILWINNING, JAN. 8, 1828.

The committee having met, present Messrs. Smith, Stevenson, and M'Dermont, ministers; a draught of the following letter to the committee of the Associate Synod of North America, was read, and agreed to.

Reverend and very dear Brethren :

The communication from the Associate Synod of North America, to the Associate Synod of Scotland, was truly good news from a far country. Deserted by the great majority of our former brethren, in our feeble attempts to maintain the Reformation cause, and Testimony; and often ready to sink into dispondency with regard to our success, and even our existence as a witnessing body; it is impossible to express the high gratification it gave us to find, that our brethren in America, have the same views with ourselves, as to the nature and tendency of the union between the two great bodies of Seceders in this country. Your complete coincidence with us in sentiment, respecting the Basis of that union, is the more gratifying to us, as it has been the result of calm deliberation; divested of that bias arising from local circumstances with which we had to grapple, in taking our stand against what we considered a great defection from the cause of God. This consideration should satisfy us, that your delay in coming to a definitive judgment, which was indeed painful to us, in the mean time, has been overruled for good. We desire like Paul, when met by the brethren, from thence to thank God and take courage. Your determination as to the restoration of our former intercourse with you, completely meets our views and feelings. We hail you as our beloved brethren in the Lord, as members of the same church, and as witnesses for the same cause; that cause God has so remarkably owned in the days of our fathers, and which we are persuaded, he will yet arise and plead. How cheering the thought that we have your sympathy, and a share in your prayers, and that every bar is removed out of the way, of our entering with you into all the intimacies of Ecclesiastical fellowship, as far as local circumstances will permit. "May

God command our strength ; strengthen, O God, that which thou hast wrought for us."

Dear brethren, you will by this time be aware, that before the communication from your Synod reached us, the Associate Synod, and Constitutional Presbytery, had united on a new statement of the Secession Testimony, under the designation of "The Associate Synod of Original Seceders." This was an event greatly desired by both bodies ; and God, who builds up Jerusalem, and gathereth the outcasts of Israel together, has brought it about in a most amicable, and harmonious manner. Your communication was of course laid before the Synod as united. Our new brethren completely coincided with us, in sentiment and feeling, with regard to its contents. They, however, thought it indelicate for us, as a Synod thus united, to be so particular as we would otherwise have been, with regard to the mode of our future correspondence, till our united constitution should receive your approbation. Should you approve of it, they will cheerfully concur in the proposals you make, and will enter cordially into any other measures that may be judged proper, to render our correspondence efficient for promoting the great common cause. It is needless to notice here, that the Associate Synod could not avail themselves of your advice, in their negotiation with the constitutional Presbytery, as you had come to no decision with respect to your future connection with them. Individuals, however, corresponded with their friends in America, and informed them of what was going on. Copies of the general articles, we understand, were sent to America, as soon as agreed to ; and now several of the copies of the new statement, as enacted, on which we united on the ninth of May, have been sent to different brethren by their friends ; so that it is to be hoped, that the greater part of the members of your Synod, will have it in their power to peruse it, before your meeting in May, and it is our anxious wish, that it may receive your approbation. The Synod has under their consideration, an Overture of an acknowledgment of sins, and the Bond for renewing our Covenants. Upon these being enacted, it is proposed that all the members of Synod, enter anew into the bond, and that every scriptural means be employed for reviving the practice of covenanting throughout the Associate bodies.

You will have observed, in reading our new statement, that we are friendly to a scriptural union, and that we have cordially invited all the friends of the Covenanted cause, to come forward and unite under one common banner for its defence. This has had the desired effect with regard to the Synod of Original Burgers. Having seen the overture, they

at their meeting in May last, sent a letter to the Associate Synod, and another to the Constitutional Presbytery, expressing their approbation of said overture, and desiring a conference in view of union. They expected we would have stopped procedure till they had come forward as a third party; but as the overture was by this time corrected, and the way clear for consummating our union, we judged it proper to proceed. In our united state we wrote them, signifying our readiness to meet them, on the second week of October, the time they had specified. Both Synods met extrajudicially at the time appointed, and spent two sederunts in conversation about the grounds of difference, and the manner they were to be removed. The greater part, if not all, who spoke on the Burger side, declared that they could not take the Burgess oath in present circumstances, though they were not prepared to go the length we had done, in condemning the conduct of their fathers, at the time of the breach. It gave us great pleasure to find them zealously attached to the Reformation cause.—It was agreed to meet again at Edinburgh, on the second week of May next, and a committee of two ministers on each side, was appointed to meet during the winter, to prepare the business for the general meeting. The committee met at Kilmarnock, on the 19th ult., where appearances were still favourable. We cannot take upon us to determine what will be the result of our next meeting, but taking it for granted, that you will be continued by the Synod; as their committee, to correspond with us, it will be communicated to you, as early as possible; and it is hoped you will send us your views on the subject, as soon as you possibly can. We may only add, that if an union takes place, it will be in the way of their adopting our Testimony. The only alterations, we suppose, that will be asked, will relate to the statement about the controversy respecting the Burgess oath.

Dear brethren, we have given you as minute an account of the state of public principle among us, as we can. We have to lament that the current of public opinion is still against us, and that practical godliness, is still greatly on the decline.—The things that remain of the once glorious Reformation in Scotland, are ready to die. Pray, O! pray, that the Lord would keep alive his own work, and bless our feeble endeavours for that purpose, till the time come, the time he hath set for its more remarkable revival. We are a small, and in the eyes of many around us, on that account, a contemptible body; but God can make a little one become a thousand, and a small one a great nation. When we united with our Constitutional brethren, there were ten settled ministers on each side. Since that time, Mr. Ritchie has been settled in Raskwal, so that

in whole, we have at present twenty one settled ministers ; one of whom, is completely laid aside from public work, by distress ; and another nearly so, by the infirmities of age.— We have about twelve vacancies, which would require constant supply, and only six preachers : we have, however, two young men on trials for license.

The Synod meets at Edinburgh, on the first Tuesday of May ; any communication from you before that time, will be most acceptable. May Jehovah bless you,—cause his face to shine upon you, and give you peace. The grace of our Lord Jesus Christ be with you. Amen.

Signed in the name, and by the appointment of the committee.
GEO. STEVENSON, *Minister*.

To the Rev. Associate Synod of Original Seceders.

ROCKBRIDGE, AUG. 11, 1828.

Reverend and very dear Brethren :

From the above extracts you will learn what steps have been taken by our Synod, in reference to your interesting communication : it was impossible to have any thing done in the way of reply, before the Synod met in May. The members of the committee were far distant from Philadelphia, and from each other, and none of them had the opportunity of seeing your letter till that time. Distance from the place of meeting, together with the infirmities of age, prevented the other members from attending, and in consequence of this, the task and responsibility of corresponding with you have devolved upon myself. This duty should have been performed at an earlier period, but a variety of occurrences have, till now, prevented me from having sufficient leisure. I trust that no evil consequences will result from the delay.

Your letter gave the most heartfelt satisfaction to the members of the Synod. The information which it afforded—the views which it exhibited—and the spirit which it breathed,—were all of a cheering nature, and the subjects to which it called our attention, were justly considered as among the most important and interesting items of business before us. Accordingly the Synod entered with alacrity upon the consideration of your Testimony, to the examination of which your letter calls our attention. Owing to our widely scattered situation, comparatively few of us had seen the work. It was therefore thought expedient and proper that it should be read, and considered, with that mature and impartial deliberation, which the importance of such a document demands. After making some progress, it was found necessary to suspend our examination for some time, on account of a variety of urgent business:

imperiously demanding our attention, and which could not be deferred till another meeting. It was then expected that we could again resume the examination before adjournment, but the period of our session was necessarily limited, and business multiplied so upon our hands, that it was found impracticable. All, therefore, that could be done, was to remit the business to the several Presbyteries, with orders to report at next meeting. And indeed it was believed that this measure would tend to secure a more full and perfect examination, and consequently, a more intelligent decision, than could have been expected from a cursory reading, in the assembled Synod.

Dear brethren, it would be premature, and perhaps presumptuous, for an individual even to express an opinion as to the result, in the present stage of the business. But it affords me the most cordial satisfaction to be able to assure you of the feelings of fraternal affection, which the brethren of this Synod manifest towards you, as their brethren engaged in the same cause. Between you and us, such harmony of sentiments and views evidently prevail, as to furnish a cheering pledge that we will strengthen each others hands, and encourage each others hearts in the way and work of the Lord.— May “the Lord God, who gathereth the outcasts of Israel into one,” and by whose good hand upon you, you have hitherto been led through labyrinths of perplexing difficulty and trial, grant that you and we may be enabled, with increasing fidelity and zeal, to “strive together for the faith of the gospel.” The progress of apostacy in the visible church, is indeed alarming, and were we to draw our conclusions from the aspect of things around us, we might justly fear that the cause of Reformation, for the defence of which, our fathers “stood in the gap” in the day of trial, and which they have so faithfully transmitted to us, would soon be lost and forgotten.— But it is the Lord’s cause, and his faithfulness is pledged that he will “arise and plead it.” How precious the assurance, that even “when the enemy comes in as a flood, the Spirit of the Lord will lift up a standard against him.” Had we nothing more than the bare promise, this alone would be ample security, for it is “the Lord of hosts that has purposed thus, and who can disannul?” But we have more, for the promise has often been strictly fulfilled, and every fulfilment of it which the pages of history record, adds to the strong consolation of God’s witnesses.

Dear brethren, both you and we, may well say that we are a small, and on that account, a despised remnant; and when we look at our own feebleness, when contrasted with the mighty hosts that are arrayed on the side of error and defec-

tion, we are ready to be discouraged, and even dismayed.— But when we view the matter in the light in which faith presents it, we will see no cause for despondency. “I will be one in the midst of thee, an afflicted and poor people, and they shall trust in the name of the Lord,” seems to be an exact description of God’s general dealing with his church.— The Lord’s witnesses have long been few, and they may expect their Testimony to be slighted, because it “torments them that dwell on the earth.” But while “the faithful and true witness” lives and reigns, he will protect and bless his own, and “no weapon formed against his cause, shall ultimately prosper,” while he both can, and will, make “a little one become a thousand, and a small one a strong nation.”— May “the Lord hasten it in his time.” May he greatly increase the numbers and the fidelity of his faithful servants, and may you and we, beloved brethren, be found “faithful to the death.” As you will receive our minutes, it is not necessary to enter into a detail of our Synodical transactions, but it will afford you pleasure, to learn that we have resolved at our next meeting, to renew our covenant engagements in a Synodical capacity. To this much despised, and neglected duty, we have hitherto been criminally inattentive. May the Lord grant that this may be to us, “as the beginning of months.” The lively interest which we feel in all your movements, will render any communication from you, most acceptable, and if you could forward a letter previous to the meeting of our Synod, in May, it would afford us much gratification.

The grace of the Lord Jesus Christ, and the fellowship of the Spirit, be with you. Amen.

By order of the Synod,

ANDREW HERON.

FOR THE RELIGIOUS MONITOR.

EXTRACTS.

MEMOIRS OF D. BRAINARD, MISSIONARY.—It is good to persevere in attempts to pray; if I cannot pray with perseverance, that is, continue long in my addresses to the Divine Being. I have generally found, that the more I do in secret prayer, the more I have delighted to do, and have enjoyed more of the spirit of prayer. The seasonable, steady performance of secret duties, in their proper hours, and a careful improvement of all time, filling up every hour with some profitable labour, either of the heart, the head, or the hands, are excellent means of spiritual peace, and boldness before God. Christ indeed is our peace, and by him we have boldness of access to God; but a good conscience, void of offence, is an

excellent preparative for approaching into the divine presence. There is a difference between self-confidence, or a self-righteous pleasing of ourselves, as with our own duties, attainments and spiritual enjoyment, of which good men are sometimes guilty ; and that holy confidence, arising from the testimony of a good conscience, which Hezekiah had, when he said—"Remember, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." "Then," says the psalmist, "shall I not be ashamed, when I have respect unto all thy commandments." Filling up our time with and for God, is the way to lie down and rise up in peace. "O, that I had never lived to spend so much precious time, in so poor a manner, and to so little purpose. Death appears infinitely more desirable to me, than a useless life. I was born on a Sabbath day, and I have reason to think, I was new-born on a Sabbath day ; and I hope I shall die on a Sabbath day." The consideration of the day of death, and the day of judgment, had been for a long time peculiarly sweet unto him.

Some Indians of Brainard's congregation, who had gone away back to the wilderness, returned, declaring that they could not be easy in their hearts, without hearing the gospel preached.

H. MARTIN'S LIFE.—Do the will of God where you are, and leave the rest to God. It was the bent of his affections and inclinations towards God, and the taste he had for holy pleasure and holy employment, which convinced him that he was born of God. If, says he, I am weary of any thing, it is of my life of sinfulness. I want a life of more devotion and holiness, and yet am so vain as to expect the end without the means. How profitable and heart-enlivening is conversation on experimental religion, when carried on without pride, or display of great experience. How sweet is a life spent in the service of Christ, and in the enjoyment of his presence. What is life or death ? Nothing to the believer in Jesus. "He that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me, shall never die." The first and the natural effect of sickness, is to cloud and terrify the mind. The attention of the soul is arrested by the idea of soon appearing in a new world ; and a sense of guilt is felt, before faith is exercised in a Redeemer ; and for a time it may predominate. For the same faith, (or the same degree of it) that would overcome fear in health, must be considerably strengthened to have the same effect in sickness. What is the chief good of life ? The love of God. What next ? The love of men ; that is to love those who are the worst people ;

those who know their duty, but do not practise it. "Cast thy burden on the Lord," is a text I carry about with me, and I can recommend it to any body, as an infallible preservative from the fever of anxiety.

NO FICTION.—May we ever find the flowers of pleasure in the field of duty, and then we may gather them all day long. It is as dangerous to neglect the thing we ought to do, as to do the thing we ought not to do. A fire will go out as certainly by neglect, as by the application of uncongenial materials. We should feel towards this world as pilgrims, whose chief anxiety is to find a safe and comfortable passage through it, and are yet grateful for the accommodations it affords.—To be happy we must be good, and to be good we must be godly.

RUTHERFORD'S LETTERS.—Try and make sure your profession, that you carry not an empty lamp. Alas! security, security, is the bane and wreck of most parts of the world.

O that I could be master of that base idol, myself, my own will, wit, credit, ease, how blessed were I: O we have need to be rid from ourselves, rather than from the devil and the world, to say not I, but Christ; not my will but Christ's. O if Christ, Christ had the full room and place of myself, that all my aims, purposes, thoughts and desires, would land upon Christ, and not upon myself.

The world can take nothing from you that is truly yours, and death can do you no wrong.

On the knowledge of Christ crucified, and other divine contemplations, by Sir Matthew Hale, Kent. with an introductory Essay, by the Rev. David Young.—Sir M. Hale was not an ecclesiastic, but a lawyer, involved in the business of life, more than most of business men, a master of human learning, and capable of relishing its exalted delights; cautious to a proverb in forming his opinions, singularly correct in his practical judgments, and placed by Providence amidst strong inducements to disown the business of religion, or, at least, to hold it secondary to the more immediate cravings of ambition. Such, beyond all dispute, was Sir Matthew Hale, in the view of those who knew his history—his mind was any thing but the soil where freak or fanaticism was likely to spring up; but taking his book, as an index of his heart, (and we know that he practised what he wrote,) it tells us that he rose from earth to heaven, in the warmest aspirings of his ambition, boldly adopting the christian motto, without the blazonry of ostentation—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—*Imp. Mag.*

Selections.

MEMOIRS

Of the REV. JOHN RODGERS, D. D. late pastor of the Wall-street and Brick churches, in the city of New-York. By SAMUEL MILLER, D. D. New-York, 1818.

The above is the title of a work which has lately fallen into our hands, and which we have read with considerable interest, as it has made us acquainted with some facts, introduced into the *Memoirs*, in relation to the settlement of the Presbyterian church in the United States, of which we were before unacquainted. The work is written with preciseness and perspicuity, and on the whole is an interesting performance. Our only design, in noticing it at present, is to make a few extracts for the present and a succeeding number of the *Monitor*, tending to show the nature of the materials of which this ecclesiastical body was originally composed,—some erroneous steps which we conceive to have been taken in the formation of her constitution, and in subsequent acts, which have to this day an influence on the character of her public profession,—and some of the difficulties against which Presbyterians had to contend previous to the American Revolution.

Materials of which the Presbyterian Church was originally composed.

"From the origin of the Presbyterian church, as an organized body, in this country, the materials of which it was composed, and especially its clerical materials, were, in a considerable degree, heterogeneous. The principal constituent parts were, *strict Presbyterians* from *Scotland* and *Ireland*; and *Congregationalists*, from *South-Britain* and *New-England*. The former were desirous of establishing the system of Presbyterianism to which they had been accustomed in all its extent and rigour; the latter, were willing to bear the name, but wished for many abatements and modifications of that system. The Congregationalists, and those who sided with them, * appear to have been, generally, more ardent in their piety than the strict Presbyterians.† However this might

* A few of the Scotch and Irish and their descendants, took this side from the first, and more after a while; particularly the *Blairs*, the *Tennents*, Dr. *Finley*, &c.

† Here we have, it is believed, the foundation of all, or nearly all, the latitudenarian principles, which have spread and strengthened until all manner of sentiments and practices may be found in a church professing adherence to the Westminster Confession of Faith: Who can estimate the injury that has been done to the cause of undefiled religion by the "*abatements and modifications*," made by the "*strict Presbyterians*," (as Dr. Miller terms them;) for the purpose of receiving or retaining in their communion, Congregationalists,

be, it is undoubtedly a fact, that they urged in the judicatories of the church, with peculiar zeal, their wishes, that great

Independents, &c.? This fact, taken in connection with the present condition of the Presbyterian church, should be set up as a memento to warn the church to take heed how she relinquishes known truth and duty, for the purpose of increasing her numbers and her popularity.

Says Dr. M. "The Congregationalists, and those who sided with them, appear to have been, generally, more ardent in their piety than the strict Presbyterians." They may have claimed, and they may have *appeared*, to be so. But the question arises, were they in *reality* more ardent in their piety than the strict Presbyterians? It need not surprise us that this claim should be set up. Every heretic that has ventured to show his head since the establishment of a church in our world, has made a similar claim. Even Satan claims to be an angel of light. But who admits these preposterous claims? Certainly not the enlightened Christian. Who believes that we can be Christians without knowing what Christianity is? Who believes that a sound *practice* can flow from erroneous principles, or doctrines? Certainly not those who speak according "to the law and to the testimony;" and those, therefore, who teach a contrary doctrine, have no light in them:—"If ye love me," says the Redeemer, "keep my commandments." How can we obey this injunction, and at the same time cherish opposition to *any thing* which God hath spoken?

Boasting forms no part of the character of the true invisible church of God, as delineated in the divine word. The members of Christ's mystical body know that they have no righteousness in themselves: they know that a sinner can merit nothing from God: And the more they advance in the divine life, the more deeply are they affected with the unmerited grace of God, and the awful nature of sin. Hence their language is continually—"Not unto us, not unto us," &c.

The disorders occasioned by Whitefield, which were the immediate cause of the rupture, should have been effectually guarded against by the orthodox, before they re-united with their former brethren, in 1758. Had this been done, or had they still remained separate, with the blessing of God, it might have saved the American church from that flood of errors by which she is now deluged: It appears that the *New-Lights* "reprobated and opposed certain extravagancies which they witnessed," in the ministry of Whitefield and his adherents, "while some others of a more orthodox character, condemned the whole work, as mere wild-fire and enthusiasm." It does not belong to us to speak particularly of the character of the revival which took place under the ministry of Whitefield, though we are confident that all the good that a hundred Whitefield's might accomplish, could never counterbalance the evil effects which ultimately result to the church, in consequence of the disorders and wild absurdities generally introduced at such times. A popular speaker, possessed of respectable talents, may at any time produce an excitement:—Nothing is more easy. By adopting some new plan, which by its novelty shall attract the attention of the people; such as preaching out of doors, under the pretence that no place of worship can be found sufficiently large to accommodate his audience, he will of course succeed in collecting a multitude.—Then proclaim the terrors of the law, using the most horrific figures of scripture, which are employed to describe the destruction of the wicked, together with the assistance of a glowing imagination, and the minds of ignorant people, we mean those ignorant of divine truth, may be wrought up to so high a pitch of phrenzy, as to imagine themselves already in the regions of despair. Human nature shrinks from suffering; and their sympathies are aroused to a degree that renders them as unfit to contemplate the word of God, as an individual in the pangs of dissolution. We do not say that it is impossible for them to become regenerated persons under such circumstances; but we do say that such an event is extremely improbable: For we hold a knowledge

care should be taken, respecting the *personal piety* of candidates for the holy ministry; and that a close examination on

of the *truth* necessary in the work of regeneration; and these intense sufferings of the mind must necessarily be temporary, or become productive of insanity or death. Consequently when nature becomes exhausted, the mind gradually sinks into a state of quiet and peace, which produces highly pleasing sensations; and this undoubtedly is taken by multitudes for the new birth, when in fact, it may have no connection with it. Scripture, history, experience, all testify to the truth of this. Who can point to an instance, since the days of miracles, where these great excitements have not been followed by woful declension, and in many instances, by awful apostasy? Men may flatter themselves that the power of moral suasion and the force of their eloquence and zeal will build up the Redeemer's Kingdom among men: But it is a vain confidence. However successful this mode of operation may prove in political matters and in the common pursuits of life, it is not the means appointed by Jehovah for the salvation of his people: God has prescribed the mode in which it is his will that men should worship him, and any departure from this, must inevitably be covered with disgrace; yet in every instance, the advocates of extraordinary religious excitements are found departing, sometimes in a less, sometimes in a greater degree, from "the faith once delivered to the saints" and the irregularities thus introduced, may continue for centuries to afflict the church. Church Discipline, Forms of Government, and even "Modes of faith," are held by these men, in supreme contempt; they are actuated by higher, nobler motives; even the conversion of sinners. But says our Lord—"sanctify them through thy word, thy word is truth." John xvii. 7. "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: I certify you, brethren, that the gospel which was preached of me, is not after man: For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i. 8—11. Now, we ask those who promote these excitements, the most of whom acknowledge that there are many things connected with them, contrary to the gospel which they "have received," who told them to save sinners by this means? Who told them to tell the sinner that he can save himself, or that if he does not repent, he will surely go to hell in a given time? If even the *New-Lights* of Whitefield's time, condemned many of the "extravagancies" attending his ministry, how much more reason have we to condemn his modern imitators, such as the Rev. Messrs. Finney, Nettleton, and Beman, who possess to its fullest extent, the disorganizing spirit of Whitefield, without any of his redeeming qualities!

It appears that the *New-Lights* of 1739, like the *No Creedarians* of 1829, engaged in the charitable work of traducing the characters of such as were for maintaining the religion of the Bible, pure and entire and unmixed with human invention, by stigmatizing them as "*bigots*," "*pharisaical formalists*," destitute of "*ardent piety*;" and zealous only "for strict Presbyterian order, and literary qualifications in the ministry," while arrogating to themselves superior piety, and brotherly love: And yet, strange absurdity! the more orthodox were not only willing to, but actually did, make "abatements," that they might fellowship these enemies of the truth! Let us not be deceived by the cry of brotherly love, when it is extended only to those who will forsake the covenant of their God. Let us not be dismayed because our good is evil spoken of, nor yet on account of the reproaches of men whose names float on every breeze and whose good works are lauded by many tongues, even though we should be despised by the world and "unknown to fame." If we stand fast in the faith, if we do all that God in his providence has enabled us to do, for the promotion of his cause in the world: If we receive Christ by faith and walk in him, and hold fast to him, as the anchor of our souls: If we die daily unto sin and live unto righteousness: If we mourn over all the abominations done in the land, and use all our energies, in our several sta-

experimental religion should always make a part of trials for licensure and ordination. The strict Presbyterians, on the

tions and relations, to bring to light and oppose the hidden works of darkness, our case is infinitely preferable. Then may we indeed rejoice in the Lord : then indeed shall our names and persons be glorious.

It has ever been the object of Satan to blacken the character of the righteous ; and if he can accomplish this by the instrumentality of those who *profess* to love our Lord, he carries his point most effectually : Perhaps there are but few periods in the history of the church, which have been more distinguished by his success in this respect, than the present : Many have arisen in our day who seem to regard all the former attainments of the church as contemptible,—they look upon the Reformers from Popery, as sincere and pious, though ignorant and bigoted, consequently as rash and imprudent men ; calling down upon themselves and upon the cause which they espoused, unnecessary opposition, and persecution. Now it is admitted that the Reformers possessed little of the worldly wisdom which is so greatly prized in our day ; but let the sincere Christian, possessed of ordinary knowledge of divine things, take up almost any of the writings of those fathers of the Protestant church, and he will find food for his soul ; he will find truth ; he will find delight in witnessing the sublime doctrines of grace and salvation illustriously unfolded. For my own part, I had rather have the exposition of a difficult or a plain text, from one of those men, than to possess all the critical acumen of the whole host of critics, who have affected to despise them, from Dr. Adam Clark down to Bishop Hobart, not excepting even professor Stewart of Andover.—This mean opinion of the acquirements of the Reformers, has led many to despise the doctrines they taught and the practices they followed. It is admitted that the moderns excel in political tact, stage trick, and popular scheming. Hence the former would ask, is God requiring this or the other service ; the latter, is it good policy—the former, is it agreeable to the revealed will of God—the latter, is it agreeable to the prejudices of ———, who contributes so largely to the Missionary, Bible, Tract and Sabbath School Societies ? If not, he must not be offended. Thus do things move on, and a man's religion is estimated by the amount of his donations to religious objects. Hence the unsparing abuse heaped upon all who refuse to run into the same excess : And where the soundness of their principles can not be touched, their moral character is impeached—and thus does Satan triumph—the wicked become exceedingly bold—and infidelity rears her brazen face, and defies the Lord Omnipotent : Is it strange, then, that multitudes are “given over to believe a lie, that they may be damned ?” Satan never invented, wicked men never propagated, a baser calumny than that which charges strict Presbyterianism with licentiousness. If any good purpose could be subserved, we might easily show, by unquestionable evidence, that those who lay this superior claim to ardent piety, are themselves the servants of sin, in many instances, and in all cases they are willing to suffer sin upon a brother, unless it should happen to be the sin of orthodoxy. For this sin they have no bowels of compassion.

Says Dr. M. “They” (the strict Presbyterians) “appear to have disliked the close examination contended for in regard to the *personal piety* of candidates for the holy ministry ; or, at least, to have disapproved the *method* in which the examination was conducted, as being different from any thing to which they had been accustomed.” We have good reason to believe that the strict Presbyterians “disapproved the *method*” of examination contended for by the *New-Lights* ; for they have never acknowledged it to be scriptural to ask a candidate directly, “Have you been born again ?” or, “when, how, and where was you converted ?” Neither would they direct him to tell his *experience*, or the signs and wonders he may have witnessed, or the particular text of scripture that may have come suddenly to his mind, as was, and is still, customary among the *New-Lights*. But to suppose that they were not

one hand, were zealous for the *Westminster* Confession of Faith, Catechisms, Directory, Presbyterian order, and Academical learning, in the preachers of the gospel; while they appear to have disliked the close examination contended for in regard to personal piety; or, at least, to have disapproved the *method* in which the examination was conducted, as being different from any thing to which they had been accustomed. On the other hand, the Congregationalists, provided they were satisfied on the score of personal piety, did not set so high a value on human learning, or require so much of it as indispensable, in candidates for the ministry, as their opponents contended for; but were too ready to make abatements and to give dispensations as to this point, in violation of the rules of Presbyteries and Synods.

As the leading objects to which these parties were severally attached, were reasonable and proper in themselves, so each had influence enough to procure the adoption of its favourite measure by the Synod.* In 1729, in consequence of an Overture drawn up, and prosecuted with great zeal, the year before, by the Reverend John Thompson, of *Lewis-town*, in *Delaware*, the Synod passed what was called "*The Adopting Act*." This Act consisted of a public, authoritative adoption of the *Westminster* Confession of Faith, Catechisms, &c. as the Confession of Faith of the Church; and made it necessary, that not only every candidate, but also every actual minister, in the church, should be obliged, by subscription or

the warm and decided friends of *personal piety* in candidates for the ministry, is doing them great injustice, and is an unmerited aspersion of their characters. For the proof of this we might refer to historical facts; but we shall be content to take the *Westminster* Confession of Faith, their adherence to which will not be questioned, as a just exhibition of their views and practice on this subject: And we shall see clearly that the strict Presbyterians, have always endeavoured to ascertain whether candidates for the ministry *possessed* those *marks of grace* laid down in the scriptures, rather than to take their bold, and perhaps vain and confident assertion, that they were "born again." "He that is to be ordained minister, must be duly qualified, both for life and ministerial abilities, according to the rules of the apostle." "He is to be examined and approved by those by whom he is to be ordained." The Presbytery "are to proceed to inquire touching the *grace of God in him*, and whether he be of such *holiness of life* as is requisite in a minister of the gospel:"—*The Directory for the Ordination of Ministers*. Con. Faith, pp. 584. 588. Philadelphia edition, 1829. The scripture proofs brought forward, in the Confession, to substantiate these quotations, show how they are to be understood. See 1 Tim. 3d chapter, nearly all of which is quoted. If the reader will examine this chapter carefully, he will be likely to see that the charge brought against strict Presbyterians, respecting Ordinations to the ministry, is utterly destitute of truth.

EDIT. REL. MON.

* The first Synod of the Presbyterian Church in *America* was formed in 1716, and was called the Synod of *Philadelphia*. It consisted of four Presbyteries, viz. the Presbytery of *Philadelphia*, the Presbytery of *New-Castle*, the Presbytery of *Snow-Hill*, and the Presbytery of *Long-Island*.

otherwise, *coram Presbyterio*, to acknowledge these instruments respectively as the confession of their faith. This Act, though it did not pass without much opposition,* appears to have been adopted by a large majority, and was, at length, peaceably acquiesced in by all.

In 1734, an Overture was brought into Synod, concerning the trials of candidates for the ministry; directing, that "all candidates for the ministry be examined diligently as to their experience of a work of sanctifying grace on their hearts; and that none be admitted who are not, in a judgment of charity, serious Christians." This overture was adopted unanimously; but became a source of great uneasiness within a few years afterwards.

These two Acts embraced the favourite objects of each party. But the manner of executing them gave rise to the principal difficulty. In the several Presbyteries, according as the one party or the other was a majority, they practised pretty much agreeably to their own views; and this was the source of much contention and debate, when the parties met in Synod; each charging the other, and commonly with justice, for some violation, in the several Presbyteries, of the orders of Synod.

In 1738, the Synod passed an Act, directing "that young men be first examined, respecting their literature, by a commission of Synod, and obtain a testimony of their approbation, before they can be taken on trial by any Presbytery." The Presbytery of *New-Brunswick* first met on the 8th of August, in this year, and immediately, "for several weighty and sufficient reasons," took Mr. *John Rowland* on trials, contrary to the above Act, and proceeded to license him in September following. Two vacant Congregations in *New-Jersey*, under the care of the Presbytery of *Philadelphia*, which had given them leave to invite any regular candidate to preach for them, requested Mr. *Rowland's* services, who, having obtained the consent of his own Presbytery, preached for them one Sabbath. The Presbytery of *Philadelphia* immediately met, *pro re nata*, and unanimously declared, that "they could not accept of Mr. *Rowland* as an orderly licensed preacher, nor approve of his preaching in any of the vacancies within their bounds."

In 1739, the Synod declared, that Mr. *Rowland* could not be allowed as a regular candidate. Notwithstanding this, however, Mr. *William Tennent*, the elder, introduced him into

* It was particularly opposed by those members of the Synod who had come from *England, Wales*, and the *New-England* colonies. Mr. *Dickinson*, of *Elizabeth-Town*, took the lead in this opposition, and appeared as a writer on the subject. He was answered by Mr. *Thompson*.

his pulpit; and when some of his congregation complained of this act to the Presbytery of *Philadelphia*, Mr. *Tennent* justified his conduct; disclaimed the authority of Presbytery in the case, and "contemptuously withdrew." The Presbytery censured his conduct as "irregular and disorderly." This took place in September, 1739. In the month of October following, the Presbytery of *New-Brunswick* ordained Mr. *Rowland*, and he continued a member of that Presbytery until the month of November, 1742, when he was dismissed to join the Presbytery of *New-Castle*. Every thing of this kind served, of course, to exasperate feelings previously excited, and to lay a train of combustible materials, ready to be kindled into a flame, whenever an occasion occurred.

While things were in this state, Mr. *Whitefield*, in 1739, paid his second visit to *America*. The extensive and glorious revival of religion which took place under his ministry, and that of his clerical advocates and adherents, is well known.—The friends of this revival generally coincide with that portion of the Presbyterian church, which was most friendly to ardent piety, and least zealous for strict presbyterial order, and literary qualifications in the ministry. While the strict Presbyterian party, perceiving some really censurable irregularities in the active friends and promoters of the revival, were too ready to pronounce the whole a delusion.* This brought on the crisis. Animositities which had long been burning in secret, now burst into a flame. The *Old Side*, (as the strict Presbyterians were called,) regarded the *New Side*, or *New Lights*, (as the others were denominated,) as a set of extravagant and ignorant enthusiasts: while the *New Lights* considered the men of the *Old Side*, as a set of pharisaical formalists. Undue warmth of feeling and speech, and improv-

* A diversity of sentiment, concerning the character and ministrations of Mr. *Whitefield*, arose, about the same time, in the Congregational churches of the Eastern colonies. Such men as Dr. *Colman*, Mr. *Foxcroft*, Dr. *Sevall*, Mr. *Prince*, Mr. *Edwards*, and a number more, who were the glory of *New-England*, though they reprobated and opposed certain extravagances which they witnessed; thought it their duty to express "their full persuasion, that "there had been a happy and remarkable revival of religion, in many parts "of the land, through an uncommon divine influence." While Dr. *Chauncy*, and some others of more orthodox character, were so deeply impressed with the circumstances of disorder which attended the revival, that they condemned the whole work, as mere wild-fire and enthusiasm, and made the most determined opposition to Mr. *Whitefield* and his adherents. President *Clap*, though a Calvinist, and a friend to vital religion, also imbibed a strong prejudice against the labours of *Whitefield*, and took the side of opposition.—The Legislature of *Connecticut* passed a law, about this time, prohibiting itinerant preachers from entering parishes in which a minister was settled, unless by his consent. For violating this law, by preaching to a congregation in *New-Haven*, the Rev. Dr. *Finley*, afterwards President *Finley*, was arrested by the civil authority, and carried, as a vagrant, out of the colony.

er inferences, were admitted on both sides. One act of violence led to another. Until, at length, in 1741, the highest judicatory of the church was rent in twain; and the Synod of *New-York* was set up in a sort of opposition to that of *Philadelphia*. Among the most active and conspicuous members of the former, were, the *Tennents*, the *Blairs*, Mr. *Dickinson*, Mr. *Pierson*, of *Woodbridge*, Dr. *Finley*, and Mr. *Burr*.—Among the leaders of the latter, were Messrs. *John* and *Samuel Thompson*, Dr. *Francis Allison*, Mr. *Robert Cross*, and several others.*

In fomenting this division, there is some reason to believe, that rivalry between different *Literary Institutions*, patronized by the parties respectively, was not without its influence. This rivalry certainly rose very high after the separation, and did not wholly disappear for a considerable time after the re-union. All the original patrons of *New-Jersey College* belonged to the *New Side*; while their opponents declared in favour of the celebrated academies of *New-London* and *New-ark*, under the direction of Dr. *Allison*, and Mr. *Mc Dowell*, and the College and Academy of *Philadelphia*.

In this controversy there were, undoubtedly, faults on both sides. This, indeed, some of the most zealous actors in the scene were candid enough to acknowledge, after union was restored; and severely censured themselves. The *Old Side* were wrong in opposing the revival of religion under the ministry of *Whitefield* and his friends; and in contending against examinations on personal piety: while the *New Side* were wrong in violating Presbyterian order; in undervaluing literary qualifications for the holy ministry; and in giving countenance to some real extravagancies which attended the revival of religion.

These errors were afterwards seen and lamented. The parties gradually cooled. Both became sensible that they had acted rashly and uncharitably. Both felt the inconvenience, as well as the sin, of division. Congregations were divided. Two places of worship, and two ministers, were established in places where there was not support for one.—The members of one Synod were excluded from the pulpits of the other; and this was the case even when individuals cordially respected, and wished to invite each other to an in-

* It ought to be noticed, that some excellent and judicious ministers, believing both sides to be in the wrong, could not fully agree with either.—These took no part in the controversy, as such; were sometimes claimed by both parties; and took that standing in Presbytery and Synod which was most convenient from local circumstances. And even some of those who were ranked by themselves, as well as by others, with one or the other of the parties respectively, disapproved of much that they saw in both.

terchange of ministerial services. Still, although both parties soon became heartily sick of the division, the Synods remained divided for seventeen years. The first overture towards a union appears to have been made by the Synod of *New-York*, in the year 1749. But nine years were spent in negotiation. At length, mutual concessions were made; the articles of union in detail were agreed upon; and the Synods were happily united, under the title of "the Synod of *New-York* and *Philadelphia*," in the year 1758.

In contemplating this controversy and division, at the present period, when the lapse of more than half a century has allayed the heat, and removed the prejudices, which then agitated and rent the church; although we see much to lament and to reprobate; we see also something to inspire thankfulness. The King of Zion brings good out of evil. One of these parties was undoubtedly made the means of preserving the *vital piety*, and the other, the *learning* and *order* of our Church: blessings worth contending for, and seldom maintained without many struggles. May they increase, and be perpetual!

AGE OF RELIGION AND BENEVOLENCE.

I cannot, for one, conceal my pain when I hear so much said by the men, and the good men, of this age, in praise of themselves and of the age we live in. Were we to believe the Anniversary speeches, and many of our periodicals, we should be persuaded, in *spite of our senses*, that we are already half round the circle of the Millennium! I am pained to hear *this* age praised, at the expense of the Reformation period, and even the Apostolic age. I rejoice in all the light and progress of truth, and especially at the spread of the gospel, over our land by *all* Home Missions, and through Europe, and through some fields of Asia, and some corners of Africa. But I fear the effect of this self-gratulation will be, to paralyze our efforts, and to dry up, in some measure, the contributions of the christian public.

I may differ from many others, but I affirm, that, after all said, there is but little genuine, enlightened, christian religion, in the land, and in the world. There is more talk than action, among us all. There is more smoke than fire, or flame. There is more feeling in expression and lip service, than deep heart religion, before God. There is even not much christian charity among us, I fear, notwithstanding all our mutual claims to it. One class of Christians maintain that the work of reviving is delusion, because errors prevail there. Those, in return, hurl back the accusation, and denounce them as en-

emies to revivals, because they oppose errors in doctrine taught by them. A brother editor in Philadelphia denounces another in Albany, as a "bitter" enemy to Bible Societies, and the other great institutions of the day, because he does not approve "the errors and unscriptural practices, which," says our brother editor of Albany, "the corrupters of God's word have introduced into these benevolent institutions."—One may, in conscience, prefer the Philadelphia Board of foreign missions. A brother proclaims him an enemy to *all foreign missions*, because he goes not into all his views. I will venture to say there was more brotherly kindness, and some more charity in the days of the Reformation, and the Apostolic age than there is now.

And much as we have done in all of our charitable institutions, if we compare it, with what we might have done, and ought to have done, we should rather blush, than bepraise ourselves so excessively. The following calculation will be useful in bringing some to reason and moderation on this point.

"The United States contain 12 millions of inhabitants, and the whole sum annually expended by them, in sending the Gospel to the Heathen, is about \$120,000. The same people spend annually, upwards of 60 millions of dollars for ardent spirits. Now, what strikes a disinterested spectator, as one of the most extraordinary characteristics of the present age, is, the complacency with which the people contemplate themselves, as inhabitants of the world, in this age of great and benevolent effort. Yes, the people of these United States, and even pious Christians can look upon themselves with complacency, and consider themselves as highly favoured, in being permitted to live in an age where they can expend the enormous sum of \$120,000 to send the gospel to 600 millions of Heathen, in obedience to the command of their God and Saviour—and in an age too, where, in obedience to the commands of the devil, they can spend more than 60 millions of dollars for ardent spirits, destroying the bodies and ruining the souls of more than 30,000 persons a year!!

One hundred and twenty thousand dollars, divided among 12 millions of the United States, is ten cents a piece—60 millions, divided among 12 millions, is \$4 17 cts. a piece.*

* This calculation is erroneous: instead of ten cents, it is one cent a piece; and instead of \$4, 17 cts. for ardent spirits, it is \$5,00 a piece! Therefore, the concluding paragraph should read as follows:

"Great cause for complacency and self-gratulation have the people of the present extraordinary age, when with great effort, they can raise ONE cent a head to send the gospel to the Heathen; and FIVE DOLLARS a head, to ruin the temporal happiness, and damage the souls of thousands, of their fellow citizens!" "O house of Jacob, come ye, and let us walk in the light of the Lord:" "For the day of the Lord of hosts shall be upon every one

Great cause for complacency and self-gratulation have the people of the present extraordinary age, when with great effort, they can raise 10 cents a head to send the gospel to the heathen; and 4 dollars 17 cts. a head, to ruin the temporal happiness, and damage the souls of thousands, of their fellow citizens!!"—*Mag. D. R. Church.*

Extract from Elder Bradley's second letter on Freemasonry.

The first Grand Lodge in America was formed in Boston in July 1733; and received its charter from England. A war among these brothers in Boston and in England soon commenced, and a second Grand Lodge was formed in Boston in December 1769, and received its charters from Scotland.—Here contention reigned, and calumny blew loud her trumpet through every street. In September, 1781, a Grand Lodge was formed in the city of New-York, having received its warrant from the Duke of Athol. Only six years after the date of their warrant, the Masters and Wardens of the several Lodges met; having been duly notified, closed their Lodge sine die, and then formed a Grand Lodge, independent of the Duke of Athol, and paid him no more tribute. Here all their former obligations were considered void, and new ones formed to support the laws and regulations of the Grand Lodge of the state of New-York. From those days till the present, animosities, fraud, evil speaking, conventions called, divisions made, and every kind of malevolence and even the murder of Morgan justified; and desperadoes supported from Masonic funds to unite and publish defamation against the rulers of our nation and the ministers of Jesus, whose characters are fair among the churches, and their preaching attended by the influences of the Holy Spirit, to the salvation of souls. Now my brethren, if you do not believe me, read for yourselves.—Find, if you can, one single chapter or verse in all the sacred scriptures, where speculative freemasonry is mentioned, or supported. All those passages which have been published in their books, and their having the Bible open in thier Lodges, is a piece of deception, and was invented to obtain influence among the more serious parts of community, that not only the men of the world, but members of churches might be taken by the craft; the fountains of justice defiled, the temple of the living God filled with confusion, the pillars of government torn away, and "the whole wheel of nature set in a blaze."

that is proud and lofty, and upon every one that is lifted up, and he shall be brought low, and the *Lord alone shall be exalted in that day.*" "Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?"

EDIT. REL. MON.

Every mason who has taken ten degrees or more, can either recollect, or can turn to obligations published, in part belonging to those degrees, and can easily discern, that those obligations have been formed by different men, at different times; and by men extremely ignorant of the obligations taken in the lower degrees, and are wicked beyond the power of language to describe. In these obligations one destroys the other, and therefore it is very clear to me, that no set of men in any age, or country, in one assembly at the same time, ever formed these preposterous and ever varying obligations. And I know, and so do many in the fraternity, that these obligations are very much abridged in some states, and augmented in others, even in our own country. In New-England, where masonry has been in some degree systematized, a general accordance prevails in administering the obligations; but pass those states, and a scene of confusion, contradiction and discordant modes of work in Lodges and Chapters abound from the lakes of Canada, to the Gulf of Mexico. Yet all the candidates are told, through this vast range of country, that no more is imposed upon them, through all the humiliating conditions in which they are placed, than was imposed upon our ancient and honourable brethren who were made masons before us. Here deception reigns, and the candidate is taught to believe what he afterwards finds by travelling, or conversing with masons from other states and countries, a falsehood. If these assertions be not credited, let a Master mason converse with a French mason, or visit one of their lodges and see them work; or a Royal Arch mason visit any city in Pennsylvania, Kentucky, Tennessee or Missouri, and hear the obligations and see their mode of work. I could here show the vast difference that exists, but I shall not at this time write on this point; though I do not value those obligations that I have taken, of any efficacy to me, or that I ought to obey them; for I am fully convinced that all masonic authorities are without any reasonable foundation.

In my first, or this communication, I have not sought to argue upon the absurdity of secret societies; for this has been ably enough done by Antimasons in many papers, and especially by the Elucidator of Utica, to convince any individual who is anxious to obtain satisfaction upon this subject. My design has been to state fairly, my connections and conclusions about masonry. Far be it from me, to wish to kindle up any indignant feelings against an individual member of any Lodge, Chapter, Encampment or any body called masonic; but to let the public know my present views of those systems; "for they are many," and invented at different periods, and for various purposes, and so blinded that it is not a very easy

task to seize all their ramifications and hold them up to wither under the sun beams of truth. Neither do I mean to cast any reflections on those who conferred degrees upon me, nor charge myself with sins unpardonable, in being instrumental in deceiving many, for I was captivated with the same fascinating delusion, that those were who brought me to their altars, &c. If I were now to ballot for candidates, and aid in conferring degrees, as I formerly did, my criminality would be great. In those labours I firmly believe I shall never engage. And can you my brethren, who enjoy the humble and soul nourishing influences of the Spirit of Christ? Can those lifeless ceremonies and repetitions which we used in Lodges and Chapters, afford you any consolation? Are you still tenaciously fond of masonry, after all that has transpired, that has been said and written upon this subject? What can you expect to accomplish by continuing your membership? The alarm is given, investigation has commenced, and more than five millions have been roused from lethargy, who will not be persuaded to lie down and sleep, while about two thousand masonic halls enclose secret assemblies, (at least one per month,) who dare not utter their transactions to their most intimate companions and friends, who belong not to the fraternity? Can you enjoy religion, and feel the sanctifying influences of grace, while you are daily contending for the existence of an institution that has received its death blow, and must inevitably expire? Perhaps you fear the consequences, and are unwilling to encounter the calumnies and falsehoods that masonic presses pour in torrents upon all who dare leave the order? This you may expect, for none have escaped who were influential among them. Had I not been willing to have my name cast out as evil, and to have all kinds of falsehoods published against me, and even expose myself to frowns, jests, and as much contemptuous treatment as these giants in infidelity can raise against me through all the ranks of their beardless militia, I would have held my peace.

But, my brethren, what have we professed, and what are our obligations to God, his church, and the world of mankind? Must we not obey God, rather than man? Is this vain world a friend to grace? We must pass through evil report and good report. It is through great tribulation that we enter the kingdom of heaven. Shall the righteous cower and forsake the cause of God in an evil day? Is it not said in the book of God, that they "look up and are as bold as a lion?" "Say ye to the righteous that it shall be well with him." Read the 8th chapter of Romans, and then ask yourselves if you can fear the frowns, threats and contempt of mortals? A lying spirit is abroad, and speaks through all masonic presses, and

this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm these workers of iniquity, to the astonishment of every beholder. Then masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations. Now, "Escape for your lives, look not behind you, tarry not in all the plain." Fear not, show yourselves to be men; yes, men of God. Be strong, humble, prayerful—Look up and rejoice, for your redemption draweth nigh. No weapon formed against the righteous can prosper. If God be for us, who can be against us, in such a sense as to cast us down and render us miserable? "As the Lord liveth, what the Lord saith unto me, that will I speak," and not fear what man can do unto me. "I know in whom I have believed." Here I must close my address to you, beseeching you to pass by every imperfection in this communication, and if I have said any thing worthy of your attention, ponder upon it, and let all your ways be established in truth, remembering that we must all shortly appear before the judgment seat of Christ—then may you receive that crown of righteousness that fadeth not away, even an eternal weight of glory.

My brethren, who have been grieved when they heard or read my sentiments about masonry, to you I must address a few words. Some of you were faithful, in letting me know your views concerning my writings, speeches and zeal in promoting masonry. Your admonitions were not in vain; your arguments have not been abortive; your meekness and christian forbearance are still remembered with unutterable gratitude to God, and I now tender you my unfeigned thanks. I fear that in our conferences, I wounded you sorely. You know my natural sincerity in debating upon this subject.—Though I did not intend to wound the feelings of any unreasonably, who opposed my views, or cast a stumbling block in their way; but I was determined to silence all those who objected against masonry, if I possibly could, and I verily thought in many instances that I had gained my object; for some who appeared at first repugnant to every idea I advanced, finally surrendered, and either said no more to me about masonry or joined the fraternity.

In many things I may have offended denominations of christians in different states, about masonry, for which I do most heartily regret, and entreat them to restore me to their affectionate regards, as one with them in the Zion of God. By this, none must presume to say that I have been excluded from any church, or had a church censure passed upon me, for misconduct, or being a mason. God has made my life very agreeable in every church in which I have settled; and by

his grace, my labours have not been in vain. I cherish a high opinion for those churches, and know of no act of mine or theirs, that would in the least debar me from their fellowship, and my preaching and communing among them, should God in his providence spare me, and enable me to travel among them. I pray you my brethren, to persevere in your christian race, and not to be weary in well doing, for you shall reap if you faint not. Yet, by my leaving the masonic connexion, I hope you will not consider me under obligation to treat them like some who have left them. My feelings towards many are very affectionate, for I know them to be gentlemen who are worthy of unfeigned respect. These, I do believe will, if they are not now, shortly be antimasons; others will contend violently for masonry, while they can have any to associate with them. From this class I expect every kind of abuse that envy can invent, or a vain imagination can create. To enter the contest with these, who sustain neither character at home, or a name abroad, by which they can be distinguished from a thousand fictitious names that are of no value, is far beyond my calculation. But let a Town, a Cross, a Dalcho, or the Rev. F. M. Harris, come out to show the fallacy of the positions I have laid down, and the public may expect that I will try to enter the "valley of dry bones" among masons, and let the world see what a narration of immoral transactions can appear, from the Cape of Good Hope to Nova Zembla; from the lakes of Canada to the Gulf of Mexico. These gentlemen have been pillars in masonry, and I have not read their departure from this order, or the world.

My brethren, stand fast in the liberty of the gospel, and contend earnestly for the faith once delivered to the saints.— With sentiments of esteem, I request your prayers, and subscribe myself,

Yours in the kingdom of Christ,

J. BRADLEY.

Louisville (Ken.) June 24, 1829.

FROM THE HOME MISSIONARY MAGAZINE.

WHAT CONSTITUTES A CALL TO THE MINISTRY?

Letter from a Clergyman to an inquiring Friend.

The subject which appears to have engaged your serious attention for some time past, and on which you have requested me to write the views expressed to you in conversation, not long since, is one of the most important that can exercise human thought and feeling. It belongs to the highest order of sacred matters. Hence the extreme carefulness with which sentiments respecting it should be offered and received. The

responsibility, in either case, is unspeakably great. In soliciting my judgment, therefore, you have called me to a service, which a minister should not rashly covet, nor yet ignobly decline, when fairly summoned to its performance. He might as properly refuse advice to a person who would humbly learn from him the way of salvation, as treat carelessly the application of a Christian brother for counsel, who is devoutly looking forward to the clerical office. I feel, however, that my qualifications to write on this topic are very scanty, and pray that my pen may be under a guidance which, if it lead to nothing new, will, at least, restrain from any thing erroneous.

You are fully aware, no doubt, that the solemn question you are endeavouring to solve, must be settled between God and your soul. As when an individual becomes really pious, his faith does not stand in the wisdom of men, but in the power of God; his spiritual knowledge has not been revealed to him by flesh and blood, but by our father which is in heaven; so, when a believing man becomes an authorized herald of the cross, his confidence of right doing, in assuming this character, does not rest in any human directions he may have obtained, nor in any combination of circumstances that may mark his condition, nor in any providential events, interpreted irrespectively of other considerations; but in that holy assurance which his mind receives from direct communion with heaven, and of which the Divine Spirit is the grand, immediate, undoubted Author.

It does not follow from this, however, that human counsels, peculiarities of situation, and signal occurrences, may not be specially instrumental in producing such a consciousness. For, as Jehovah usually employs means in spiritualizing the carnal heart, so he uniformly operates through subordinate agencies in persuading a man of his duty to enter the ministry. You will, therefore, perceive the necessity of esteeming such things to be neither more nor less than instrumentalities, which God may use in pointing out the way you ought to pursue, and that your decision must be according to the impressions left on your mind by a faithful correspondence with him. Nor will you be straitened to distinguish between genuine and spurious convictions of duty, if your consultation of the great Head of the Church be as honest and earnest as the case demands. But if you be remiss in this matter, you may calculate a proportionate degree of painful uncertainty, or of self-delusion. Instances have doubtless occurred, in your ordinary religious experience, that illustrate these remarks; and also another one which may not be irrelevant, and which is this, that you should avoid every thing like a secret dictation to God, of the particular time and mode of con-

veying to your soul the assurance you are seeking. Thankfully leave to his wisdom and goodness the special season and the special way; and if, when the full sense of what you ought to do is graciously imparted, it be contrary to any feelings you may have been fostering, let not your acquiescence in his will be the less cordial and cheerful.

In trying to ascertain whether you are divinely called to the Gospel ministry, you must rigidly scrutinize your inclinations on the subject. They ought to be sifted over and over again. They should be examined with an eagerness to discover all that might be wrong in them, though ever so latent or minute. And, to make assurance doubly sure, you ought to importune the Searcher of hearts to explore, as with candles, the deepest and darkest recesses of your bosom, that you may know, without the least dubiousness, the real character of your wishes. If these be such as help to authorize an entrance into the sacred desk, they will, it appears to me, have the attributes about to be noted.

Sincerity will pervade them. You will honestly desire to preach the tidings of salvation, for the purpose of promoting Divine glory and human welfare. Nor can this purpose be pure, unless it be paramount. The object specified cannot be correctly sought at all, except it be viewed, not as an end to be subserved in union with others, but as the grand design which towers immensely above all others, and disdains proximity with intentions, even deemed auxiliary, that tend not directly to its furtherance. All that belongs to what is scripturally styled singleness of heart, will enter into your inclinations, if they bend towards the clerical life from an unexceptionable impulse. You will not wish to become a clergyman, for the sake of gratifying kindred and friends; though their being pleased would be no evidence of your not being actuated by the highest motives, and would be no evidence, either, of their not anxiously praying that you might not be otherwise actuated. You will not desire the sacred office for the purpose of enjoying those advantages for study, and intellectual improvement, which it is understood to possess. You will not seek it on account of your temporal income, emolument, or perquisite, which it might be imagined to afford.— You will not covet it in order to acquire the personal and family respectability, attentions, and influence, which are reckoned among its appendages; nor to court celebrity by the display of any rhetorical powers, or argumentative talents, or philosophical taste, or metaphysical subtlety, or critical acumen, or polemical skill, or ecclesiastical finesse, or aught that is, or even that is not, analagous to any of these things. You will not incline to the solemn station, for that dignified ease,

that pompous indolence, into which men of slack nerves, and sluggish habits, though somewhat sentimentally disposed, are foud of retreating, and which many persons preposterously fancy to be characteristic of the office. You will not crave it as a profession, whose duties might be thought better adapted to the state of your health, or the temperament of your mind, than any other service would ; as some people seem to suppose, that small muscular strength and a large share of constitutional sedateness, are almost infallibly indicative that a man should be a minister. You will not aspire after it, even for the sake of having what you might judge greater means of promoting your own piety ; which purpose strikes me as being the least objectionable of all the unwarrantable ends that can influence the human mind on this matter.

The desires of man, divinely prompted to the ministry, will be strong as well as uncorrupt. They will not be the aspirations of indifference—the yawnings of drowsy feeling ; but they will fill and crowd the soul, they will be the energetic pulsations of a powerfully wrought up heart. You will have a longing, panting, eager reaching forth of spirit after the holy employment. Your wishes may not, indeed, be thus ardent at the very outset, but will become so ; and they will constrain you to consider most seriously the whole subject, as one which has ceased to touch your imagination lightly, though pleasantly, and has begun to bear on you with all the weight of a practical matter. They will engage you earnestly at the throne of grace for direction. They will induce you to take an inventory of all the mental and moral furniture you have, that you may know how far your present stock can be calculated on—how much of a nucleus it may form for the requisite attainments. You will be led to ponder the facilities or obstructions resulting from your secular avocations and resources, or from any circumstances of an adventitious nature, such as family influence, bodily presence, or manner of address. If difficulties throng your prospect, if impediments seem to block up your way, you will be incited to revolve anxiously the methods by which they may be honourably surmounted.—Such are the prominent effects of that urgency which pertains to the desires you will cherish, if warranted to seek the ministry, and by which effects criteria are furnished for judging whether you actually experience such urgency.

Nor will these inclinations, thus pure and strong, be of rare occurrence, of brief duration, or of decreasing vigour ; but will be recurring with growing frequency and force, until they become constant and predominant. Indeed, they will come to be more habitual and prevalent, if, instead of being assiduously indulged, they are even diligently attempted to be coerc-

ed. You may launch forth into business, in order to restrain them; you may plead the entire novelty of scene, service, and association, as a reason for checking your longings after the office; you may argue, that your very uncertainty about your duty in the case should repress them; you may think, that if the Lord were summoning you to the high station, he would afford you something like miraculous evidence of the fact; you may consider, that by becoming a clergyman, you would sacrifice important conveniences, and subject yourself to much hardship and privation; you may calculate, that the displeasure of friends and taunts of enemies would have to be encountered; you may place full in your view all the qualifications and responsibilities which the sacred calling involves, and set as clearly before your vision all the deficiencies with which you are chargeable; you may try to persuade yourself that you can be equally useful, if not more so, in some other sphere: in a word, you may employ whatever considerations you can, by way of repressure to the reachings forth of your soul towards the ministry—and you ought to put yourself manfully to the test of discouragement in this matter—but if these originate from a Divine impulse, you cannot eventually quell them. They may be suppressed for a while, but will at length take complete possession of your mind, with a vehemence unconquerable, and perhaps at a time when their recurrence is least anticipated. You will not be able to think, with any degree of satisfaction, of being otherwise occupied than in heralding the pardon of heaven to a guilty world.—Nor will this pressure of desire be unaccompanied by a cheering hope, an animating assurance, that the Master will seasonably and amply supply you with his presence and aid, as an humble and faithful proclaimer of his Gospel. In fine, your emotions will be analagous to those which Jeremiah felt, and which he has thus expressed:—"Then I said, I will not make mention of him, nor speak any more in his name; but his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

Such appears to me to be the nature of those wishes which constitute a very essential part of a divine call to the ministerial office. I would not intimate that the exact trains of thought and feeling described in this letter, must be experienced, but that the views and sensations of an authorized candidate will correspond with them in substance, and certainly not be repugnant to them. Doubtless, the exercises of men becoming ministers, like those of persons becoming Christians, are stamped with a rich and indescribable variety, as to their particular cast, and combination, and intenseness. Hence I am led to apprehend, that you will find these paragraphs less

adapted to the specialities of your case than you may have expected : for although the views now communicated are essentially the same as were stated to you in our personal interview, yet they must necessarily lack that happier form, which, in the freedom and fulness of conversation, the disclosure of your mind may have caused them to assume. The other branches of the subject may be considered hereafter. J. A.

A NEW NAME.

"Thou shalt be called by a new name, which the mouth of the Lord shall name."—Isa. lxii. 2.

This is predicted of the church of God ; which, according to covenant transactions of the glorious Trinity, stands in the nearest and dearest relation to Jesus her head. She is here spoken of as a single person, THOU : she is called "Christ's body,"—Col. i. 24—and "the bride, the Lamb's wife,"—Rev. xxi. 9.—of whom, saith God the Father, "I have loved thee with an everlasting love,"—Jer. xxxi. 3. Yea, saith the Son of God to his Father, of all his beloved members,—“Thou hast loved them as thou hast loved me—and thou lovedst me before the foundation of the world,”—John xvii. 23, 24. O most comforting truths of God's word ! how ancient is the love of God to his church ! That God should love us miserable sinners at all is amazing ; but that he should love us with the very same everlasting unchangeable love, wherewith he loves his own beloved Son, this surpasseth all knowledge ! This love is the source of all blessings in time ; this love secures all happiness in eternity.

The Son of God has manifested his infinite love to his church, by conflicting with and overcoming all the powers of earth and hell for her sake. He most dearly purchased her, in a way of strict justice, with his most precious blood. But he finds every one of his ransomed ones branded with this old name of infamy, a **SINNER** : it being near six thousand years since first entailed. By nature we are all old in sin, and dead in sin : but being predestinated unto the adoption of children by Jesus Christ, and to be conformed to his image, to the praise of the glory of God's grace, therefore we shall be called by a new name.

This the Lord, the Spirit, effecteth. Being born of the Spirit, and baptized with the Holy Ghost into the faith of Jesus, the Lord calls us by a new name, which the mouth of the Lord shall name. This is it, *verse 12*,—"The holy people—the redeemed of the Lord—thou shalt be called **SOUGHT OUT**." O the blessedness of being sought out ! How precious is He who sought us out ! He sought us in the ruins of the fall.—

He found us in a most miserable condition ; but he calls us by a **NEW NAME**, which signifies new creatures in our living head, who is the **NEW MAN**. This he makes us. Then we experience the blessedness of a new state in, and of a new life from Jesus. He is a new and living way to us. By faith we walk with God—live upon Jesus—feel sweet fellowship with him,—enjoy comforting communion from him—and have joyful access to the Father through him. Thus the Lord writes “a new name upon his members, which no man knoweth, saving he who receiveth it,—Rev. ii. 17.

Thus, as Luther testifies, ‘a Christian is a new creature in a new world.’ He is a subject of a new king, whose name is **LOVE**; and of a new kingdom, wherein dwelleth righteousness. He is possessed of new hopes—new pleasures—new desires and new joys. Yes, and he finds new fears—new sorrows—new conflicts, yea, and new enemies too. Though that old serpent the Devil and Satan, who deceiveth the whole world, is cast out of us, he still wageth war against us. What then? every trial we meet with, every temptation we are beset with, shall only glorify the riches of God’s love to us, and the power of the grace of Jesus in us—shall learn us the use of our spiritual weapons—deadens our affections to earth—quicken our longings for glory—endear Jesus more to our hearts, so as with ardency to cry out, O that I may be found in HIM! How glorious the privileges! How animating the prospect of all such new-named souls! They are interested in all new covenant blessings. New wine of gospel peace and love is put into such new bottles. A new song, “Salvation to the Lamb that was slain,” inspires their tongues. Such are lovingly called, by the word of their Father, and powerfully enabled, by the Spirit of his grace, to serve and glorify him, “not in the oldness of the letter,” but in newness of the Spirit, in “righteousness and true holiness before him all the days of their life.” Thus, “if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.” 2 Cor. v. 17.—*Mason’s Spiritual Treasury*.

Miscellaneous.

PERSECUTIONS IN SWITZERLAND.—The Evangelical Magazine for August, contains some additional facts on this subject, furnished by Dr. J. P. Smith. M. Alexander Lenoir, while travelling and labouring as a Home Missionary, arrived at Payenne, Jan. 5, 1829, and was invited to the house of a friend, where, that same evening, a small number assembled to hold a missionary prayer meeting. About half past eight

o'clock, the magistrate of the place came, entered the house, arrested Mr. Lenoir, and required bail for his appearance to answer a criminal charge. The accused not being able on the emergency to procure the requisite securities, was put in prison. After five days he was brought up for examination. On Jan. 29, he obtained the security demanded, and was set at liberty. In about two months, he was brought to trial, and condemned to a year's imprisonment, and the payment of all the costs which his enemies had chosen to incur. He appealed to the Superior Court at Lausanne, which changed the sentence into a year's banishment with payment of costs; a sentence ruinous to himself, with his wife and three young children; as his means of support is the cultivation of a farm. The principal crime alleged against this man was, *conducting religious worship* in a family, where were present seven or eight persons not of the family. Several other iniquitous prosecutions have been instituted—one against a dissenting minister for baptising a child, and against the father of the child, and one of his friends, a physician, at whose house the baptism was administered; and others for no better cause.

NEAR VIEW OF ETERNITY.—Eternity is another thing than we ordinarily take it to be in a healthful state. Oh, how vast and boundless! Oh, how fixed and unalterable! Oh, of what infinite importance is it, that we be prepared for eternity! I have been just a dying, now for more than a week, and all around me have thought so. I had clear views of eternity; have seen the blessedness of the godly, in some measure; and have longed to share their happy state, as well as been comfortably satisfied that through grace, I shall do so; but Oh, what anguish is raised in my mind for those who are Christless, for those who are mistaken and bring their false hopes with them to their grave! The sight was so dreadful, that I could by no means bear it: My thoughts could by no means bear it; and I said under a more affecting sense than ever before—"Who can dwell with everlasting burnings!" Oh, methought, could I now see my friends, that I might warn them to see it, that they lay their foundation for eternity sure.
—Brainard.

MODERN AUTHORS.—It has been calculated, that at present, exclusive of occasional writers, there are upwards of 5000 authors in Great Britain, who rely solely on the productions of their brains for subsistence. Of these, a considerable number are connected with the periodical presses, in its various gradations, from the dignified quarterly and monthly publications, to the ephemeral of four pages, which lives its little

hour and perishes for ever. Of the aggregate number of authors, it is presumed that not more than 500 enjoy the comfort and respectability to which they are entitled by their talents, and the industry with which these are exercised. It is also found, that, as in most other occupations, those who labor hardest obtain the most scanty remuneration.—*Edinburgh Literary Gazette.*

WARS OF ENGLAND.—A London paper of August 19, contains a Table of the Wars of Great Britain since the Revolution in 1688, with the sums expended in each war, and the progress of taxes and of the national debt. The war of the Revolution in 1688, which lasted nine years, cost 36 millions of pounds. The war of the Spanish Succession, of eleven years, cost 62 millions and a half. The Spanish war, 1739, and war of the Austrian Succession, 1741, of nine years, cost 54 millions. The seven years war with the French, Spaniards, Austrians, and Russians, 1756, cost 112 millions. The American War, 1775, of eight years, cost 136 millions. The war of the French Revolution, 1793, in which France lost all her power in India, lasted nine years, and cost 464 millions. The war against Bonaparte, which began in 1803, and lasted 12 years, the three last of which was with the United States, cost 1159 millions. The total of expenditure was *Two thousand and twenty-three millions five hundred thousand pounds sterling, or eight thousand nine hundred and ninety-three millions three hundred and thirty-three thousand dollars.* And 65 years of war, to 75 of peace; almost one half the time spent in war. May it not be truly said of the English, that they have been bloody men? The London paper makes these reflections on the facts stated:—

“It appears from the above details that we have made much greater sacrifices to Moloch than our ancestors, and that the degradation of the poor, and a rise in the price of the staff of life, have been the results of our national expenditure in war, the total amount of which exceeds two thousand million pounds!! The immense increase of expense during the last two wars, arose from the rapidly augmenting interest of the Debt, and the depreciation of our paper currency; this paper currency, however, could not be superseded, as the enormous taxes and loans could not possibly have been raised in coin. Of the 140 years which have passed since the Revolution, 65 have been passed in war and 75 in peace; in the 65 years of war, 834 millions and a half of pounds sterling of debt have been incurred, of which debt there have been paid off in the 75 years of peace about 40 millions, leaving the present National Debt about 800 millions.”

FROM THE RICHMOND VISITOR AND TELEGRAPH.

SERMONS FOR SALE.—It is believed that a number of the preachers of Virginia are in very great distress, at this time, for sermons. One poor brother has been under the necessity of rehearsing a sermon from Davies. Another, one from Burder. Another, one from the National Preacher. And another, (necessity has no law,) has been compelled to republish, twice in the hearing of some, who, in August, heard the original, a sermon of Mr. —'s of the next county. Even this, however, deplorable as it is, cannot be a full exposure of the prevailing distress, for it is an obvious conclusion that the unhappy gentlemen must have exhausted all their own stock, and all the old unread sermons, before they would come down to Davies, Burder, the National Preacher, and Mr. — in the next congregation.

Now if a man see his brother have need, the law of kindness requires that he should not shut up his bowels of compassion. If an ass fall into a ditch it must be relieved.

For these reasons the subscriber offers for sale, at a moderate price, manuscript sermons of all sizes, made to order, and warranted to have been neither preached nor printed.—Orders left at the office of the Visitor and Telegraph, will be attended to.

GETTING RELIGION.—We children of men are for becoming good too easily; Jesus is looking for the ungodly. We are for making ourselves righteous at once; the Lord is inquiring for sinners. We set ourselves too speedily on high; Jesus will see us in the depths. Therefore does he sometimes permit the devil to stir up, a little, the sink of our corrupt hearts, in order that its foul odour may ascend and be perceived by us, and the brood of snakes and adders, which lie still and unseen at the bottom, may come up, and dabble upon the surface before our eyes. Therefore does he sometimes permit, that the evil one should rouse a little the musquit swarm of godless thoughts and lusts, that remained torpid in the back chambers of the soul, that we may know what all God's temple yet harbours, and that self-conceit and pride may be clean destroyed in us. Therefore does he sometimes permit the adversary to attack us, and to sound the trumpet to our slumbering lusts. Hah! how are we then astonished, that they are yet there, the old, hateful companions;—and we thought we had long since swept them away, and made a clean house, with the besom of our pious observances. Now, however, we find it quite otherwise. Then sees the beloved bride the paint fall off from her face; and she is again, as at first, a negress black and ugly, and repents again with her

first repentance, but also loves again with her first love, and so will the Bridegroom have it. Then in an instant the far-advanced saint feels the top-step of his sanctuary snap beneath his feet; and now, O sad! he cannot so much as stand upon the lowest. He lies fallen and prostrate, a poor sinner, such as perhaps he never was before. Then sees the proud peacock his glittering tail fall suddenly to the earth; its beauty vanished like the mist; the fine bird begins to cast his feathers, becomes naked and bare; creeps away, all red with shame, into a corner; and begins to congratulate himself, with all his heart, that it rests with Another to furnish him with the festal garments; and that upon Golgotha there stands a cross; and that upon the throne there sits a queen, whose name is not Justice, but Grace! Grace!—*Krummweher's Ev. Sermons.*

INCREASE OF POPERY.

There is certainly an alarming increase of Popery in these United States. There is neither money nor exertion spared by the Catholics of Europe to contaminate this fair land with all the abominations of the Roman See. In this city, [Albany,] 10 years ago, the Catholics could not number 100; now they number 2,000, and are building a splendid Chapel on the site of their old one. A new one is also building at Schenectady. There has been for some years a Catholic paper published at New-York, and another at Charleston, S. C. A Catholic paper has also been recently established at Boston—another at Hartford—and another is proposed at Baltimore. They will probably also be instituted at New-York, Philadelphia, Savannah, New-Orleans, &c. There has also, within the last two or three years, been from 30 to 50 Roman Catholic priests sent into the Southern and Western states. A late number of the *Mobile Register* states, "that the Rev. A. De Angelis, of that city, has received a letter from Rome, under date of 12th May last, giving notice that the Right Rev. Michael Forteus, formerly bishop of Eleon, and Vicar Apostolic of the state of Alabama and of Florida, has been appointed by his holiness Pious VIII, bishop of Mobile; and that he is expected in that city in all December next, accompanied by some of his priests, for the purpose of erecting a seminary, and transacting such other business as appertains to his office."

Nothing can be more favourable to the spread of Popery, than the prevailing indifference, among us, as a people, to the doctrines of grace, or any thing like a discriminating, public profession of religion. Therefore, it is highly probable that these efforts of "*that man of sin, the son of perdition,*

*who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself that he is God,"** may prove triumphantly successful,—may cause the final overthrow of the witnesses in these lands, until "*that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*"†

Although we have numerous religious periodicals, we do not recollect to have seen but little opposition to Popery, except in the *Charleston Observer*, from which the following extract is taken :

"A Roman Catholic Priest visited these parts some time ago. I heard him preach twice—on the first occasion his text was Luke xv. 7, which he read thus : "there is more joy in the presence of the Angels of God over one sinner who *does penance*, than over ninety-nine just," &c. The second sermon was textless—being a laboured proof of the Pope's infallibility—the utility of prayers for the dead, &c. I really thought he was wise to commence the discourse without a text. But a day or two afterwards, our priest was called on to baptize the children of a poor man who had lost his wife ; and having no home, he placed his children in another family, and went to labour in the country. The priest was directed to the family in which these children lived ; but it does not appear that the father went along with him. This family was also in humble life, and at the time of the Priest's visit, the man of the house was from home. You can scarcely imagine the surprise of this humble family, when a Priest visited their home—and declared his business—and began to put on his robes, and make ready for baptizing the children. He asked for candles, although it was mid-day in summer. The woman said she had no candles. He enquired for pine splinters,—she could supply him with these. But being now a little recovered from her alarm, she ventured to ask, what need of a torch in broad daylight ? This and all such curious questions were answered *by authority*, as usual ; and the torch was lighted. The poor woman herself was set to hold it, while the priest proceeded to read his Latin service. The woman, who paid more attention to the strange ceremony than to the torch, suffered it to go out. The priest observing it to be out, ordered her to go and light it again, ceasing the while to mutter his Latin.

The woman again inquired what use ? But nothing could be done without light ; so the torch was renewed, and he proceeded. But unfortunately the same accident happened again, and the woman threw away the splinters, declaring she could see no good they could do, and that she would not hold light in day time, any longer. The priest was not a little vexed and detained ; but he could not help himself. In this free country, we cannot be compelled to carry torches at noon-day ; and the priest was obliged to finish in the dark.

This is the substance of the affair as told in the neighbourhood. The inquisitive questions of the honest woman were numerous and hard to answer. She could not obtain from the priest any satisfactory explanation of the salt, crossing, light, and Latin, which she saw used and heard repeated. It was all done *by authority*.

We marvel, greatly, that any *sane, honest man in America* should be engaged in such pieces of foolery, as the preceding."

THE INDIANS.—We rejoice that the discussion of the subject of Indian affairs, has excited such a wide and deeply felt interest. It speaks volumes in favour of the national sense of justice, to these genuine natives of the land ; to whom we owe an immense debt. There seems to be three distinct opin-

* 2 Thess. ii. 3, 4.

† Ib. ii. 8.

ions on this matter:—*That of the Georgians, and some of the Southern politicians, with whom we have no sympathy, nor communion of feeling in this matter. They breathe a cruel spirit of extermination against the Indians,—even while, (as the writer, for one, is fully convinced,) they have no right nor title before God, and the nations of the earth, to these Indian lands, or the sovereignty thereof!*—The second opinion is, that, this being the case, the U. States ought to rise in their strength, and that the Congress and Executive, should by the people, be urged to throw the shield of their powerful and permanent protection over the Southern Indians; and meet Georgia at the bayonet's point, if she dares attempt the act of injustice and aggression!—There is a third opinion. And the writer,—notwithstanding all the declamation put forth, and all the studied neglect shown to the views of the N. York "Indian Board,"—has yet seen no one argument, nor even form of one, to alter his views. Admitting, as we do, with our brethren, all their views respecting Indian title and sovereignty,—it is safest, it is every way the best, *to persuade the Indians to exchange territories.* Let them go voluntarily, out from contact with such corrupt white men, as those are on their frontiers. Let them be placed in a territory, in all respects as rich and salubrious as the present one. Let them be under a platform of government of their own. *By the time that our white population come up to their State in the West, these Indians will be thoroughly civilized, and as much evangelized as any other of our states!* Then shall they take their place, side by side, with us, as a new, and interesting state of the Union: This is our scheme. If there be a better, show it. But do not oppress us with opprobrious words. We go with you, in all zeal, to preserve, to civilize, and evangelize the Indians. Let us not fall out by the way.—*Ref. D. C. Magazine.*

QUERIES.

1. How is the opposition made to sin by the natural conscience, distinguished from that made by a principle of grace?
2. How may we distinguish in any religious duty, as praise, prayer, reading, hearing, conversation, donations of charity and benevolence, &c. the excitement of mere natural feelings, by natural causes, from the actings of grace drawn out by the constraining love of Christ?

MR. EDITOR:—As the subject of these queries is of vast practical importance to every Christian, and necessary to be understood in order to form a correct judgment of the great movements now making in the religious public, I respectfully offer them to your pages, hoping some of your correspondents will favour us with satisfactory answers.

IPSE.

CORRECTION.

TO THE EDITOR OF THE RELIGIOUS MONITOR.

Dear Sir—In my first communication there is a mistake, page 209, line 13, which I wish you to notice, and correct, in your next number. It is there said, "In 1749, Mr. Frazer of Bræ published a book," &c. It ought to read, "In 1749, a book was published, usually ascribed to Mr. Frazer of Bræ, who had been some time minister at Culross, entitled, a Treatise on Saving Faith," &c. This Mr. Frazer was one of the sufferers during the persecution. His name is in the list of the intercommuned, as given by Crookshank, (vol. 1. p. 326,) and he was afterwards apprehended and confined for a long time in the state prison of the Bass, through the particular spite of Arch Bishop Sharpe. He had departed this life long before the book ascribed to him was published, and it is by no means certain that the offensive opinions contained in it, were held by him. The publisher, indeed, asserted in his preface, that it was printed without any alteration, as it had been prepared for the press by the author's own hand; but he never produced the alleged author's manuscript, although called upon to do so, a circumstance which renders its authenticity questionable.

Yours, &c.

A. H.

October 19, 1829.

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

NO. 7.

DECEMBER, 1829.

VOL. VI.

Original Communications.

FOR THE RELIGIOUS MONITOR.

ANALYSIS OF HEBREWS

viii. 6—13.

[Continued from page 203.]

The commission of the twelve disciples, who were named apostles, must be placed next in order to the institution of baptism, and was the first act of Christ in his personal ministry, which can be properly termed a deed of constitution. Mat. 10. In this most important step, inferring in it the whole of the 'change to be shortly effected, in the state and form of worship, of his visible kingdom, our blessed Lord proceeded with a solemnity worthy the occasion, and expressive of the high responsibility of the ministerial office, and of the caution requisite in the appointment of those who are to fill so awful a station. "He went out into a mountain to pray, and continued all night in prayer to God; and when it was day, he called unto him his disciples, and of them he chose twelve, whom also he named apostles." Luke vi. 12, 13. Nor did this choice and appointment confer upon the twelve, authority immediately to exercise the sacred function. They were for the present ordained only, "that they should be with him, and that he might send them forth to preach," after receiving due instruction in the doctrines to be proclaimed. Mark iii. 14. The Saviour himself continued, in the mean time, to discharge singly the duties to which those twelve had been designated. Compare Luke vi. 12—16, with chap. viii. 1, and ix. 1—6. An express command, accompanied with more ample instructions than had been hitherto received, was necessary to their entrance upon actual service. The power of the apostles being defined in their commission, continued, for the present, to be limited to a narrower sphere than after

our Lord's resurrection. They had no authority as yet to call the Gentiles, nor to advance any thing new concerning the established order and worship. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not ; but go rather to the lost sheep of the house of Israel." The gift of miracles, with which the apostles were endowed, did not belong to the essence of their office, any more than the same or similar gifts, bestowed upon believers in the apostolic age, belonged to the essence of Christianity. And all the peculiar power, which they afterwards exercised, in settling the order and worship of the church of God, was the fruit of an extraordinary inspiration of the Spirit. But this was an inspiration, and a consequent power, common to them with Moses, David, John the Baptist, and others. If this office of apostle, then, differed from that of the gospel ministry in general, the difference consisted in the appointment of the former to be eye-witnesses of the miracles, sufferings, and glory of their great Master. Acts i. 21, 22. Seventy disciples were afterwards chosen and set apart, as preachers and teachers, possessing the same miraculous gifts with the apostles, and discharging the same ministerial duties. They were sent forth as precursors and heralds, to traverse before him the regions and cities through which our Lord himself intended to pass. Their labour was thus marked with a slight shade of difference, while their office was essentially the same. But not being designed to become eye-witnesses of his majesty, they were not ordained to be with him, as constant companions of his travels and temptations. It must appear obvious from the above reflections, that the ministerial power of the seventy, and likewise of the twelve, is, with the one exception named, competent to the gospel ministry in all succeeding ages. The same thing is evident from their practice. For the ordinance of baptism, instituted prior to the birth of their office, they dispensed, without any other warrant, it appears, than that of their general commission. John iv. 1, 2. Nor do we read of any other charter of their power for dispensing the Lord's supper. When this additional seal of the covenant was introduced, the nature of the function by them held, as stewards of the mysteries of the kingdom of God, determined, with sufficient clearness, who were the proper and only authorized administrators. 1 Cor. iv. 1. From all this, it is plain, that the New Testament ministry *as such*, that is, the New Testament ministry as distinguished from that of Levi under the Old, originated in the appointment of the apostles and seventy. The next and only remaining change of that period, was interesting in the highest degree, from the prospect which it opened of a glorious revolution, immediately to follow, in the external order

of things. The passover, that ancient and most venerable rite, the most conspicuous of all the solemnities in which every Israelite could be admitted a partaker, gave way to the ordinance of the Lord's supper, on the very night in which he was betrayed. Luke xxii. 13—20. Thus the light of a new era arose in darkness, and at evening time it was light.—Baptism, a new form of ministry, and the holy festival of the Lord's supper, were the enactments of Zion's King, comprehended in the interval now considered.

6. The last advance of the church in her organization, and that by which she arrived at perfection of beauty, commenced with the death of Christ, and extended to the completion of the sacred oracles in the book of the Revelation. The personal ministry of Christ, with that of his forerunner, had left but little wanting with respect to ordinances. A multitude of these however, had become superfluous, having already gained their end. And being of a shadowy nature, their continuance must have proved hurtful, by diverting the attention from the great Antitype already come, and by thus obscuring the sense, and frustrating the design of the more spiritual symbols and system of worship now substituted in their room.—The finishing of redemption, and inbringing of an everlasting righteousness, was a work more worthy the commemoration of the Sabbath, than all that creative Omnipotence had wrought. The dispensation too of the grace of God; now taking place, was calculated for a more extensive application than the former, in respect of subjects. And in fine, a fuller and clearer declaration of the divine will, on all points of faith and practice, was, in infinite wisdom and goodness, deemed proper, before the spirit of prophecy should cease, and the church be forever after resigned to the guidance of a written canon only. The abolition of the ceremonial law, the change of the Sabbath from the seventh to the first day of the week, the extension of the church and the privileges of it so as to embrace the Gentiles, the erection of the office of deacon, and above all, the enlarging and finishing of the canon of the holy scriptures, form the principal articles comprised in the new order, which was introduced during this period.

As for the first of these, the abolition of the ceremonial law, it cannot be strictly termed a deed of constitution, being only the removal of what had been formerly set up. Nor is the act of the Law-giver removing it, to be referred to this date. The law of ceremonies, being in its own nature intended only for a shadow till the substance should appear, expired at Christ's death, by authority of the same deed which instituted it. Eph. ii. 15. From the moment that he said, it is finished, and breathed out his soul, the vail of the temple was rent,

and the obligation of all its peculiar precepts was dissolved. John xix. 30. Mat. xxvii. 50, 51. Many things indeed ceremonial in their original use, continued to be observed by individuals, yet only by permission, as being in their own nature indifferent. Of these were the distinction of meets, and the hallowing of days. Rom. xiv. 2. The refraining from things strangled, and from blood, are by some ranked among this class. If this opinion be correct, the prohibition of these, by a judicial decision of the church, is to be viewed as an act of expediency, in order to avoid offence to weak brethren. See Acts 15. But the enforcing of the abrogated law of ceremonies, was by the same synodical authority, condemned as unscriptural, and the observance of that law was denounced by the apostle to the Galatians, as being a surrender of christian liberty, and a departure from grace. Gal. ii. 3, 4, and v. 4, 5. The destruction of the city and temple, by which event all further exercise of typical worship became impracticable, and the cutting off of Messiah, and the causing of the daily sacrifice with oblation to cease, were proved to have already taken place, and were a loud declaration in the providence of God, that this kind of worship had undergone an eternal abolition. Dan. ix. 26, 27. The actual and final disuse, therefore, of the Mosaic ritual, we may refer either to the grand catastrophe now mentioned, or to the above solemn decision of the synodical council met at Jerusalem; and perhaps it may be safely ascribed to both. Yet the death of the Messiah, or Christ, is expressly given by the prophet as the cause and time of making the daily sacrifice and oblation to cease. It was plainly the true termination of the Old Testament dispensation, which had lingered on the decline, from the commencement of the New, in the baptism of John.

The resurrection of Christ from the dead, is the well known origin of the Christian Sabbath. Having risen early upon the first day of the week, and being seen by several of his disciples, he was pleased, on the evening of the same day, to manifest himself to the whole company. The exclusive power of government in the church, was upon that day committed to the eleven, with any others who might be their coadjutors, or successors in office. The authority of the priests and Levites, had expired in the expiration of the temple worship. This external gift of office, our Lord confirmed by the internal gift of the Holy Spirit, and hereby conferred an additional honour on the day now to be hallowed into a perpetual Sabbath. He breathed on them and said—"As my Father hath sent me, so send I you; whose soever sins ye remit, they are remitted to them, and whose soever sins ye retain, they are retained." John xx. 19—23. So glorious were the events of that day,

which commenced the celebration of the Christian Sabbath.—The change had been not obscurely prefigured under the solemnity with which the *eighth day* of several grand festivals was marked in the former dispensation. It had also been predicted under the prophetic figure of the priests' finishing, on that day, the consecration of themselves and of the altar, in order to a new process of worship to be commenced on that day, and continued from that time forward. Lev. xxiii. 36. Ezek. xliii. 27. The next return of the first day of the week was honoured as before,—by a holy convocation of the disciples, and our Lord's personal appearance among them. John xx. 26. Some difficulty may indeed occur in determining on what warrant the disciples proceeded in the first instance, to hallow another day of the week as their Sabbath. Yet the practice certainly obtained, from the earliest period, the universal sanction of custom in the church; and that day has been divinely stamped with the name of *Lord's day*, to denote his propriety in it according to a similar expression in the fourth commandment—“*the Sabbath of the Lord thy God*.” Thus, too, the Sabbath of the New Testament is distinguished from that of the Old, as the name of the *Lord's supper*, distinguishes it from the *passover supper*, which it has superseded. Acts xx. 7. 1 Cor. xvi. 2. Rev. i. 10.

Immediately after our Lord's resurrection, he conferred on his apostles, in whom the ministry of the New Testament had already been invested, the power of extending to all nations the dispensation of his kingdom. Mat. xxviii. 19, 20. The doctrines and laws, upon which this kingdom was ever to be based, he did not then find cause to enumerate. They were to be learned from the scriptures, which were either already in their hands, or afterwards to be delivered. But that rule so frequently pressed upon Moses, the great apostle of the Israelitish church, the supreme Law-giver and King of Zion solemnly enjoins upon the apostles and ministry, whom he commissions to evangelize the nations. “Teaching them to observe all things whatsoever I have commanded you.” Compare with this, Deut. iv. 1, 2, and v. 31—33, and xi. 22, and xiii. 28, and xxvi. 17, 18. and Ex. xxiv. 8. The divine Legislator uses this word *all*, with a strong emphasis. The first exercise of their extended commission, appears to have been occasioned by the martyrdom of Stephen, and the persecution which ensued it. Acts viii. 4. Samaria was the city first reached by the benign rays of the gospel, beginning to be diffused over the benighted inhabitants of the globe. And here was the first baptism of females, of which we have any record. ver. 12. The middle wall of partition between Jew and Gentile, being now broken down, in the same ruin tum-

bled the wall, which for ages, had stood against the admission of females to the initiating seal of God's covenant. In our baptism into Christ, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." Eph. ii. 14, and Gal. iii. 27, 28. Samaria, however, not being usually classed with the Gentile cities, the call of Cornelius, with the extraordinary vision by which the apostle Peter was directed on the occasion, is cited by him as the origin of evangelic operations among the Gentiles. Acts x. and xv. 7. "God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe." Phenice and Cyprus were comprehended in the extensive field travelled over by the persecuted ministers, who fled at the death of Stephen. But Antioch is famous for being the site of the first Gentile church, the commencing point of the first remarkable missionary tour, and for having given birth to the Christian name. "The disciples were first called Christians at Antioch." Acts xi. 19—26. The people of God had hitherto been distinguished by the appellation of Israelites, or Jews. But the body of that nation being rejected for their unbelief, a more general term was needed, by which to designate the members of a church, composed of the followers of Christ, of every nation. And what name more appropriate, whether it were given by their enemies or assumed by themselves, than that which reminded them of their relation to the Saviour, and their duty to be wholly his. They were called *Christians* from *Christ*. This event had been distinctly foretold in prophecy. Isa. lxii. 2. and lxxv. 15. "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord thy God shall name."

The erection of a deaconship, to manage the pecuniary concerns of the church, and the election of seven distinguished persons to fill it in the church of Jerusalem, are recorded by the sacred historian in full. Acts vi. 1—6. This institution was more particularly called for at that time by the circumstance of all things among Christians being held common. To make a daily distribution of things necessary, "when the number of the disciples was multiplied," must have been, to the ministers of the word, an office of no small burden. We say, *to the ministers of the word*, for it is questionable whether the office of ruling elder, being of Old Testament origin, had yet been transferred from the synagogue. The present numerous supply of teaching elders, might as yet have perhaps precluded its necessity. The reason too, assigned, for devolving this burden on the shoulders of the deacons, was, that those who had heretofore sustained it, "might give themselves

continually to prayer, and to *the ministry of the word.*" This whole affair is remarkable for the principle which it establishes, that what is given as an ordinance or law, in one organized assembly, or church, whether it comprehend the whole visible church then existing, or only be a component part of the same, is to be received as an ordinance or law, by every particular church which may afterwards exist in any age or country. The office thus created in the church of Jerusalem, is frequently recognized in the inspired epistles, as being of divine authority in all the churches planted among the Gentiles. Rom. xii. 7. Phil. i. 1. and 1 Tim. iii. 8.

It was during this last series of changes made on the constitution of the Catholic visible church, that all the books of the New Testament were written, and adopted into the sacred canon. And two very important truths are to be noticed here, in illustration of the present subject. The New Testament is not a substitute for the Old: and the completion of the New Testament completes the sacred canon. 1. The New Testament is not a substitute for the Old, but an addition to it. "Christ came not to destroy the law or the prophets, but to fulfil." Mat. v. 17. "Search the scriptures," says he, when nothing but the Old Testament, commonly thus designated, had as yet been written. John xv. 39. This command of him, who is himself the essential Word of Jehovah, confirms the authority of the concluding precept in Malachi. "Remember ye the law of Moses my servant, which I commanded him in Horeb, for all Israel, with the statutes and judgments."—And when we consider that those statutes and judgments, which were ceremonial and judicial, were repealed by the authority of the same Old Testament scriptures in which they were instituted, it will be seen that the abolition of such precepts, instead of canceling the obligation of the other precepts of the scriptures, which contain them, greatly confirms both. Nearly all the writings of the apostles and evangelists, contain allusions to Moses, the Prophets, and the Psalms, and deduce from thence proof of the evangelic doctrines. The divine inspiration, and perpetual authority, of their ancient writings, are recognized in express terms by the apostles Peter and Paul. 2 Tim. iii. 16. 17. 2 Pet. i. 21. The book of the Revelation, the finishing piece of inspired composition, derives its highly figurative style, and embellishments throughout, from the beautiful and divinely authorized emblems of a former dispensation. 2. The completion of the New Testament, completes, and forever closes the only canon or rule of the church's faith and practice. The book of the Revelation being placed in the end, as the last article of Jehovah's revealed will, an addition to this, or detraction from it, would

be an adding or taking away from the whole. So the appending of a seal to this book, is a guard to the whole. And as men are wont to close up their testimony with an *ultra non dicit*, "and further this deponent siath not," so the eternal and blessed AMEN seals up his testimony, and guards it with a denunciation of all the plagues in earth or hell, which are therein written, to fall on the devoted head, that dares either increase or diminish, the number of his perfect words. Rev. xxii. 18—20.

TO THE EDITOR OF THE RELIGIOUS MONITOR.

DEAR SIR,—The following are the additional observations on the matters in dispute between Seceders and the Reformed Presbytery in Scotland, which I promised to send you.

I am, &c.

A. H.

In reviewing the sentiments of Seceders, and of the Reformed Presbytery, as they have been expressed in their respective Testimonies, I had occasion to observe that about the time the Reformed Presbytery first published their Testimony, there were especially three points of difference between them and Seceders. They differed in their views about Christ's purchase of the common benefits of this life—about the origin or foundation of magistracy, and about the constitution of civil government. I have already briefly noticed the views of each of the bodies, on the first and second of these subjects, and I now propose to consider the third a little more particularly, because this last is the subject which has been most frequently brought into discussion, and is also the subject on which the principles of Seceders have been most grossly misrepresented.

The views of the Reformed Presbytery about the constitution of civil magistracy, are somewhat singular, and so far as known to the writer of this article, are peculiar to themselves.* They got into the notion that Scotland was their own land, and of course they very naturally thought, that it ought to be governed as they themselves might judge most advisable. But as their people were few in number, and had very little weight in the community, it was scarcely to be expected that they could

* Perhaps his Holiness of Rome, ought to be excepted. For the Popes held that all power, civil and ecclesiastical, was derived from them, and they claimed the right of conferring civil dominion, and of deposing rulers according to their pleasure. They considered defection from the Roman Catholic Faith, a sufficient reason for deposing civil magistrates. See Mosheim III. 165. So in like manner, if any magistrate be deficient in having a due measure of scriptural qualifications, of which the Reformed Presbytery were the sole judges, they held that he forfeited all right to his office.

get the civil constitution framed according to *their* peculiar ideas. And as they would not accede to the constitution agreed to by the majority of the nation, they in several proclamations, as at Sanquhar and Montherric, protested against the constitution and investiture of the magistrates which at that time ruled the nation. In these declarations, to which the Reformed Presbytery signified their adherence in their Testimony, they also protested that they were not members of the civil society which possessed the land, but a distinct community by themselves, and no better than captives in their own land. Most applicable, say they, (in their Testimony, pp. 200—206.) to their present condition, are the words of the Levites recorded, Nehemiah ix. 36, 37.—“Behold, we are servants this day; and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold we are servants in it,” &c.

The way in which the Reformed Presbytery made out their title to Scotland, as their “own land,” was something like the following. They took for granted, that Scotland, as a covenanted land, belonged of right to the covenanters, and of course that the office and constitution of magistrates in it, belonged to them. They also laid it down as a maxim, that when the body of a nation degenerates from the purity of a christian profession, then they by their backsliding loose their right to choose rulers for themselves, and the right to elect magistrates, remains with those who have held fast their profession. Now, by their own account, they were the only people who had held fast their profession, and of course all the land was theirs. By this curious reasoning, the Reformed Presbytery imagined they had fully established their title to Scotland, and proved that the right to set up magistrates belonged only to them, and such as adhered to them. Hence, in treating of the constitution of magistracy, they have asserted, (Test. p. 192.) “That a due measure of those qualifications which God requires in his word, are essentially necessary to the constitution of lawful authority over a christian people,” and that we may be at no loss to know what is meant by this “due measure,” they have explained by saying, a lawful magistrate must be “a brother in respect of a cordial embracing and sincere profession, (so far as men can judge,) of the same cause of religion.” By these quotations, it will be seen that the Reformed Presbytery could acknowledge no one as a lawful magistrate, who was not a Reformed Presbyterian, like themselves; and in fact, they did speak of all others, as usurpers.

With such principles, the reader may be ready to imagine, that the Reformed Presbytery would find it very inconven-

ient to live in a country, where they must necessarily regard the civil rulers as usurpers, and of course consider it sinful to obey their lawful commands. And no doubt this would have been the cause of much molestation to them, had they not found out an ingenious method of accommodating their principles to their circumstances. The society people had indeed set out with refusing to acknowledge or support the government in any way, and with testifying against all who did so, by paying taxes, which they looked upon as illegal exactions.—And could they have prevailed upon the government to respect their scruples in this matter, it would have been an effectual way to weaken its energies as well as to increase their own numbers and strength. But when they found that the government continued to levy the taxes without any ceremony, they soon found out by a *reformed* sort of logic, a method of paying the taxes consistently with disowning the authority by which they were collected. That is, they continued to “testify (see Test. p. 199) against a direct and active, a free and voluntary paying of tribute, and other dues,” but they allowed them to be paid indirectly. By this method, a man might not pay taxes or tribute directly with his own hand, but he might do it indirectly, by the hands of his wife or children or acquaintance, rather than run the risk of losing more, by having them collected with expenses. In this ingenious but rather jesuitical way, the Reformed Presbytery endeavoured to reconcile the idea of disowning the lawfulness of a government with contributing to its support.*

On the other hand, Seceders held that the minority in a civil state, can in no case have a right to dictate to the majority, either the form of government or the sort of governors they shall choose; but that in such matters, the minority should

* They employed the same sort of reasoning to vindicate their conduct in engaging in lawsuits, before those judges which they considered unlawful.—“They testify (see Test. p. 200) against all law processes in a way of express homologating the authority of unlawful judges.” But they say, (in a note p. 201.) “When a person is attacked in his character and goods, self-defence at law, becomes necessary, such defences being admitted without the formal and explicit acknowledgment of the lawfulness of unjust authority—as in the instance of Paul’s appeal to Cæsar.”

The only necessity here pleaded, is the loss of reputation or property.—And rather than suffer loss, the Reformed Presbytery allowed that persons connected with them, although they might not make a formal and explicit acknowledgment of the lawfulness of unjust authority, yet they might do it indirectly and tacitly. That is, they might sin, provided they did it indirectly and tacitly!!

What is most singular, is their attempting to justify their conduct in this matter by Paul’s example. He was a man of too much openness of character to make use of such quibbling logic. Paul made no kind of scruple to acknowledge Cæsar’s authority, formally and explicitly. Acts xxv. 10.—“I stand at Cæsar’s judgment seat, where I ought to be judged.”

comply with the majority, and obey the lawful commands of such magistrates as are chosen by the general consent of the nation; because, without this, there would be an end to all order in society. But while they held it to be the duty of Christians to obey the lawful commands of those magistrates who rule by the consent of the people, they asserted that mere usurpers ought neither to be acknowledged nor obeyed:—That the unlawful commands of lawful magistrates ought to be disregarded, and all acts of oppression ought to be resisted. They fully admitted that in point of obligation, magistrates ought to be what the word of God requires, and they were so far from countenancing the corruptions of any government, that they represented it to be the incumbent duty of Christians, to testify against them in every way competent to them.

On comparing these statements, which are taken from the ecclesiastical standards of Seceders, with statements made by the Reformed Presbytery, on the same subject, the judicious reader will perceive that there was no dispute between the two bodies, concerning what magistrates ought to be in respect of obligation. It is fully admitted by both, that they should “be just,” and should “rule in the fear of the Lord.” Neither was there any dispute about the constitution of magistrates, in heathen or popish countries, for even the Reformed Presbytery allowed, that “an infidel, or one of a religion differing from the true religion,” might be a lawful magistrate over a “people emerging out of the darkness and superstition of paganism or popery.” So that the only question at issue, between the Associate Synod and the Reformed Presbytery, on the head of civil magistracy, was simply whether the want of a due measure of “religious qualifications,” ought to invalidate the authority of magistrates in every other respect lawful?

The Reformed Presbytery, as might be expected, answered this question in the affirmative, and strenuously maintained, that in case the civil magistrate had not the beforementioned due measure of scriptural qualifications, and happened not to be a brother in respect of a cordial embracing and sincere profession (so far as men can judge) of the same cause of religion, he could not be a lawful magistrate, and could have no just claim on our obedience. Seceders, on the other hand, while they allowed that scriptural qualifications were most desirable and necessary in a magistrate, to the advantageous discharge of the duties of his office, yet they held that they were not essential to the being of his office; nor did the want of them so invalidate his authority that he ought not to be obeyed in all his lawful commands. They looked upon the authori-

ty of magistrates, to be of the same nature and kind with that of parents; and as it is generally admitted, that parents do not lose their claim on the obedience of their children, although they may have many deficiencies, although they may not have a due measure of scriptural qualifications, and even although they may not be brethren in respect to a cordial profession of the same cause of religion; so, in like manner, they argued, the want of these qualifications could not invalidate the civil magistrate's authority in his lawful commands.*

It was to be expected that the Reformed Presbytery would controvert this view of magistratical power, because it tended to upset their whole scheme. Accordingly, some of them exclaimed against it in no measured terms, and even ventured to appeal to the common sense of mankind, in support of the reasonableness of their own dogmas.† And had they contented themselves with this, they could not have been justly blamed; but instead of exhibiting, and attempting to establish their own tenets, and urging their objections against the views of Seceders in a fair and candid manner, they undertook to impute to them principles which they never held, and then testified against them for holding them. The charges which they brought against Seceders, were fabricated in their own peculiar way; first by giving a few garbled statements from several parts of the Answers to Nairn's reasons of dissent, and then by reducing what they called the substance of Seceders' principles on the head of civil government, to the four following particulars, copied verbatim from the supplement to their Testimony.

1. They (Seceders) maintain the people to be the ultimate fountain of magistracy, and that as they have a right to choose whomsoever they please, to the exercise of civil government over them, so their inclinations, whether good or bad, constitute a lawful magistrate, without regard had to the divine law.

2. That the law of God in the scriptures of truth, hath no concern with the institution of civil government, but only adds its precept, enforcing obedience upon the conscience of every

* Thorburn, in particular, took great offence at Seceders, for thinking that the magistratical power was of the same nature and kind with that of parents. But he has entirely failed in his attempt to shew the difference between them. "Let it be remembered, (says he) that the power of parent, husband and master, is not authority but dominion and empire." An expression which shows very plainly, that he, at least, could not tell the difference.

† The common sense of mankind, however, has been always against them. And no wonder, for they expected their Reformed magistrate, to purge out of his dominions, all blasphemers, idolators, and false worshippers—(that is, all kinds of worshippers except the Reformed Presbytery and their adherents,) an exercise of the magistrate's power, to which the common sense of mankind, has always been greatly averse, especially when it has been employed against themselves.

individual, under the pain of eternal damnation, to whomsoever the body politic shall invest with the civil dignity ; and that without any regard to the qualification or office.

3. Whomsoever the *primores regni*, or representatives of a nation, do set up, are lawful magistrates, and that not only according to the providential, but according to the preceptive will of God also ; in regard that God, the Supreme Governor, has prescribed no qualifications in his word, as essential to the being of a lawful magistrate, nor told what sort of men they must be, that are invested with that office over his professing people, though it is confessed there are many that are necessary to the well being and usefulness of that office.

4. That no act or even habitual series of the greatest wickedness and mal-administration can forfeit the person's right to the people's subjection for conscience sake, considered as individuals, while the majority of a nation continue to recognize and own his authority."

In remarking on these statements, it is not necessary to enter into any discussion to prove that they are altogether at variance with the principles of Seceders, on the head of civil government. It is sufficient to observe that these statements, were, from the moment they were published, considered by Seceders as a gross misrepresentation of their principles. And that the reader may have a correct idea of the estimation in which they were held by them, I will lay before him a few extracts from a work published by Mr. Goodlet, minister of the gospel in the Associate congregation of Sanquhar, in 1764, in which he animadverts on the above statements of the Reformed Presbytery, with just severity. The work is entitled, a vindication of the Associate Synod upon the head of their principles about the present civil government : against the gross misrepresentations and reproaches by which they are abused in the supplement to a performance entitled, Act Declaration and Testimony, &c. by the Reformed Presbytery.

In remarking on the first statement, Mr. Goodlet calls it a "putid calumny," and says it is not easy to conjecture how it came into the heads of the Reformed Presbytery ; and he asks, can any words be more plain than what they (the Seceders) use ? " viz., The institution of civil magistrates is alienary by the preceptive will of God, as the Supreme Lord and King of all the earth." On the second article, he says one can scarce imagine how they could have contrived the first part of this charge, unless they had taken the Associate Presbytery's words, in order to form a direct contradiction to them."— In speaking of the third article, he says he might easily pass it with the same answer the honest Capuchin gave to the falsifying Jesuit, "*Mentiris impudentissime.*" And the fourth he

called "mere calumny," and says, "it is surely a great misfortune, in having such a strong inclination for calumny, to have such a poor invention for it."

In short, the whole of these statements were treated by Mr. Goodlet, as calumnious misrepresentations, and his remarks on them are concluded in the following words:—"From the whole, it plainly appears, that the Associate Presbytery has no manner of concern with these four false and fictitious articles, charged against them by their adversaries. And though they aver they have collected them out of their book, entitled Declaration of Principles—every person of the smallest discernment, who hath read that book, must see their collection is such as wasps make from roses; the spirit and nature of the collectors, is to be considered as the reason of the metamorphosis. And as it is neither my business, nor intention, to follow them through the giddy mazes of their imaginary conceits, for demolishing the fabric of their invented errors; I shall leave them at full liberty to exercise their strength, in beating those men of straw, they have made, for want of real adversaries."

These quotations have been made, chiefly with a view to show that the principles imputed to Seceders, by the Reformed Presbytery, on the head of civil government, were from their first publication, disclaimed by them as calumnious misrepresentations. If, in addition to this, any one will take the trouble to compare the four statements above mentioned, with the avowed principles of Seceders, he will readily perceive that they are a mere fabrication of the Reformed Presbytery. And were we to examine all the books that have been published by Seceders in Scotland, on this subject, we should find them invariably, disavowing the principles imputed to them by the Reformed Presbytery, and often accompanying their disavowals with a vindication of their own principles, shewing them to be agreeable to the word of God—the covenants of our reforming ancestors, and to the political principles of the sufferers and martyrs, in the time of the persecution, in the reign of Charles II, and his brother James. And were we to wade through all the pamphlets that have been written on the same subject, by Reformed Presbyterians, we should find them constantly imputing to Seceders these same principles, which they as invariably disclaimed. But there is no need to weary the patience of the reader, by entering into any examination of those productions to which I have adverted, because the state of the controversy, on the head of civil government, can be easily understood, from the above observations and statements. The truth is, the writers on both sides of the question, continued their operations nearly in the

way mentioned above, till their writings ceased to excite any public interest, and the controversy thus neglected, lies now in a dormant state in Scotland. But it has again been brought into notice in this country. The Reformed Presbytery in America, took the same ground in political matters with their brethren in Scotland, and unhappily followed their example in misrepresenting the principles of Seceders. This led to the correspondence between the Associate Synod and the Synod of the Reformed Presbyterian church, which the Reformed Synod have thought fit to publish, and on which I propose to offer some observations, but which I find must be delayed till another opportunity.

CORRESPONDENCE

Between the Associate Synod of North America, and the Associate Synod of Original Seceders in Scotland.

[Continued from page 259.]

AYR, MARCH 3, 1829.

To the Rev. Andrew Heron. To be communicated to the Synod.

Rev. and Dear Brother.

Your letter dated August, 1828, did not reach us till after the meeting of our Synod in September, and cannot, on that account, be laid before the Synod till their meeting in May. As the Synod, however, were pleased to continue their former committee to correspond with you, we consider it our duty to give you, in the mean time, some account of our transactions since the last time we wrote you, to be laid before your Synod for their information, at their next meeting.

You have already been informed of the union between the Associate Synod, and Constitutional Presbytery, and you are also in possession of the statement of principles on which that union was formed; and we are happy now to inform you, that it has hitherto proved a most comfortable connection.—From the moment it was formed, every thing like party feeling vanished, and the utmost cordiality has prevailed in all our discussions. God has hitherto given us one heart, and one way, and we would humbly implore the continuation of his kindness.

At our meeting in May, we had another conversation with the Original Burgers. It turned principally upon the questions about the Burgess Oath, and the duty and seasonableness of public religious covenanting. On the last question, we seemed nearly agreed, but there was still a diversity of sentiment about the Burgess oath, so that nothing decisive

was done. The greater part of the members of that society seem urgent for an union with us, and it was agreed that the conversation should be renewed at the meeting of the two Synods in May next. The prospect is not great, of any comfortable issue, but it is God's work to gather the outcasts of Israel into one, and should he see meet to countenance our endeavours, they will ultimately succeed.

The Synod, at their meeting in May, enacted the new draught of the acknowledgment of sins for general use, and also an acknowledgment of the sins of the ministry; and appointed that the ministers, preachers, and students of divinity, should enter into the bond, at their meeting in September.—Copies of these papers were sent by Mr. Stevenson to Dr. Anderson, and Messrs. Stark, and Campbell. On the 18th of September, the Synod met according to appointment, in professor Paxton's meeting-house; and after a sermon preached from Jer. l. 5, they proceeded to the solemn work before them. The National Covenant and Solemn League were read, and those employed in reading these deeds, together with the Acknowledgment of Sins, engaged at proper intervals in the exercise of praise and prayer. The oldest minister present then proceeded to read the Acknowledgment of the Sins of the Ministry; during the reading of which, all the ministers stood. This was succeeded by the confessional prayer; after which, the Bond was administered by the moderator of Synod. The audience was large, and attentive. The evening was spent by the Synod in prayer, and religious conversation. Covenanting is proposed in different congregations this spring, and we hope it will soon be observed generally, throughout the body. One object the Synod had in view, in entering as a Synod, into the Bond, was to set an example to the people under their charge. We much need to pray for the revival of that spirit of love, and zeal, which characterized our covenanting ancestors, else our attempts at that work will only be a shadow without substance. Our bones are dried, but God can make these bones live. We cannot express the satisfaction we felt on hearing of your purpose to engage in the same work, at your meeting in May. May we not conclude that the two Synods are led by the same spirit, from their being brought, at the same time, at such a distance, and without concert, to enter into a resolution to engage in the same service.

With regard to our external condition we can say little.—Our hands have, no doubt, been greatly strengthened by the late union, especially in those parts of the country where the brethren are situated near each other. Our numbers are still but small, and we still meet with great opposition: but these

discouragements are greatly counterbalanced by the harmony which prevails among ourselves. Since we wrote last, Mr. Murray has been ordained in Glasgow, and Mr. Meek in Cornoustie. Mr. Lombie is called to Pitcairngreen, and the Rev. Thomas M'Crie to Clola. Midholm congregation have come over to us in a body, and promise to do well. We have three new licentiates, Messrs. Wright, Brown, and Grabme. Our vacancies are, however, still greatly hurt from the want of the regular supply of sermon.

Rev. and Dear Brother—It is the earnest wish of that body with which we are connected, that our connection with that Synod to which you belong, may be consolidated, and followed up by a regular correspondence. This we are persuaded would tend greatly to strengthen the hands and encourage the hearts of both Synods. We will expect to hear from you immediately after your meeting in May. If a letter is speedily forwarded it will arrive, before our meeting in September.—That the Great Head of the church may direct you and your brethren in all your deliberations about the affairs of his house, is, Rev. and Dear Brother, the prayer of this committee.

Signed in the name of the Committee, by

GEO. STEVENSON, *Minister, Ayr.*

JULY 6, 1829.

To the Committee of the Associate Synod of Original Seceders. To be communicated.

Rev. and Very Dear Brethren :

Your friendly communication of March 3d, reached us just in time to be laid before Synod at their meeting in May. It afforded us the most heart-felt pleasure to hear that by the good hand of your God upon you, your efforts in the cause of reformation, had been so far successful, and satisfactory in their results. Surely you, as well as we, have good cause to set up an Ebenezer of grateful remembrance, and to say, "He that the Lord hath helped." May he in great loving kindness continue to help, and to "guide in judgment to the end."—Our late meeting was pretty full, except as regards our Eastern Presbyteries; on account of the great distance, they were but thinly represented. According to previous appointment, our Synod proceeded, on the 29th of May, to the solemn exercise of covenanting. Our order was nearly the same with that which you observed, at your meeting in September last, except that we had no particular acknowledgment of the sins of the ministry prepared, and it was too late after our meeting to supply the defect. After sermon, from Ps. lxxvi. 10, (1st clause,) several members, previously appointed, proceeded to read the Act on Covenanting, embodied in our Testimony.

after which, the roll of intended covenanters being called over, the confessory prayer was offered up, and the Bond administered by the Moderator. A most gratifying spirit of unanimity prevailed among us, through the whole work. 29 ministers, 15 elders, 5 probationers, and 2 students of Theology, engaged in the exercise. In the evening, a sermon was preached from Lev. xxvi. 25, (1st clause.) Our next meeting is to be held in Philadelphia, on the 4th Wednesday of May next, and as the most of our Eastern brethren, were absent from the late meeting, and several of them, by letter, had expressed their anxious desires to be present with us, on occasion of the late solemnity, we have purposed to afford to such, an opportunity of testifying their love to the cause, at our next meeting, and a day is appointed for engaging in the same work. There is no doubt but Satan will throw all the obstructions in his power, in the way of an exercise, so eminently calculated to defeat his interests; but the work is the Lords, and we have abundant cause, not only from his faithful promise, but also from our past experience of his goodness, to anticipate good in time to come.

As our Minutes will be published, it seems unnecessary to enter into any detail of our late transactions. From these Minutes you will perceive that we had a great press of miscellaneous business on our hands, more than sufficient to absorb all our time, and to prevent that deliberate and satisfactory consideration of your Testimony, which the importance of the case demanded from us. But there was another, and a still stronger reason, why nothing definitive could be done. You are apprised that at our meeting in May, 1828, the subject was referred to our Presbyteries for consideration, with orders to report at our meeting in May this year, and our brother Mr. Stark was requested to obtain from Scotland copies of your Testimony, for transmission to the different Presbyteries under our care. His application for those copies was but partially successful, and the result was, that none of our Presbyteries but one, was prepared to report. The order is renewed to the Presbyteries, and it is hoped that at our next meeting, all will be prepared to report. We trust, Dear Brethren, that the delay will not be imputed either to any abatement of affection towards you, or indifference to the cause in which you are engaged, but solely to circumstances which were not subject to our control. Our widely dispersed situation, (for the extremes of our Synod are more than 1000 miles a part,) necessarily occasion much delay in the transmission of documents, and in many other things connected with such inquiries. We confidently hope that our appointment to correspond with you, will be considered as a pledge that the

same fraternal affection towards you, subsists among us, that has already been so decidedly expressed, and that our regard for the cause of reformation among your hands, has suffered no diminution.

We unfeignedly rejoice in your prosperity, and cordially sympathize with you in all your struggles. And surely the aspect of things throughout the visible church generally, is such as loudly to call upon the witnesses for the reformation cause to be helpers of each other's faith, and hope, and joy. We cannot but view the present as emphatically "a day of darkness and of gloominess, a day of clouds and of thick darkness." But Zion's "Redeemer is mighty, and in his own time he will thoroughly plead her cause." We would desire to praise his name for the spirit of harmony, that in a day of much division, has been preserved both among you and us. "Not unto us, O Lord, not unto us, but to thy name give glory."—May he graciously continue to give us one heart and one way, that we may "stand fast in one spirit, with one mind, striving together for the faith of the gospel."

If there are any spare copies of your Testimony on hand, it would be very desirable that they should be transmitted as early as possible, either to Mr. Stark, of New-York, or Mr. Beveridge, of Philadelphia, for the use of our Presbyteries. We hope that this will reach you before your meeting in September. Any communication which you may think proper to make, may be directed as formerly; and we need scarcely say that any thing from you, will be received with much satisfaction. The grace of our Lord Jesus Christ be with you.

We remain, Dear Brethren, yours in the bonds of Christian affection.

JOHN ANDERSON.
ANDREW HERON.

FOR THE RELIGIOUS MONITOR.

EXTRACTS.

Ordinances will be barren and unprofitable to us, however well administered, unless the God of ordinances meet with us in them. I believe I lose more by neglecting due preparation for religious duties, than in any other way. God will be enquired of to do these things for us. To make attendance upon his ordinances, in a spiritual sense, delightful and profitable, the word must be sanctified by faith and prayer, and then it will be a word in season.

It is my settled desire never to sit down as at home, on this side Jordan. To be the servant of God, living and dying—this is happiness. It seems very unimportant to me how oth-

er matters go, if my God will enable me to be his servant, and to glorify him—none of us liveth to himself. The grace of God in taking such a worm, such a rebel as I am, into covenant with himself, is wonderful. My hope is in the unmerited, rich, sovereign and unchangeable love of God. Here I cast my anchor—here let me take up my rest for ever.—*Huntington's Memoirs.*

The efficacy of all ordinances, or institutions of worship, depends on the will of God. Divine institutions cease not without express divine abrogation. Where they are granted and enacted by the authority of God, they can never cease without an express act of the same authority taking them away.—*Owen.*

All his former ways of wandering are very hateful to the Christian, who is indeed returned and brought home; and those most of all hateful, wherein he hath most wandered and most delighted.—*Anonymous.*

Cupido, a Hottentot, previous to his conversion, was perhaps as notorious a sinner as ever lived. He was infamous for swearing, lying, fighting, and especially for drunkenness, which often laid him on a sick bed, as he was naturally of a feeble constitution. On these occasions, he would often resolve to abandon that intemperate vice, and to lead a sober life. But no sooner did health return, than he was again led captive by it. Sometimes he was afraid of the anger of God, and being apprehensive that this wickedness of his would prove the ruin of his soul, he enquired of all he met with, by what means he might be delivered from the snare of drunkenness, imagining that, after he had abandoned *that*, it would be an easy matter to forsake his other sins. Various means were used to no effect. At length he heard one of the missionaries declare in a sermon, that Christ Jesus was able to save the guilty from their sins. On hearing these glad tidings, he said to himself—"This is what I want, this is what I want!" And having found mercy himself, he was exceedingly zealous to promote the salvation of others, recommending Christ Jesus as the only Saviour of sinners; one who could destroy sin, both root and branch, as he could testify from his own experience.

Another convert, Kruisman, often cried—"Free grace, free grace alone, can bring me to heaven."—*Hist. of Missions. Vol. 2.*

On hearing the gospel, some of the Hindoos professed to approve of the doctrine, acknowledging that it was better

than their own: Others affirmed it was all one,—he who adhered strictly to the religion of his own country, would be accepted of God. "Heaven," said a Brahmin, "Heaven is like a palace that has many gates at which people may enter,—variety is pleasing to God:" with a number of other similar arguments.—*Ibid.*

Anundaraga, being anxiously concerned about the salvation of his soul, was advised by an aged Brahmin, to repeat certain prayers 400,000 times. This he did in a pagoda, with many fatiguing ceremonies, and even exceeded the number prescribed, but found no satisfaction in such exercises.—*Ibid.*

The church dedicated to the proto-martyr, St. Stephen, is adorned with frescos, representing martyrdoms at the different periods of the Christian persecution. Some of them are almost too horrible to look upon; yet still, in contemplating them, the Christian inwardly rejoices in the certainty that those sufferings were comparatively but for a moment; that, enduring to the end, and undauntingly sealing their testimony with their blood, they passed into that glorious rest, which remaineth for the people of God. Their afflictions were indeed light and transient, affecting only that mortal part which must soon put on immortality. O blessed Redeemer of fallen men, how then can we in these latter times basely deny *Thee*! We whose privilege it is, in security and peace, to sound thy praise!—*Three years in Italy.*

I really think that the heathen nations are scarcely more in want of missionaries, to lead them to the knowledge of the scriptural plan of salvation, than these misguided people. As we walked to the coliseum on Sunday evening, we remarked a strange medley of religion and of festivity. In one place a great number of persons assembled before a little altar, reciting and singing a service to the Virgin. A few paces distant, another group sat deeply occupied with cards. As we advanced a little farther, we saw issuing from the coliseum, the procession of friars, monks, and other choiristers, in full cadence, singing, "Viva la croce! La croce viva!" the burden of a beautiful hymn, composed by Metastasio. Just behind followed a party of young men and maidens, gaily tripping at the sound of the tambourine and pipe: Close at their heels a party of children were playing at leap frog, and other childish sports.—*Ibid.*

There is a number of the despised race at Pisa; for despised the Jews are here, as every where else. They have a su-

perstition that when a dead body is carried out for interment, if a dog pass under the bier, the funeral must be postponed for the day, and the body is carried back from whence it was brought. The mob take pleasure in hunting dogs in such a direction as to make them pass under the bier, as soon as they discover the Jews' funeral procession.—*Ibid.*

Selections.

[From the Reformed Dutch Church Magazine.]

GENEVA, AND THE SWISS CANTON DE VAUD.

It is melancholy to review the state of religion at Geneva, —which was once blessed with the pastoral labours of the apostolic John Calvin; and which, in olden times, was set up to other cities as a model of all that was lovely in doctrine, in science, and in morals. The change has been awful and afflicting to the heart of the Christian. He lifts his eyes from Geneva, and the Protestant Cantons of Switzerland, and looks at the ruins of the seven churches of Asia; and breathes out his lamentation, as his eyes again mournfully rest on Geneva. "And wilt thou also become like those churches, once blessed with the apostolic labours of St. John? It is true thy stately churches rear their proud spires to the skies. But the horrible desolations of error, are spread over thee! Thou hast surrendered the pure doctrine of thy Lord! Thou hast renounced homage to his SUPREME DEITY. Thou deniest the only propitiatory sacrifice. Thou speakest contemptuously of the doctrines of original sin, and of efficacious free grace; and of the divine person, and influences of the Holy Spirit. Repent ere the vengeance of thy Lord shall fall on thee, and remove his candlestick from thee, and make the desolate as the Asiatic Philadelphia; or as Babylon!"

With the doctrines formerly taught at Geneva, every one who knows the sentiments of Calvin, must be acquainted.—They were precisely the same as those held in our Reformed Dutch Church's canons and confession; and in the confession of the Presbyterian Churches.

The proper creed of the Genevan and Swiss Church has been, and still is, the Helvetic Confession; which was composed in A. D. 1566. This Confession, say the Oxford editors of the "*Sylloge Confessionum*," was adopted by all the Protestant Cantons of the Swiss, and by the Genevans. It was also approved of by the Reformed Churches of Holland, of France, of Scotland, England, Poland, Hungary, and Germany.

The following we have translated from it:

"We believe in the UNITY of God, and in the TRINITY.—

THE ONE GOD we believe to be Father, Son, and Holy Ghost. We believe that the Father begat the Son by an eternal and ineffable filiation: that the Spirit proceeded from the Father and from the Son, from all eternity: and is with the Father, and Son, to be adored. These are not three Gods; but one God, in three co-essential, co-eternal, and distinct persons."

The belief of that Church in the doctrine of original sin, of the Supreme Deity and mediation of Christ, is also asserted in equally strong and clear language.

This creed is publicly recognized, as the creed of the Church of Geneva until this day. And from the period in which it was drawn up, to the year 1705, the candidates for the ministry, and each minister at his ordination, was called on with solemnity, to subscribe it, even, as the practice is carefully preserved in our Reformed Churches to this day. Before A. D. 1705, error was making its dangerous, but silent progress. First a very slight shade of difference appeared in the form of expression—and some new modes of describing the atonement. Then there appeared some hints of its universality—some doubt of Christ's bearing sin in his own body: then in the progress of time, some bolder spirits were not afraid to impugn his SONSHIP: they denied his eternal filiation:—then he was by Arians, made the most exalted of all creatures,—then in the restless progress of error, his DEITY was denied: and with this his atonement was set aside. The doctrine of original depravity was also ridiculed by the more daring,—or explained by the more modest to mean, after all, little more than nothing. At length, in A. D. 1705, it was carried,—as indeed it is no wonder that it was carried, by the vote of such pastors, to dispense with the subscribing of the Confession. Thus for one hundred and twenty-four years, no candidate, no minister was required to sign it, or declare his belief in it.* This incident in the history of the ancient Church of Geneva, illustrates the cause which leads some in our times, to lay aside confessions and creeds. Having imbibed error, these pastors of Geneva wished to act *honestly*.—They wished to retain their *livings*. But they wished not to be trammelled with the subscription to a belief, when, in their souls, they did not believe the leading articles of it. *They who have rejected creeds and confessions, either have rejected,—or soon will openly reject, the leading doctrines of the Reformed Churches, even though expressed in the very words of the Bible!* This is taught in the instructive pages of history.

* Mr. Hall in his admirable *Review of Zeal without Innovatoin*, says, "We have never heard of the Church of Geneva altering her confession, &c." *Polem. works*, p. 44. This was, indeed, not *altering*, but a *doing it away* for the time being.

The sequel gives us a painful illustration of the effect of laying aside, practically, the confession and creed of the Church. It threw open a wide door to every class of novel opinions.—Without restraint, without the feelings of shame or compunction, the Arian, the Sabellian, the Socinian, and, latterly, the Unitarian, and Humanitarian, enter into the Church of the Swiss, and the Genevans. And in those once famous Churches where the voice, and the pen of the immortal follower of Christ—JOHN CALVIN, illustrated and exhibited the pure gospel of Jehovah Jesus, and his perfect atonement for his sheep,—which brings salvation to the poor and wretched, blind and naked—there the Arian, the Socinian, and Humanitarian utters his blasphemies against the only begotten Son of God, and his perfect atonement.

The year 1705 was a memorable period in the history of the progress of error in Geneva. The Pastors, it would appear from statements lately given in the publications at London, on this matter, had held their secret meetings. No new heresy comes forward openly and fairly into the light. They had held secret meetings, and had agreed on the necessity of concealing their opinions from the people, until things were ripe for a public change. I refer to the disclosures made on this subject by Mons. De Ferney, in his discourse delivered before the Consistory of Geneva, in A. D. 1819. Meantime for more than 50 years, they practised a deception upon the people under their pastoral care,—and in a private way, laboured in the diffusion of their dangerous tenets. As the people, under the progress of their labours became ripe for the new harvesting, and as these sentiments were extending their influence in France and the neighbouring countries, these designing men assumed a bolder and louder tone against the pure doctrines of the Cross. These Pastors had got rid of subscription to the Confession; but the ancient Catechism still formed a part of the instructions given by the Collegiate pastors of Geneva. About 1766 they ventured to form a new Catechism on the model of Socinianism. But the civil government, which, in that place, takes cognizance of religious matters, was, to the no small surprise of the pastors, not ready for this bold step. The magistrates opposed it. Hence the old Catechism retained its place until 1776; when at last, it was supplanted by Ostervald's Catechism '*corrected*' by Vernet.—This Catechism represents to the children, that Christ was nothing more than a *messenger*, or *teacher* from heaven. This is one of the questions of the Catechism now used in Geneva. "What ought we to think of Christ?" "*Que nous devons être pénétrés pour lui de respect.*" That is—"That we ought to be penetrated with respect for him." An every day phrase,

which every man was in the habit of using to the magistrates, and even friends in general!

From 1766 to 1815, the sermons of these pastors harmonized, in all respects, with those sentiments. And the candidates, emboldened by their teachers and pastors, ventured, in their public *Theses*, to impugn the supreme DEITY OF CHRIST. In 1777, one of them dared in an unhallowed manner, to reject the use of the sentence, "*The Son of God*"—because said he—it makes him equal with God! An apt scholar this youth was, of the Jews, who crucified the Lord Jesus!

There are five great churches in Geneva. And in these churches there are twenty-five Collegiate pastors, who preach in rotation in these churches. And such were the opinions promulgated by the Pastors of Geneva! The state of religion was, in every respect, corresponding to these Unitarian, and infidel opinions:—The cause of God seemed to have perished in Geneva. At length, in A. D. 1810, we perceive some early indications of truth reviving. The two pastors Dejoux and Mouline, in their sermons, pronounced and published, in A.D. 1810, gave evidence of differing from their associates. But they were forthwith singled out and denounced as *d'une opinion exalte*,—as *fanatical and enthusiastic*!

In A. D. 1813, we find something much more encouraging. A society, consisting of a few pious and intelligent Christians, who had drawn their religious views from the holy scriptures; and who adhered to the doctrines of the Reformed Church, began to establish private meetings for prayer, and for the cherishing of those holy truths which were no longer to be found in the public assemblies in Geneva. It is remarkable that a few of the students of theology were the leaders in this society, and Mons. Empaytaz was the most distinguished of this youthful company of leaders.

This infant society was distinguished by two things. They spent no small portion of their time in prayer. And they clung with an enlightened zeal, to the doctrines of the Reformed Church. "We have only one word to say in reply to our accusers," said they. "We do believe in the SUPREME DEITY of our Lord Jesus Christ; even as our fathers, and your fathers believed. We bring no novel doctrines. We believe as all the Churches at the epoch of the glorious Reformation, did believe. We do believe in the Holy Trinity, Father, Son and Holy Spirit: we believe that man is born in a state of sin and misery; that he can of himself do nothing to extricate himself; that man cannot enter the kingdom of heaven unless he be born again by the operation of the good Spirit of God: that the salvation of the soul is a gratuitous gift of God, in his Son, to perishing sinners, whom it pleases him to save; that

our good deeds and services to God, are only the evidence of our new birth; and cannot be supposed to possess worth to redeem the soul." [See *Histoire Veritable*, published at Paris, 1824, pp. 47, 48.]

The venerable company of Geneva, (the name assumed by the Consistory of the Church) soon discovered this society of praying and inquiring Christians; and pounced on them as an eagle does on his prey. Mons. Empaytaz was refused ordination, simply on the ground that he held the doctrines of the Reformed Church. And he was driven, by persecution, from Geneva. He soon published an able address to his fellow students in the theological school of Geneva, entitled, "Considerations on the DIVINITY of our Lord Jesus Christ," &c.

From this period the light of the gospel began to send its powerful influence over the minds of many. The *venerable company* deemed that something must be done—and done decisively. However they did not venture on their anathemas and persecution, all at once. Though they had laid aside the creed and confession of the Helvetic Church and the Catechism, as it became *Liberals* to be free from such yokes of bondage—though they denounced the trammels of men, by *creeds and confessions*, (as the zeal of our *Liberals* also has led them,) they drew up the following regulations to which they demanded the signature, and the obedience of every licentiate and minister, (as all *Liberals* will do when they gain the ascendancy;) "We promise, as long as we reside, and preach in the Canton of Geneva, to abstain from discussing, either in whole discourses or in parts of our discourses, the subjoined topics: 1st, The manner in which the divine nature is united to the person of Jesus Christ. 2d, Original sin. 3d, The operation of grace, or effectual calling. 4th, Predestination. We engage also not to oppose, in our public discourses, the sentiments of any minister on these subjects." None could be licensed or ordained unless he submitted to this, as his solemn declaration. And it is easy to perceive that the whole of this was a jesuitical attempt to banish the leading doctrines of the gospel from Geneva. This display of Unitarianism has no parallel in all the annals of the wildest fanaticism and persecution!

Mons. Cheneviere and Mons. Chaysiere were at the head of these men. They soon proceeded to more venturous extremities. They caused the aged Picot, Professor of Theology, even though suspected of leaning to Socinianism, to resign his chair, because he was not disposed to persecute.—They deprived Mons. Malan, a pious and orthodox divine, of

his office of Regent in the College, and they drove him, and also Mons. Mejanel from Geneva.*

Previous to their expulsion from Geneva, the meetings of the orthodox were assailed by the mob, who gave too strong evidence, in their words and manner, that they were stirred up, and sustained in this, by the abettors of Socinianism.—The mob on a certain occasion assailed those servants and worshippers of our Lord with the furious cry of “Enthusiasts, Nazarenes! *A bas* Jesus Christ—a bas les Moraves—A mort,—Down with Jesus Christ, down with all Moravians—to death with them.” And to their curses, and blasphemy against our Lord, they added violence. They stoned them, and pursued them to their homes; and offered outrage to them in their own houses!

The persecution thus begun by these ferocious enemies of our Lord's SUPREME DEITY—has been perpetuated, in various forms, to this day. We noticed this in our Magazine; vol. I. p. 64. The pious and devoted minister Mons. Juvet, was seized by the mob, cast into a cold and damp dungeon. His friends were not allowed to bring him either food, or fire, or clothes! He was banished; and fell a victim to the cruelty of his persecutors. Mons. (now) Dr. Malan, another sufferer whom we mentioned above, closed the eyes of the martyr; and rendered to him the last services, and honours of a funeral. The last words of this latest martyr for the DIVINITY of Christ—were sent forth in a fervent prayer that God would forgive his enemies! The names of the pastors who have sustained this cruel persecution, are, besides Mons. Malan—Messrs. Gonties, Gyt, Empaytaz, Guiers, Gaussen, and the zealous and eloquent Bost. May the Lord give them his special grace, to keep them “*faithful unto death—and they shall receive crowns of life!*”

Three promising young Swiss theologians were licensed some time ago in London; and they have long ago repaired to their native land to fight in the holy cause, the battles of the Lord. We shall resume this subject when we hear from Geneva. B.

Further Extracts from Dr. Miller's Memoirs of Dr. Rodgers.

HISTORICAL SKETCH OF THE PRESBYTERIAN CHURCH IN THE CITY OF NEW-YORK.

“The first account which we have of any Presbyterians, in the city of New-York, from England, Scotland, or Ireland, is

* Mons. (now Dr.) Malan has been, long ago, restored to Geneva; is a recognized minister of the United Associate Church of Scotland; and labours under its patronage, at Geneva.

dated in the year 1706. For a number of years before that time, the Dutch Presbyterians from Holland, the French Presbyterians,* who had fled from the bloody persecutions which followed the revocation of the Edict of Nantz, the Episcopalians of the church of England, and a few German Lutherans, constituted almost the whole of the ecclesiastical population of the city. In the year just mentioned, it appears that a small number of Presbyterian families, which had chiefly migrated from Great-Britain and Ireland, together with a very few individuals, as there is reason to believe, from New-England, were in the habit of meeting together for social worship. They had, however, no organized church, no pastor, nor any public building in which they convened. They assembled in a private house; and employed themselves when together, in reading the scriptures and other pious writings, and in prayer and praise, conducted alternately by the most pious and prudent of their number.

* Although the title of *Presbyterian*, is, in popular language, chiefly confined to the churches in Great-Britain, and Ireland, and those who descended from them, who hold the doctrine of ministerial parity, and maintain a government by *Presbyteries*; yet the term, as every well informed reader knows, is much more extensive in its application. The Reformed churches of Holland, France, Germany, and Geneva, were all as really Presbyterian as that of Scotland. That is, they all, unanimously and decisively, maintained the *parity* of ministers; the scriptural warrant of *Ruling Elders*; and the government of larger districts of the church, by *Presbyteries* and *Synods*; in other words, by a number of ministers and ruling elders, sitting judicially, and deciding authoritatively on the general concerns of the church in a kingdom or province. Nay, even the Lutheran churches in Germany, Sweden, Denmark, &c. at the era of the Reformation, adopted the essential principles of Presbyterian government. They all maintained, and do to the present day maintain, the *ordaining* power of *Presbyters*: and many of them have ruling elders in their churches. Luther himself, as was before stated, though only a *Presbyter*, ordained a number of ministers, and declared ordination by *Presbyters* to be the *apostolic* mode. In short, the whole Protestant world, excepting the church of England, and those who have descended from her, at the period of the Reformation, either adopted Presbyterian principles, in all their extent, or recognized and incorporated the essential parts of that system in their respective ecclesiastical constitutions. The Reformation in England, being chiefly carried on by the Bishops; and they, as might naturally have been expected, being unwilling to relinquish their pre-eminence, concurred with the civil power in retaining Prelacy, among a number of other relics of Popery. That the Waldenses, the Albigenses, and the Bohemian brethren; and after them, Wickliffe, Zuinglius, Luther, Calvin, and the whole body of Reformers on the continent of Europe, should have rejected prelacy, as an ordinance of Divine right, and expressly maintained the essential principles of Presbyterianism, really furnishes a most important body of evidence in favour of that truly apostolic and primitive form of church order. This evidence, however, is not wanted. The New Testament, and especially the Acts of the Apostles, taken in connexion with the Epistles to Timothy and Titus, so conclusively refute all prelatical claims, and so firmly establish the Presbyterian doctrine, that we need no confirmation derived from human authority. See "Letters on the constitution and order of the Christian Ministry." Vol. I. Letter vi. and Vol. ii. Letters vi. vii. viii.

In the month of January 1707, the Rev. Francis McKemie, and the Rev. John Hampton, two Presbyterian ministers, who had been for some time engaged in preaching the gospel in different parts of Virginia and Maryland,* paid a visit to New-York, on their way to Boston. On their arrival in the city, having made known their character, and produced the most unquestionable testimonials of their good standing, leave was obtained for Mr. McKemie to preach in the Dutch church, in Garden-street, while Mr. Hampton rode over to New-Town, on Long-Island, for the purpose of preaching to the Presbyterian church, which had been for some time planted in that place. Lord Cornbury, a cousin of Queen Anne, and a most bigotted Episcopalian, was then Governor of the province of New-York.† His Lordship, hearing of the permission which had been given to Mr. McKemie by the minister and consistory of the Dutch church, utterly prohibited his preaching in that church. Under these circumstances Mr. McKemie preached a single sermon, at the house of Mr. William Jackson, at the lower end of Pearl-street, to a small audience, and baptized a child, with open doors. On the succeeding Tuesday, he went over to New-Town to join his companion, and to fulfil an appointment which had been made for him to preach there the next day. Here he and Mr. Hampton were arrested, by the sheriff of Queen's county, by virtue of a warrant from Lord Cornbury, and were led in triumph a circuitous route, through Jamaica, to the city of New-York, where they were carried before the Governor, and, by his order, were thrown into prison. In consequence of the absence of the Chief Jus-

* These gentlemen had been sent out, by a respectable body of Dissenters, in the city of London, for the purpose of serving as Evangelists, in the middle and southern colonies of America.

† The *meanness*, as well as the contemptible *bigotry* of this man, will appear from the following anecdote, of unquestionable authenticity. The Presbyterians of Jamaica, on Long-Island, had erected a commodious edifice for the worship of God, and also possessed a handsome parsonage-house and glebe, which they had enjoyed undisturbed for many years. A short time previous to the year 1702, when Lord Cornbury arrived, a few Episcopalians having settled in the town, began to view the Presbyterian church with a jealous eye; and at length carried their insolent violence so far as to seize on the church, between the morning and afternoon service, and endeavoured to hold it for the use of their own sect. After much controversy, it was recovered out of their hands, and restored to its proper owners. In the midst of this contest, in the summer of 1702, a malignant fever breaking out in the city of New-York, Lord Cornbury retired to Jamaica. The parsonage-house, in which the Rev. Mr. Hubbard, the minister of the church, lived, was the best in the town. His Lordship begged the loan of it for the use of his family; and Mr. Hubbard put himself to no small inconvenience to comply with his request. In return for this generous conduct, his Lordship, on retiring from the house, perfidiously delivered it into the hands of the Episcopal party, whose feelings and principles permitted them to receive it. *Smith's Hist. of New-York, p. 119.*

tice, they continued in confinement near two months. At the end of which time, they were brought before that officer by a writ of Habeas Corpus, and admitted to bail. In the month of June following, Mr. McKemie returned from Virginia to New-York, to attend the sessions of the supreme court, when his trial come on; in the course of which it is difficult to say, whether he was most conspicuous for his talents as a man, or for his dignity and piety, as a minister of the gospel. The jury acquitted him. But through the glaring and shameful partiality of the court, he was not discharged from his recognizance until they had illegally extorted from him all the fees of his prosecution, which, together with his expenses, amounted to between two and three hundred dollars.

These proceedings were not only in the highest degree unjust and oppressive; but they had not even a shadow of law to support them. The act of the provincial assembly, passed in 1693, "For settling a ministry in the city of New-York, and counties of Richmond, West Chester and Queens," and which was the only law on the subject then in force, merely provided for the induction and support of "a good and sufficient Protestant minister," in each of those counties; leaving all denominations on a perfect parity. It was even by a mere arbitrary construction, that the terms, "good and sufficient Protestant ministers," were considered as meaning a minister of the Episcopal denomination; for there was nothing in the law that rendered such a construction necessary. This construction, however, was adopted and acted upon; and the Presbyterians, feeble and oppressed, were compelled, for the greater part of a century, besides supporting their own church, to contribute their quota toward the support of the Episcopal church, already enriched by governmental favour.

The small body of Presbyterians, above mentioned, however, notwithstanding the signal oppression which they experienced in this instance, were not discouraged. The removal of their bitter enemy, lord Cornbury, from the government of New-York, which took place in 1708, was favourable to their prosperity. They kept together, and continued, with few interruptions, and with a gradual increase of their number, to meet for worship, without a minister, until the year 1716, when John Nicoll, Patrick McKnight, Gilbert Livingston, Thomas Smith, and a few others, conceived the plan of forming themselves into a regular Presbyterian church, and calling a stated pastor. They immediately took measures for that purpose; and, in the summer of the same year, gave a call to the Rev. James Anderson, a native of Scotland, then residing in the town of New-Castle, in Delaware, to be their minister. The call was referred, by the Presbytery, to a commis-

sion of the Synod of Philadelphia, who decided, in the month of September, that Mr. Anderson ought to accept the call.—He accordingly accepted it; and removed, with his family, to New-York, toward the latter end of October following.

A large and respectable portion of the congregation consisted of emigrants from Scotland and the north of Ireland. These were universally attached to the order and discipline of the church of Scotland, and lamented every departure from that model. Another and highly influential portion, having emigrated either from South-Britain, or from New-England, rather leaned to the more lax plan of church order which prevailed in their respective countries. As Mr. Pemberton, their old pastor, had received his education in New-England, and probably felt an attachment to the religious habits of his early life, there is reason to suppose that his inclinations and his influence coincided with the wishes of the latter. And as Mr. Cumming, though educated a Presbyterian, settled, not long after, in a congregational church, it is more than likely that he had no insuperable objections to the congregational form of government. However this may be, it is certain that, for some time prior to the year 1750, the Presbyterian plan had not been strictly adhered to, in the church of New-York.—There were deacons, but no ruling elders. Such of the trustees as were communicants, together with the deacons, acted as a sort of committee for assisting the minister in the exercise of discipline. In short, in conducting the internal affairs of the church, under the name of Presbyterianism, the Congregational system was really adopted and maintained.

This circumstance gave great dissatisfaction to the friends of genuine, consistent Presbyterianism. It grieved them, not merely as a departure from their ancient habits; but also as less adapted to edification, than a different course. They also complained of the conduct of the trustees. They alleged that that body, chosen by the people to manage the temporalities of the church, had officiously and improperly interfered in its spiritual concerns. And, as the most effectual method of obviating all these difficulties, they urged, the election and ordination of a bench of ruling elders, who should judiciously conduct the discipline of the church, and leave the other classes of officers to act, each in their appropriate sphere.—The opposing party, however, were by no means disposed to acquiesce in this plan. Things proceeded in their former course; and the uneasiness continued without abatement.

After a short time, this uneasiness received important addition from a new source. In 1752, there was an attempt made to introduce into the church a new version of the book of Psalms. Until this time, Rouse's, or, as it is commonly called.

the "old Scotch version," had been in constant use in public worship. The greater part of those who had been accustomed to this version, wished still to retain it. Those who wished for a change, were not agreed among themselves. A few leading individuals of this party, were desirous of adopting the version of Tate and Brady; but a great majority were very decisive and zealous in their preference of Dr. Watts' Imitation. In this controversy the trustees took the lead, and were far from being so judicious and tender in their mode of conducting it, as many supposed they ought to have been.— Indeed there appears to have been a degree of animosity and violence on all sides, which could by no means be justified.— The party in favour of Dr. Watts' Psalms at length prevailed, and they were introduced.

This event, however, was very far from allaying the ferment. The portion of the people who favoured strict Presbyterianism, and the old version of Psalms, determined to apply to the Presbytery for direction and advice; and in this application the other party, at length, appear to have concurred.— The Presbytery was accordingly consulted on these subjects, in the month of September, 1752. That body, knowing the importance and difficulty of deciding in the case, referred the whole controversy to the Synod, which met a few days afterwards, at Newark, in New-Jersey. The Synod took up the reference, and with great deliberation and judgment decided on the several articles of complaint. They directed that ruling elders be immediately chosen and set apart in the congregation. They gave leave to continue the use of Dr. Watts' Imitation of the Psalms of David, as orthodox and evangelical, especially as it appeared to be the choice of a majority; but they expressed their disapprobation of the manner in which it had been introduced, by a vote of the trustees, and a few other persons, without formally consulting the body of the church.

A committee, appointed by the Synod, came over to the city, the next week, to counsel and aid the congregation in carrying these decisions into effect. They saw the order, respecting the choice and setting apart of elders, executed without delay: and their prudent advice and exertions were of much use in allaying the heat of the animosity which prevailed, and in inducing both parties to recede, in a degree, from their demands and criminations.

But the spirit of contention had become too inveterate to be speedily and effectually removed. Animosities, though allayed, were not extinguished. The want of prudence, and of a spirit of forbearance and conciliation, was manifested, in a lamentable degree, by both parties. And it became, in a

little while, apparent, that much more remained to be done, before peace and harmony could be restored.

Hitherto these contentions had been confined to the members of the congregation. The pastors, though known to have opinions on the several subjects which became grounds of uneasiness, had as yet been able to stand, in a great measure, aloof from the contention, and to maintain a good understanding with both parties. This, however, in some measure, ceased to be the case in 1753. In that year the party favourable to strict Presbyterian discipline, and to the old version of Psalms, began to prefer complaints against the ministers, as well as against their opponents in the congregation. They complained of the ministers—For giving exhortations at funerals, when requested by the friends of deceased persons to do so:—For not paying formal ministerial visits, according to the usage of the church of Scotland:—For making the introductory prayer, in public worship, reading the scriptures, and giving out the first psalm, from the clerk's desk, instead of the pulpit: and finally, for secretly favouring the introduction of the new system of Psalmody. These complaints were laid before the Presbytery, together with some new grounds of uneasiness which had arisen among the people themselves; and were, by that body, as in the former instance, referred to the Synod of New-York, which met in Philadelphia, in the beginning of October, 1753. The Synod after hearing the reference, appointed a large and respectable committee of their body to meet in New-York, on the 24th day of the same month, to examine and decide upon all the grounds of uneasiness which had been exhibited to them. The committee met on the day appointed; and after a full and patient hearing of all parties, completely exculpated the ministers from the charges preferred against them; and decided with much wisdom on all the other grounds of mutual complaint between the different parties in the congregation. And having exhorted the parties, with great solemnity and tenderness, to lay aside all animosity, and to study the things which make for peace, they adjourned till the next morning.

Still, however, a small part of the congregation remained incurably dissatisfied with the system of Psalmody which the majority chose to adopt, and with some other grounds of smaller, but serious uneasiness. On these subjects the minority made their final application to the Synod, which met in the month of September, 1756. This application, in the judgment of the Synod, was made in terms by no means delicate: accordingly that body, after a gentle animadversion on the offensiveness of the manner adopted by the applicants, referred them to their previous decisions on the subjects in question,

which they saw no reason to rescind or alter. This answer being considered as final, a number of the dissatisfied brethren withdrew; formed themselves into a separate congregation; and made application for supplies to two ministers who had recently arrived from Scotland, and who belonged to one of the branches of the secession from the establishment in that country. After some time, this newly formed society gave a call to the Rev. John Mason, of Scotland, to be their minister.* Mr. Mason accepted the call, and arrived in New-York in the month of June, 1761. He immediately entered on the duties of his new station. And although his congregation was, at first, small and feeble, to a discouraging degree; yet, under the smiles of the great Head of the church on his pre-eminently judicious and faithful ministrations, it soon rose to respectability and importance.

REMARKS.

Our principal design in transcribing the above extracts, was to show the manner in which human compositions were introduced into the Psalmody of

* The Rev. John Mason, D. D. was born at Mid Calder, near Edinburgh, in the year 1734. He was connected with that branch of the secession in Scotland known by the name of Antiburghers, [known by the name of the Associate Synod of Scotland.] By a Presbytery in that connexion, he was licensed, and not long afterwards ordained, with a view to his taking the pastoral charge of a congregation in New-York; where he arrived, as above stated, in June, 1761. and where he was, in a short time thereafter, installed. Dr. Mason was a man of a sound, strong mind, of extensive learning, and of unusually fervent piety. His scholarship was rare. He had so habituated himself to classical studies, that, at the age of twenty, he spoke the Latin language, on all the higher subjects of discourse, such as history, philosophy, and theology, with equal ease, and greater elegance, than his mother tongue. In Greek his proficiency was but little inferior; and he was familiar with the Hebrew. At the age of 24, he taught Logic and Moral Philosophy, with reputation, in the Theological Seminary of the Antiburghers, at Abernethy. His lectures were in Latin. As a preacher, he was uncommonly judicious and instructive; as a pastor, singularly faithful and diligent; and as a friend and companion, he displayed an assemblage of excellencies rarely found in so great a degree in one person. Few ministers have ever lived in New-York, in so high esteem, or died so generally and deeply lamented. He left the world "in the calm sunshine of gospel hope," on the 19th day of April, 1792. Dr. Rodgers was much attached to this excellent man; and considered his intimacy with him as one of the greatest social privileges of his life. He seldom mentioned his name without expressions of respect and affection, of the most pointed and tender kind. The following testimony of regard from the pen of the late Rev. Dr. Linn, who knew Dr. Mason well, and who was capable of appreciating his character, is worthy of being transcribed. "I shall be excused here in paying a small tribute of respect to the memory of a man who was my neighbour and my friend; whom I knew too late; and of whose value I was hardly sensible until I experienced his loss.—He had prudence without cunning, cheerfulness without levity, dignity without pride, friendship without ceremony, charity without undue latitude, and religion without ostentation. The congregation which he served, have erected a handsome monument to his memory; but the most honourable monument, is the place he holds in their hearts, and the lasting esteem of all who knew him." *Signs of the Times*, p. 143, note.

the church, to the exclusion of the songs of Inspiration. "They," (the Synod,) says Dr. Miller, "gave leave to continue the use of Dr. Watts' *Imitation of the Psalms of David*, as orthodox and evangelical, especially as it appeared to be the choice of a majority!" And this majority was obtained by an union with Independents. Such, then, is the foundation on which the Presbyterian church have had the presumption to *reject* Divine Revelation, and adopt in its stead the writings of an Arian, if not a Socinian! And no better reason has to this day been given, by the advocates of a human Psalmody, in justification of their conduct. Here, too, we have presented, the modern criterion of orthodoxy, viz: the choice of a majority, even when it is known that that "choice" is unscriptural! Whenever the church is governed by a like spirit, then farewell to truth and righteousness,—to the interest of souls—and the honour of the Redeemer; she becomes a mere time-serving political party. Whatever tends to promote her "respectability and importance," is considered "orthodox and evangelical!" How nearly is this conduct like that of Israel of old, (described in Isaiah xxx. 1—17.) and the ultimate end of it cannot fail to be the same, viz: Confusion and dismay.

By referring back to page 320, the reader will perceive that the *Trustees*, (officers not recognized by the scriptures,) who were unwarrantably elected by the people to take charge of their temporal concerns, took the lead, in exercising ecclesiastical authority, competent only to the ministry of the word, when assembled in the highest judicatory of the church! And yet, the then highest ecclesiastical court in the Presbyterian church, sanctioned their deed. Thus, there was no alternative left, for such as had the least particle of regard for the doctrine and order of God's house, but to "come out from among them, and be separate." Seceders are generally stigmatized as *Schismatics*, and *Bigots*, destitute of charity. But we may be permitted to ask, who were the Schismatics in this instance? Were they the Schismatics and Bigots, who contended for the established order of the church, which they had solemnly vowed to maintain, and which they knew to be in accordance with God's word? Or, rather, were not they the *Schismatics* and *Bigots*, who without the shadow of authority, (themselves being judges,) persisted against entreaties and warnings, to thrust a Scriptural Psalmody out of the sanctuary of the living God, merely for the purpose of gratifying a carnal appetite, and a worldly policy? Let common sense answer: And let those who are so unsparing in their abuse of Seceders, point to a parallel case of usurpation and tyranny in the whole annals of Secederism, if they can.

POPERY.

In our number for November we noticed the increase of Popery in the United States. And we think it not improper to lay before our readers something further in relation to this subject:

ROMAN CATHOLIC COUNCIL.

[From the Baltimore Gazette of Oct. 23.]

"A provincial council of the Roman Catholic clergy of the United States, has recently been held in this city; an event of

such rare occurrence, that we have made enquiry, and have been obligingly furnished with some information relating to it, which will be interesting to our readers.

The prelates who composed the council, were

The most reverend James Whitefield, archbishop of Baltimore.

The right reverend Benedict Joseph Flaget, bishop of Bardstown.

The right reverend John England, bishop of Charlestown, and V. G. of East Floriday.

The right reverend Edward Fenwick, bishop of Cincinnati.

The right reverend Joseph Rosati, bishop of St. Louis, and administrator of New Orleans.

The right reverend Benedict Joseph Fenwick, bishop of Boston. And

* The very reverend William Matthews, V. A. and administrator of Philadelphia.

The absent prelates were

† The right reverend John Dubois, bishop of New-York.

† The right reverend Michael Portier, bishop of Mobile.

‡ The right reverend John B. M. David, bishop of Mauricas-tro, coadjutor to the bishop of Bardstown, and proctor of the bishop of New-York.

The council was opened at the cathedral of Baltimore, on Sunday, the 4th of October, and closed in the same basilic on Sunday, the 18th of the same month.

Theologians invited by the prelates to aid, by their advice, in the congregations where the several points were discussed, previous to the decisions of the council.

The very reverend Dr. John Tessier, V. G. of the diocese of Baltimore.

The very reverend Dr. John Power, V. G. of the diocese of New-York.

The very reverend father Dzierozinsky, superior of the Jesuits.

The very reverend Mr. F. Carriere, visitor of St. Sulpicee.

The reverend Louis Deloul, D. D. superior of St. Mary's seminary.

The reverend Edward Damphoux, D. D.

The reverend L. De Barth, rector of St. Johns'.

The reverend Simon Brute.

* The right reverend Henry Conwell, bishop of Philadelphia, having left the administration of the diocese to a vicar apostolic, appointed by the holy See, for an undefined period, upon his going to Europe, has lately returned, but the jurisdiction still continues in the administrator.

† Absent in Europe, with permission.

‡ Detained by infirmity.

The reverend Francis Patrick Kenrick.

The reverend Anthony Blanc.

The reverend Augustus Jeanjean.

The reverend Micheal Wheeler.

Officers appointed by the prelates.

Secretary to the council and congregation, the Rev. Edward Damphoux, D. D.

Assistant secretary, the Rev. Francis P. Kenrick.

Master of ceremonies, John J. Chanche.

The earliest general meeting of the Roman Catholic clergy of the United States, of which we find any account, was held in Baltimore in the year 1789—at that meeting it was decided to request that an Episcopal see of that church should be created and established at Baltimore, and the Rev. Dr. John Carroll was recommended to be appointed the bishop—the request was acceded to at Rome, and the appointment made as requested.

In 1791 a diocesan synod was held by bishop Carroll in Baltimore, at which several statutes of discipline were enacted. The whole thirteen original states were then included in the diocese—the priests who attended were the advisers—the bishop, being the only prelate was the legislator. These statutes were, with two exceptions, confirmed at Rome.

In 1801 Baltimore was created the metropolitan see of the Roman Catholic church in the United States; and the bishop (Carroll) was elevated to the dignity of arch bishop.

Boston, New-York, Philadelphia and Bardstown, were erected into bishopricks, and others have since been added; all the dioceses in the United States constitute a province, (of which there may be several in a nation,) and as there is but one province in the United States, the council recently assembled here was both provincial and national. The present hierarchy of the Roman Catholic church in the United States, consists of the arch bishop of Baltimore and the bishops of Bardstown, Charlestown, S. C. Philadelphia, Cincinnati, St. Louis, Boston, New-York and Mobile. The see of New-Orleans, at this time, is vacant, but is administered by the bishop of St. Louis—Philadelphia is administered by a vicar apostolic with the consent of the bishop—the bishops of New-York and Mobile are in Europe. The bishop of Bardstown has a coadjutor who has been consecrated for the see of Mauricastro, where his presence is not required, and he assists in the administration of the diocese of Bardstown.

We learn that much business of importance to the church has been transacted in the council, and that it is contemplated hereafter to hold regular triennial sessions. It is also stated to us, that the whole number of Roman Catholics in the Unit-

ed States, as ascertained by the council, is nearly, if not fully, half a million.

Pursuant to a resolution of the prelates who composed the council, they went in a body on Tuesday, the 29th inst. to pay their respects to the venerable Charles Carroll, of Carrollton, as the surviving signer of the glorious charter of the country's freedom, and one of the most aged and exemplary members of their church. They were most hospitably entertained and delighted with the good old patriot and his amiable family."

Mark the stroke of policy—the jesuitical appeal to the feelings of our politicians, (who are generally indifferent to any kind of religion,) contained in the account of their visit to "the venerable Charles Carroll, of Carrollton."

In our last number, page 286, it was remarked, that—"Nothing can be more favourable to the spread of Popery, than the prevailing indifference, among us, as a people, to the doctrines of grace, or any thing like a discriminating public profession of religion." To illustrate the truth of this, take the following, from the Albany Christian Register :

"MR. HOFFMAN,—As the influence of Popery in our country has of late been brought before the christian public, I would beg the privilege of enquiring through your paper, whether there is two kinds existing among us : if so, what are the features which distinguish one from the other. I have myself thought that it was one and the same thing, wherever it existed, but seeing that some of our benevolent citizens are assisting the wise and good to prevent the spread of its baneful influence in one part of our country, and at the same time assisting in spreading its influence and doctrines in another, I am somewhat at a loss what to make of it ; perhaps some of your correspondents, or yourself, can throw a little light upon the subject ; if you can, you will oblige the

ENQUIRER."

"[There is certainly a lack of *consistency* among some of our good men. We are informed, that several gentlemen, members of the American Board of Commissioners for foreign missions, (one of the objects of which board, we believe, is to expose the errors of Popery,) have subscribed liberally towards erecting a Romish church in this city. The case stands thus : If it is right to build up Popery among us, it must be *wrong* to pull it down elsewhere.]"—ED. CHR. REG.

Thus we see, what we have often asserted, that the leaders in the "mighty efforts" now making to evangelize the world, have charity enough to embrace and patronize all religions except the pure principles of the Reformation. And

not only so, but many protestant families give their children an education in Roman Catholic institutions.

But we are not without hope that some good may result to Protestants, in the United States, from these unexpected efforts of Popery, by leading them to a more thorough investigation of their own principles. The above quotation from the Christian Register, appears to have called forth the following from a correspondent of that paper:

Papal persecution drove our ancestors to this country.— This 'asylum for freedom' was first an asylum for religion. Hither they came in that spirit of liberality which recognizes the right of every man to 'worship God according to the dictates of his own conscience.' This right was remembered, when we became an independent nation. Here has Protestant religion flourished as it has in no other country, and has already well nigh decided, to the dismay of 'his holiness' and his adherents, that a nation may exist and prosper without a religious establishment. But we have not escaped the notice of the Pope and of Potentates under his control. With a pertinacity known to bigotry alone, they have followed hard upon us, to these 'ends of the earth.' A colony of Catholics was sent out to the then very heart of our extended territory, hard by the seat of national government. Here, as the centre of operations, under the direction of a bishop receiving his instructions from Rome, they have not ceased to seek their end, with a zeal and a policy which Protestants could never command, and would never employ. The state of Maryland already presents a striking miniature of European Catholic countries; nunneries, convents, chapels, and priests, by their moral coercion, hold in bondage the consciences of thousands of citizens. Colleges endowed with Papal patrimony, plead their claims for patronage, when they exact what no other college in the country does: that the students profess, or what is worse, make the show of professing, the Catholic religion. They are 'required reverently to assist in the performance of Catholic worship.'

But a colony of Catholics in a country like the United States, would become extinct before they could procure an establishment. This is known in Europe, and we have become the *subject* of artful manœuvres, that are practiced upon us yearly. The prospects that open before us are frequently seen abroad, especially in Europe, before they are at home. Our Mississippi valey, and our whole western territory, are in prospect of a century, spread out before the potentates of Europe, in all the luxuriance of Spain, and France, the wealth of England, and the industry of Germany, with an invitation, which they would be weak to disregard. Accordingly there

has been instituted at Paris, a society, moved by machinery at Rome—the society *de propaganda fide*, which lavishes for that object upon the United States \$24,000 per annum. This is expended in maintenance of Popery, by the endowment of colleges, support of schools and teachers, building chapels and supporting priests. In some states, Catholic colleges are endowed by legislative aid, and generally Catholics monopolize the education of the children. Look at another feature in the condition of our western states. They are the field for the emigration of the youth of New England—the sons of the Puritan pilgrims. They go to seek their fortunes alone—they settle—they marry—their wives are Catholics, and with a devotion to their religion which might afford a profitable lesson to Protestants, they stipulate for the education of their children in the Catholic religion. The amount of moral influence thus gained by the Catholic church, and daily increasing, is incalculable. All this zeal and influence looks to one point—the universal establishment of the Catholic religion. If such is the spirit of Popery, what spirit, we ask Papists, can they expect Protestants to reciprocate?

We only at present advert to one more illustration of the spirit of Popery. This is the spirit of their periodicals. It is manifest in an assumed dignity—a pharisaical humility—when attacked by Protestants, or when attacking them. They affect to treat us quite too cavalierly to support the character of christian controvertists. If we announce the arrival of '24 Jesuit teachers and priests direct from Rome'—or express our surprise at the liberal conduct of Capt. Atchinson—both are selected for a conspicuous place, with only the title of 'elegant extract'—'choice specimen of Protestant liberality,' and left without a comment, except to vaunt their own charity, or proclaim their own liberality. Let us be understood. We seek no wordy warfare with Catholics, but the *spirit* which prompts to such conduct, is seen and appreciated by all good and well-informed men. It can at best only secure the temporal favor of irreligionists of all classes, and we know not but this may be its intent. We believe that Popery will refuse no alliance, not even with infidelity itself, so as to crush the grievous heresy of Protestantism. In the view of Papists we are as sheep gone astray—we have apostatized from the faith and are worse than—

Christians! by whatsoever name ye are called, here is a theme fruitful of meditation, a subject for your prayers.—Catholics gratuitously make the question between them and Protestants a vital one, that of 'church or no church.' The writer believes that the church is one, but as such is 'invisible.' He believes that the kingdom of Heaven is to be gath-

ered 'from every kindred and tongue and nation.' All controversy among religionists should be, Which system is *evangelical*! Pray then that from the millions on the earth the Lord would 'purify unto himself a peculiar people zealous of good works.' Such, by whatever name they are known, shall constitute a 'Catholic' church. Pray that delusion, and error, and ignorance may cease, that the light of the gospel may penetrate the dark corners of the earth, and that its truths as inculcated by the Holy Spirit, and not by man, may have their effect upon the heart."

So much for Popery in the United States. In Europe the scene changes; especially in those countries where it possesses power. There it exacts an oath of allegiance, the penalty of which, is temporal death, and the pains of hell forever.— There, it acknowledges no rights, civil or religious, and is governed by no laws, human or divine, but those of the infallible, universal Catholic church. Here, it claims an exclusive charity—claims to be a friend to the rights of man. There it withholds the scriptures from the people; here, it allows all to read them. There it *commands* civil rulers; here it flatters them. And yet it is the same identical *beast* throughout the world.

Miscellaneous.

IRELAND.

The following extracts are from "a zealous and devoted minister" of the Episcopal church in Ireland, to his correspondent in this country, communicated for the Philadelphia Recorder.

"CAVAN, July 10, 1829.

Respecting the feelings and conduct of the clergy of our establishment, I can corroborate the statement made in my last communication, from further experience. Clerical meetings, as they are called, are now become general in every diocese. I was present at one here a few days ago, and was delighted to find such a spirit existing. These are private meetings exclusively of the clergy, for the purpose of reading the scriptures and prayer. In these, conversation of the most interesting kind is engaged in, and the different members go down to their respective parishes, edified in piety and heightened in zeal. They are held about once a month. When on this subject, I cannot avoid expressing my regret as to the state of the Presbyterian church here—Arianism is awfully spreading, and I fear that true evangelical love waxes cold. There

has been a split in this town within the last twelve months, and two distinct congregations are formed. The Synod of Ulster, which met at Lurgan last week, presented a most grievous picture to the serious mind. Nothing but violence and mutual recrimination seemed to pervade the assembly, affording matter of joyful exultation to the enemies of Protestantism, and sincere grief to its friends. The subject of Arianism was not the immediate matter of discussion. This is to be tried in August, and I think a schism will be the consequence.

"I suppose you have learned from the public journals that the great question of Catholic Emancipation has at length been settled. The Roman Catholics are free, but I am sorry to say that the tranquilizing effects of the measure so confidently calculated on by its advocates, have not at all followed. The Roman Catholics are more violent than ever, and the Protestants are also justly incensed, and the consequence is, that at almost every fair, there are party quarrels in which lives are lost. Great numbers of Protestants are emigrating to America, perfectly disgusted with the measures pursued by government."

The statement given in the above letter, in relation to the *Synod of Ulster*, is highly coloured. We have had the pleasure of an interview with a minister who left Ireland the 24th of September last. He brings the information that the Arians and Orthodox in the Synod of Ulster, separated in August, and that there was but 21 Arians out of something like 200 ministers. Thus it is to be hoped that the Synod of Ulster is purged of the Arian heresy. Our informant states, that the Arians were strongly averse to a separation; doubtless, because it would strip them of a disguise well adapted to give them greater success in instilling their pernicious principles into the minds of the people.

What is said in relation to the effects of Catholic Emancipation, does not contain half the truth on that subject: Catholics are prohibited from speaking to, or trading with, Protestants, or from entering their dwellings, unless it be for the purpose of violence. It is not safe for Protestant dissenters to be out after dark: And in addition to the violent proceedings at fairs, &c. they are in constant fear that the Catholics will rise upon them at night. The Catholics, say, *that Ireland belongs to them, and Ireland they will have!*

And in addition to all this, the evils presently existing in Ireland, are greatly augmented in consequence of the royal bounty offered to Dissenters, on condition, that they pray for the King: This bounty has been generally received by all except the Reformed Presbyterians, or as they are there called, Covenanters. And in consequence of this, the people have relaxed their exertions in support of the ministry, so that they are now but little better off, than, in all probability, they would have been, had the bounty been refused. And since the passage of the Catholic Emancipation bill, the people consider themselves betrayed and sold by their king, and will not allow their ministers to pray for him. In short, every thing indicates a speedy and fearful convulsion in Ireland. In addition to the above facts, a late arrival brings the following:

IRELAND.—The Irish papers contain further accounts of the disturbances in that country. An attack had been made, by an armed party, on the dwelling of the Rev. Mr. M. J. Shaw, in Kilmacrany, county Sligo; some of the party forced their way into the Rev. gentleman's bed-room, and placing a pike to his breast compelled him to take the following oath, on pain of instant death to himself and all his family:—"To discharge every Protestant servant in his house—to take others that would be named in their stead—to discontinue his schools—not to send for the police, or disclose any of the orders he gave, and if he did not comply, to quit his parish and glebe the next day." The fellow then made Mr. S. open his hall-door, and departed. Sooner than sacrifice the lives of his family, the Rev. Mr. Shaw left his parish the next day.

[From the Philanthropist.]

"Ye read the heavens: 'the sky,' ye say, 'is red,'
The lurid glare detains ye from the deep,
Ye pass not near the hungry lion's bed,
Yet on the stormy sea of freedom, sleep."

THE CRISIS HASTENING.—By a reference to our news department, it will be seen that the conductors of the public press in the city of New York, without distinction of sect or party, (as hitherto divided,) are in a state of consternation and alarm at the progress of the new party of disorganizers, headed by *Frances Wright* and *Robert Dale Owen*. The total abolition of the rights of property is among the avowed objects of the party, and there seems little doubt of their success at the polls.

Our readers may be aware that such a consummation would be no matter of surprise to us. Our notes of alarm on this subject have been long and loud, though few, perhaps, have listened to them. A residence in New-York city, from the spring of 1825 to that of 1827, was sufficient to convince the now senior editor of this paper that a crisis was approaching which would shake the foundations of civil society in this country. This conviction produced a series of strictures on public evils and dangers, which were offered to several of the public prints in New-York, without success, and the substance of which afterwards appeared in the *Investigator*, at Providence, the publication of which was commenced with a view of checking the causes of these evils. Those causes were distinctly traced in the intemperance and debauchery of the lower classes, and in the rapacity, profusion, love of show, and recklessness of principle which equally marked the high-

or orders. Their origin was traced to *theatrical* and other demoralizing amusements, and to the mania of gambling produced by the *Lottery* system. Alarming developements of the operation of these causes were found in the public robberies, committed by the managers of monied institutions—the odium incurred by Judge Edwards and others, on account of their faithful services in attempting to execute the laws upon these plunderers—the sympathy of the public in behalf of convicted swindlers—and finally, the protection of one or two of the most noted from the conviction of successive jurors, by a special legislative enactment, that “a conspiracy to defraud is no indictable offence.” Further developements have since appeared in another enactment, which punishes solvent bankers for the delinquences of the *fraudulent*; thus granting a public premium for *robbery*, the revenue to be raised by a fine on *common honesty*.

Why should the Editors in New-York be *surprised*, that Owen, and the shameless female who accompanies him, should be emboldened to attempt, on behalf of the rabble, the same principles and projects of plunder, that have been claimed and exercised by the nobility, with such boundless applause?

Will it be thought uncourteous for a Boston print, to speak thus pointedly of a sister city? We claim—alas! we *can* claim, in behalf of our *own* city, little credit except that of *following* in the same dangerous track. The popularity of Frances Wright and her doctrines in Boston, ought to alarm the holders of property. If they lack *principle*, they should, at least, exercise *prudence*. Alas! that the holders of property, in populous cities, should always be among the *last* to lift their fingers for the preservation of those virtuous principles and habits, without which, their hoarded heaps and deeds of warranty are like chaff in the whirlwind. Thus it was in Babylon. Thus it was in Sodom, in Rome, and in Paris; and thus will it be in New-York, Baltimore, Philadelphia and Boston. If our city capitalists escape the wreck of revolution, it must be by the instrumentality of the more humble, but better informed middling classes of the interior. They alone can be depended upon. And unless they do their duty speedily, a convulsion must ensue, which will blot out the memory of the French Revolution.

TRANSLATION OF THE BIBLE.

A clergyman of the church of England, resident in Bengal, closes an article on the translations, made under the direction of the Baptist Mission in India, of which the Rev. Drs. Cary, Marshman, and others, were the earliest

and most active agents, as follows: Whether the writer be governed by candor or by sectarian feelings, we know not:

"Before concluding, I cannot refrain from remarking,—without intending the slightest disrespect to the missionaries at Serampore,—that their zeal has neither been tempered nor guided by knowledge; and that their opinions respecting the proper manner of making translations proceed from an imperfect education. For, had they studied the first principles of philology, and acquired a conversancy with two or more languages, or even with their own mother tongue, and any Indian dialect, they must have observed, that the mere translating from one language into another, word for word, without considering carefully the ideas actually denoted by each term used, and without paying attention to grammar and idiom, could never possibly produce a faithful or intelligible version."—[See *Asiatic Journal for Sept. 1829.*]

COMBINATIONS.—In the last "Christian Mirror," is found an interesting editorial article upon the religious societies of our land, which are made up, partly from the church, and partly from the world. Mr. Cummings, the editor, being known to the public as a mason, we think the following sentiment worthy of remark.

"If there is danger to be apprehended from combinations professedly religious, as from the qualities of our common nature, we confess there is,—what shall we say of the infidel and semi-infidel combinations which infest our land? "O, my soul, come not thou into their *secret!* unto their *assembly*, mine *honour* be not thou united." If the former should "chastise with whips," the latter will "chastise with scorpions."—If the former would inflict injury, the latter would spread desolation—would "sweep with the besom of destruction."

We do not reproach Mr. Cummings for being a mason; it was impossible for him to know the evil of the institution at the time he joined, until after he was caught in its wiles. But now we would affectionately suggest to him, the duty and importance of publicly withdrawing himself from this "semi-infidel secret assembly." Thus he would honor the great Head of the church, and the religion which he professes. We can say on good authority, that no person living, has seen the Editor of the Christian Mirror "come into this secret assembly," for "eleven full years," yet his "*honour*," is closely "united" with the masonic institution.—*Anti-Masonic Chr. Herald.*

JUDGE STORY'S OPINION.—Judge Story, in his inaugural address, as Professor of Law in Harvard University, has the following remark:—As he is well known to belong to that class of Christians who style themselves *liberal*, in distinction from orthodox, it will not be supposed that his religious opinions have biased him in making the following declaration, and his eminence as a

profound lawyer, will entitle his opinions to some weight with all parties.—*Rochester Observer.*

"One of the most beautiful boasts of our municipal jurisprudence is, that Christianity is a part of the common law, from which it seeks the sanction of its rights, and by which it endeavours to regulate its doctrines. And notwithstanding the specious objection of one of our distinguished statesmen, the boast is as true as it is beautiful. There never has been a period in which the common law did not recognize Christianity as lying at its foundation.—For many ages it was almost exclusively administered by those, who held its ecclesiastical dignities. It now repudiates every act done in violation of its duties of perfect obligation. It pronounces illegal every contract offensive to its morals. It recognizes with profound humility, its holidays and festivals, and obeys them, as *dies non juridici*. It still attaches to persons believing in its divine authority the highest degree of competency as witnesses; and until a comparatively recent period, infidels and pagans were banished from the halls of justice, as unworthy of credit."

FACTS

Gathered from the Quarterly Register for August.

FOREIGN MISSIONS.—Number of Missionary stations throughout the world,	340
Number of ordained Missionaries, about	500
Native assistants, chiefly school teachers, between	16 and 1700
Learners in Missionary schools, at least	290,000
Members of Missionary churches, probably above	26,000
Number of Mission Colleges	4
Seminaries for educating native teachers	20
Mission Printing establishments.	32

NOTICES, &c. FROM FOREIGN JOURNALS.—The following table, exhibiting the proportion of youth at school to the whole population in the principal countries in Europe and in the United States, is from the French "*Gazette of Public Instruction.*"

	Schollars,	Inhabitants.
	10	to 2000
Spain has	10	1640
Russia	10	857
Portugal	10	670
Naples	10	176
France	10	133
Great Britain and Ireland	10	170
Ireland	10	136
England	10	110
Scotland	10	150
Austria	10	95
Duchey of Styria	10	85
Bohemia	10	110
United States	10	38
New-York	10	97
Netherlands	10	70
Prussia	10	60
Switzerland	10	

CATHOLIC MISSION.—In 1826, three ecclesiastics and six seculars sailed from Bordeaux for the Sandwich Islands. One ecclesiastic died on the passage, the rest arrived at Hononuru in 1827. Two seculars have left the Islands since. Those remaining have little countenance in propagating their religion from any of the chiefs. On their proposing to teach their religion to some of the attendants of the king, a native replied, that *it was just like their old worship!* How happy for the people that they had received so much light before the intrusion of catholic missionaries.

We give the following as we find it :—

“ M. Bachelot, prefect of the jesuit mission to the Sandwich islands, writes home, that “ intelligence of his purpose having been forwarded from Lima,” before his arrival at the Islands, “ every disguise was useless;” he was received with so little cordiality, that he had been “ obliged to seek for an asylum in the house of the Calvinist minister.”—*Jour. of Humanity.*

POPERY IN FRANCE.—The new Pope on his installation issued a bull, according to usage, addressed to the Catholic Church; but in his communication with France, he accompanied it with a circular to the bishops and archbishops of France. This bull and this letter, worthy of the dark ages, repeated the anathemas against every religious sect which the spread of knowledge has established, condemning every liberal institution, and expressing a hatred of constitutional and popular government. The French ministry could not authorize the publication of this bull, except with the usual reserve of protesting against whatever it contained hostile to the Gallican church, and contrary to the laws of the State. As to the letter, which was more violent than the bull, they could not permit its publication and circulation; and the Council of State, as well as the ministry, condemned it in the strongest terms. This conduct on the part of the French government, excited the anger of the high church party, who, infuriated sought the King, and represented to him that such conduct was an attack upon *religion itself*, and an insult to the Pope; that the ministers thereby had placed themselves under the interdict of the Pope, and must be considered as excommunicated and that consequently his majesty could have no further intercourse with them! The king, alarmed and overcome by these menaces, which were strengthened by the solicitations and loud complaints of the whole ultra party, was induced to consent to the dismissal of the French administration, and at once sent for Prince Polignac to give him his orders for the formation of a new one.—*Jour. of Com.*

PERSECUTION IN SWITZERLAND.—We have repeatedly referred to the recent persecution of evangelical Christians in Switzerland. The following interesting particulars on this subject, are from a letter addressed to us by an American gentleman who has resided for some time in that country.—*N. Y. Obs.*

“ I did not anticipate that I should find religious persecution in any serious form in Europe, and yet it was my lot to witness it in Switzerland, that country so famed for its freedom. For a number of years past, the interest of a portion of the community has been strongly excited on the subject of religion, and many who were unusually zealous, have either separated themselves from the established churches, or lived a life so different from the world around them, as to draw upon themselves the title of *moniers* or *mummers*. The term is applied in the same indiscriminate manner as the word *methodist* in England. In some instances there has doubtless been some degree of extravagance in the mode of maintaining and spreading their tenets—but in general, their devotedness to religion, and their conscientious abstinence from worldly or doubtful customs, have been their only crimes. In the Canton of Geneva, they met with great abuse from the populace, but were protected by the government, and allowed the free exercise of their opinions. In the Canton de Vaud, the government itself attacked them, and prohibited all assemblies beyond a family, even for reading the Bible. The execution of the law, as you have doubtless heard, was attended with persecution in a form almost inquisitorial. Still the obnoxious sect increased—the government were compelled to leave them at rest, and there are now twenty churches of this kind, in that canton. On a recent occasion, Professor Vinet of Basle, well known for his prize essay on the subject of religious liberty, wrote a pamphlet on that subject at Lausanne, which his friend Professor Monard, published for him. Professor M. was immediately denounced as having attacked religion and government—suspended from his office, and delivered to the tribunal for trial. Professor Vinet appeared to assume his place, and was acquitted of every charge by the primary tribunal. His case was not finally decided when I heard last.

"But the most odious exhibition of the persecuting spirit is at Berne.—Twenty-one persons of that city separated themselves from the established church, on the ground of its departure from the standards of faith, and the indiscriminate administration of the Lord's Supper. They were placed under the particular inspection of the police for eighteen months, and then the president of the police received orders to examine them, threaten them with banishment, and report on their case. They defended their conduct on the broad ground, "Render unto God the things that are God's," and in so bold, and yet so Christian a manner, that the president observed that neither during their examination, nor in eighteen months constant inspection, could he find the slightest ground for accusation, except their separation. The prefect of the district was next employed, as being less inclined to religious feeling, and after examining two-thirds of the number, declared that there was no ground, in the conduct of any or all of them, for even one day's arrest. Notwithstanding this, the government persevered in their measures, and these persons have *all been banished forever* from the canton! and this in the nineteenth century, and in Switzerland!"

A WORD FITLY SPOKEN.—Job Throgmorton, a Puritan minister, who was described by his contemporaries "as being as holy and as choice a preacher as any in England," is said to have lived thirty-seven years, without any comfortable assurance as to his spiritual condition. When dying, he addressed the venerable John Dod, "what will you say of him who is going out of the world and can find no comfort?" "What will you say of him," replied Mr. Dod, "who when he was going out of the world, found no comfort, but cried, 'My God, my God, why hast thou forsaken me?'" This prompt reply administered consolation to the troubled spirit of his dying friend, who departed within an hour after, rejoicing in the Lord.

ANECDOTE OF MELANCTHON.—The German reformers, at the time of the Diet of Augsburg, in 1530, deeply felt the danger of their situation, but they committed their cause unto their Heavenly Father, and knew that all things would work together for good. An affecting anecdote in reference to this confidence has been preserved. Luther and Melancthon, with some other divines, were assembled at Torgau, to consult about the measures proposed to be followed in their present exigences. After having spent some time in earnest prayer, Melancthon was called out of the room. He left his companions with the deepest anxiety of his mind apparent in his countenance, but shortly after returned with an air of cheerfulness which surprised Luther; Melancthon exclaimed:—

Let us not be discouraged, for I have seen those who are a protection and a defence for us, and will prove invincible to every foe. Luther eagerly enquired who these warriors were. Melancthon replied they are the wives of our elders and deacons, with their children, whose prayers, I have just now witnessed—prayers which I am satisfied our God will hear; for the father of our Lord Jesus Christ has never yet neglected them, nor can he, we may trust, neglect them. While absent from the room, he had seen the wives of the elders of their churches busily employed in the care of their families, and also engaged in prayer. With them were infants at the breast, while some children a little older, were presenting their youthful supplications to the Lord.—*History of the Church of Christ.*

TO THE LEARNED.—Conversing lately with a distiller of whiskey, he argued in favor of his business, that the grain from which the spirit is extracted will afford as much nourishment to swine, as if given to them in its natural state; so that the spirit must be considered as a clear gain to the world. The question naturally arose, if this spirit, before it was extracted, could not nourish swine, how can it give nourishment to *men*, in its separate state, or as taken from the bottle? The whiskey maker said he did not know, neither did I know. I therefore propose the query to those, who have leisure and skill to investigate such matters.

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

NO. 8.

JANUARY, 1830.

VOL. VI.

Original Communications.

FOR THE RELIGIOUS MONITOR.

Observations on the Correspondence lately carried on between the Associate Synod of North America and the Synod of the Reformed Presbyterian church.

Coelum, non animum mutant, qui trans mare currunt.—HORACE.

It is quite common for physicians to recommend a change of place as the best remedy for some disorders. But I believe it is generally conceded, that if the disease be in the mind, this remedy seldom proves effectual, because the patient carries the exciting cause of the distemper within him wherever he goes. According to the adage of the ancient poet quoted above, "they who cross the ocean, change the climate but not their disposition." This old proverb has been strikingly exemplified in the conduct of our Reformed Presbyterian brethren in the United States. Their crossing the ocean has not cured them of the disposition to misrepresent the principles and views of Seceders, for which their predecessors in Scotland were so notorious. Were any one to read the Testimony published by the Reformed Presbytery in America, and to compare the statements made in it, in relation to the political principles of Seceders, with statements made in relation to the same subject by the Reformed Presbytery in Scotland; all he could say, is, that they had crossed the ocean. They have changed their residence, but not their disposition—the climate, but not the mind.

In my former communications some account has been given of the principal points of difference, between the Reformed Presbytery and Seceders, about the time when the Reformed Testimony was first published in Scotland. Some notice has also been taken of the four *famous particulars* of the Reformed Presbytery, which they say in the Supplement to their

VOL. VI.

Testimony, contain "the substance of Seceders' principles, on the head of civil government." And it has also been shewn, that Seceders never for a moment held the principles imputed to them, by the Reformed Presbytery, but constantly complained of the statements, referred to above, as calumnious misrepresentations. This appears from Goodlet's vindication of the Associate Synod, a work published soon after the Reformed Testimony made its appearance. In this work, Mr. Goodlet has shown very clearly, that the sentiments contained in these four articles, are falsely charged upon the Associate Presbytery and Synod; and are, in fact, "gross misrepresentations and reproaches."

It would have been an easy matter to have examined in detail, the pamphlets which have been written, by Reformed Presbyterians and Seceders in Scotland, on the subjects in dispute between the two bodies, and to have shewn that Seceders have invariably disavowed the political principles imputed to them by Reformed Presbyterians; while Reformed Presbyterians have persisted in ascribing to them principles which they never held, and then have testified against them for holding them. But this would have been a useless labour, and no way necessary to a correct understanding of the state of the controversy, which continues nearly the same as it was at the time of the publication of Mr. Goodlet's pamphlet; save only with this difference, that when Seceders found that the Reformed Presbyterians did not impute those principles to them from ignorance, but apparently from a design to misrepresent their views, and to mislead the ignorant, they turned from them as unfair disputants, unworthy of further notice; and on this account the controversy now lies in a dormant state.

It now remains that we turn our attention to the conduct of Reformed Presbyterians in this country, in misrepresenting the principles and views of Seceders. And as I purposed only to give such hints and sketches of the history of the two bodies, and of their behaviour to each other, as might help the reader to understand the correspondence that has been lately carried on between the Associate Synod of North America and the Synod of the Reformed Presbyterian church, I shall not dwell on their history further than may be necessary for this purpose. I shall therefore pass over the proceedings of the Rev. Messrs. Cuthbertson, Linn, and Dobbin, who constituted the first Reformed Presbytery in the United States, and who afterwards united themselves to part of the Associate Presbytery, to form a new denomination called the Associate Reformed Church. Nor shall I detain the reader with any account of the re-organization of the Reformed Presbytery, but proceed to notice some of the misrepresentations of the

principles of Seceders, which are found in their Testimony, ratified and approved by that body in 1806, and which so far as known to me, is the first exhibition of their principles published by authority of the Reformed Presbytery in America.

In this performance they are justly considered as approving of the conduct of their brethren in Scotland, in relation to Seceders, because without making any exception to the misrepresentations so often mentioned, they speak of the Scotch Testimony as "a valuable document of the church's faithfulness." But the Reformed Presbytery in America have far exceeded their brethren in Scotland for their calumnious aspersions. Not content with sanctioning their false charges and reproaches, they have thought fit to try their own ingenuity, and they have unhappily succeeded in fabricating some additional misrepresentations. These may be seen at length in *Reformation Principles Exhibited*, Part First, pp. 112—117. Every Seceder, who reads these pages, if he be at all acquainted with the principles which he professes, will know that the statements contained in them are a mere fiction of the Reformed Presbytery. Nay, I will venture to affirm, that if any disinterested person will take the trouble to compare the assertions made in these pages, with the professed principles and views of Seceders, he cannot but perceive that they are a barefaced fabrication. It may seem a serious matter to bring such a charge as this against a religious community, who have so much to say in shewing forth their *own praises*, as our Reformed Presbyterian brethren.* It is indeed with great pain that the writer of this article makes this assertion, but he is perfectly satisfied that truth requires that it ought to be made. Moreover, he thinks he can shew to the satisfaction of every candid person, not only that the charges brought against Seceders by the Reformed Presbytery, are totally inconsistent with truth, but also that the Reformed Synod have

- distinctly admitted that the principles unjustly imputed to Seceders, are inferences of *their own*, while they continue to testify against Seceders for holding them as their principles.—This no doubt will appear strange sort of conduct for a Reformed Synod, but the reader may rest satisfied that what I now affirm is perfectly true, and I think I shall be able to

* They say of themselves, that they are like ancient Israel, as a dew among the nations—That they are the only people who witness for the whole of the covenanted Reformation—That while others garnish the tombs of the martyrs, they alone follow the steps which they have marked with their blood.—A fine character truly, which they give themselves, but there is high authority for saying that self-praise is no proof of real excellence. Solomon says, 'There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up.'

make it appear so, in reviewing the late correspondence between the two Synods which has been published by the Reformed Synod, and which I shall now proceed to consider.

Many members of the Associate Synod had observed, with much concern, the misrepresentations of some of their principles, as these are set forth in the Testimony of the Reformed Presbyterian church. The subject was occasionally mentioned by some members, at several meetings of Synod, and it was suggested that something should be done for the vindication of the truth. It was also thought to be a duty that they owed to the Reformed Synod, to endeavour to persuade them to discontinue a practice which appeared to be dishonourable, as well as sinful, according to the divine commandment, (Levit. ix. 17.)—'Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.' Accordingly, the Associate Synod, at their meeting in Philadelphia in May, 1826, directed a friendly letter to be sent to the Reformed Synod, on the subject of these misrepresentations. In this letter, they gently hinted at the inconsistency of their high pretensions, as witnesses for the truth, with their conduct in imputing to them principles which they had never held; as this was to be against the truth and not for the truth. They then directed the attention of the Reformed Synod to six statements in their Testimony, of which they thought they had just reason to complain,* reserving to themselves the right to notice some others afterwards, and in the conclusion of their letter they expressed a hope that they would take such measures as might obviate the pernicious effects of these misrepresentations.

The Reformed Synod, at their meeting in May, 1827, referred the above mentioned letter to their committee of foreign correspondence, who in their report, gave it as their opinion that it merited very particular attention, and that it ought to be hailed as an incipient step towards the final removal of the causes of dissention. They also recommended the appointment of a committee, to confer by word or writing with the Associate Synod, or with any committee they might see proper to appoint, and that a letter be sent in answer to the one they had received. The Reformed Synod adopted the report of their committee, and in their letter to the Associate Synod,† they disclaimed all intention of bearing false Testimony against their neighbours, while they admitted that controversies on very minute topics, carried on for several years, by different writers, might have led to misunderstandings and

* See Minutes of Reformed Synod, pp. 164—170; or, Rel. Mon. vol. vi. pp. 124—129.

† Minutes of Reformed Synod, pp. 171—173. Rel. Mon. vol. vi. pp. 129—131.

misrepresentations, which an impartial reviewer might find it in his power to correct. They professed to receive with pleasure the Associate Synod's disavowal of the six tenets mentioned in their letter, as unjustly imputed to them, and promised to take prompt measures to make this disavowal known to their churches. They also professed their readiness to correct any misrepresentations into which they might have fallen, respecting things in controversy with our fathers, although they were not prepared to say that the writings of the Secession never afforded ground to believe the tenets in question to have been principles of the Associate church in times past.

When the Associate Synod received this letter they thought they had every reason to be satisfied with the professed readiness of the Reformed Synod to correct the misrepresentations of which they had complained. But as they had said in their letter, that they were not prepared to say, that the writings of the Secession never afforded ground to believe these tenets to have been principles of the Associate church, it became their duty to call upon them to state the grounds they might have for the assertions made in their Testimony. Accordingly, in a second letter addressed to the Reformed Synod, dated Philadelphia, 4th June, 1828, the Associate Synod, after expressing their desire that the two bodies might be brought to coincide in their views of truth and duty, according to the word of God, proceeded to shew that there were chiefly two things which tended to widen the difference between them. First, their imputing to them tenets without so much as quoting their words, which were supposed to express them. And secondly, the language used by the Reformed Synod, to express the sentiments held by themselves and by Seceders, was such as they knew not how to reconcile with candour and fairness. They again disavowed the tenets, unjustly imputed to them in the publication entitled Reformation Principles Exhibited, and declared that they had always disavowed them. They also intimated to the Reformed Synod that they cordially approved of their proposal to appoint a committee to correspond with theirs, and as they were not prepared to say that the writings of the Secession never afforded ground for imputing such sentiments to them, they further proposed that the committee of the Reformed Synod, should lay before their committee, those parts of the writings of Seceders in which they thought the tenets in question were contained. And in the conclusion of their letter, they informed them that by the writings of Seceders must be understood their subordinate standards, for which alone they held themselves responsible, because these only had been judicially sanctioned by them.

According to what has just been stated, the Associate Synod appointed a committee of their number to confer with the committee of the Reformed Synod, and directed them to transmit their letter to that Synod, and also to intimate to their committee that they were appointed to receive any communication they might think proper to lay before them. All this was accordingly done, as will be seen by referring to the minutes of the Reformed Synod, p. 188, or to Religious Monitor, vol. vi. p. 131.

Thus far the correspondence was carried on in a consistent and honourable manner, and thus far no blame can be attached to the Reformed Synod in this matter. Nay, some of those members of the Associate Synod who were but little acquainted with the tactics of Reformed Presbyterians, were so convinced of the candour of the Reformed Synod, that they really thought that they would either direct their committee to attempt to state the grounds they might have for the assertions they had made in their Testimony, or if they should not venture to do this, that they would correct the misrepresentations, which they had declared their readiness to do in their first letter. But others who were better acquainted with the Reformed way of managing matters of this sort, were not quite so sanguine in their expectations. It must indeed have appeared to all, that the Reformed Synod were shut up to one or other of these alternatives, by their own voluntary offer, from which they could not recede with honour, but then it was obvious that they could do it with dishonour. Accordingly, that they might get rid of their own proposal, they had recourse to one of those slippery arts, for which Reformed Presbyterians have been so remarkable. They had stated to the Associate Synod that they had referred the whole subject to a committee of conference; who were directed to correspond with them in such manner as they might see cause to direct. And that body, relying on their good faith, had appointed a committee, and proposed to the Reformed Synod that they should direct *their* committee to lay before them the grounds they had for the assertions they had made. Now, who would not suppose that the Reformed Synod in these circumstances, if they regarded their own honour, would have felt themselves bound to direct their committee to lay before the committee of the Associate Synod, the reasons they had for imputing to them such principles? Or if they had no reasons to lay before them, (which was probably the case,) did not truth and honour require that they should say so? Or if they found they had no reasons, and wanted candour to acknowledge this, did not decency require that they should at least offer some apology for their fluctuating conduct? And

who will not be filled with astonishment and regret to see the *Reformed* Synod taking those very steps, which they could not but know would render the appointment of a committee of the Associate Synod, which they themselves had first suggested, a useless ceremony? Instead of requesting their committee to lay their reasons before the committee of the Associate Synod, the Reformed Synod, at their meeting in August, 1828, directed their committee to transmit to them a letter, addressed to the Associate Synod. This effectually prevented both the committees from doing any thing in the matter, and effectually tied up the hands of that of the Associate Synod, for it could not be supposed that they would undertake, without any authority, to answer a letter addressed to the Synod.—Nor is it at all reasonable to suppose, that that body would have appointed a committee only for the purpose of transmitting to them the Reformed Synod's letter, which every body knows could have been sent quite as conveniently through the post-office. Thus it will be seen that the whole affair of the committee and conference turned out to be nothing but a reformed *ruse de guerre*.

The Reformed Synod, at their meeting in August, 1828, ventured on another stratagem scarcely less discreditable than the one just mentioned, and in which, it is probable no religious community but themselves would have engaged. They undertook to reiterate, in their letter, the greater part of the injurious misrepresentations of which the Associate Synod had complained, and then to publish the correspondence, in its unfinished state, and along with it the letter they had last addressed to the Associate Synod, long before it could be submitted to that body. This was so inconsistent with the usages of civilized society, that the Associate Synod could not help noticing it as they did, in the following resolution, copied from their Minutes: "Resolved that this Synod express their surprise at the conduct of the Reformed Presbyterian church, in publishing to the world the correspondence between them and this Synod, before the issue of the correspondence, and before their last letter was received by us."*

It must be allowed that the Reformed Synod have displayed some ingenuity by this kind of procedure, but surely they can gain no credit by it. Indeed it is not easy to see what motive they could have for practising this curious artifice, unless it might originate in an ardent desire to present their views in a more advantageous light to the public, than they could have done, had an answer to their letter been published along with it. For surely they could not expect to make any

* See Minutes of the Associate Synod, for 1829, p. 67.

very favourable impression upon the Associate Synod by this kind of usage.* But although these stratagems deserve to be condemned, and no doubt will be disapproved of by every honourable mind, yet they are not more reprehensible than the letter itself. It seems to be a renewed attempt to impute to the Associate church principles which she has always condemned, and which the Associate Synod in their communications had just told them they distinctly disavowed and had always disavowed. It is truly amusing to see the Reformed Synod insisting, that their neighbours of the Associate Synod ought to believe certain principles, which they, of their own free will, have thought fit to impute to them, whether they are disposed to do it or not; and to persist in it as if their very existence, as a Reformed Synod, depended on their getting their own people, and as many others as possible, to believe their misrepresentations. This surely looks as if all was not right, and gives much reason to suspect that there are some rotten planks in the constitution of the Reformed church. But I must reserve the remarks I had intended to make on the letter, to which I am now ready to proceed, for another opportunity. A. H.

FOR THE RELIGIOUS MONITOR.
SIGNS OF THE TIMES.

The *signs of the times* ought to be attentively observed by all who profess to follow the direction of our Lord and Master, Jesus Christ. When his disciples asked him to tell them—“When shall these things be, and what shall be the sign of thy coming and of the end of the world?”—In answering them, he gave the criteria of *all* the times, till time shall be no more. Therefore, a due respect for his authority, as the great infallible Teacher of the church, requires that we give diligent attention to understand the *signs of our own times*.

Our own interest, also, requires this; and all the interests for which, as men and Christians, we ought to be concerned. Because, in a due exercise of the mind on the signs of the times, under the directing influence of the word, lies much of the soul's fellowship with God. . Whatever connection the events of the day may have with the motives of men or the agency of other beings, they are filling up the counsel of him who has foreordained whatsoever comes to pass, and “who worketh all things according to the counsel of his own will.”

* *Vane Ligur, frustra que animis elate superbis,
Nequicquam patrias tentasti lubricus artes.*—VIRGIL.
On others practise thy Ligurian arts,
The stratagems and tricks of little hearts
Are lost on me.—*Dryden*.

Herein he manifests himself gloriously; to behold which, is the Christian's supreme desire and chief happiness. To his enemies, he shows himself only in "justice and judgment" mingled with forbearance; but to his beloved church—"in mercy and truth" also. Amidst all that is going on, the blessed and glorious work of Redemption is advancing; which, of all other works in creation, is the most engaging to the believers heart; not because of himself only but because all that concerns and interests God's elect, whether they be not yet existing, or in a state of unrenewed nature, or of progressive holiness, or in heaven, is comprehended in it. All eyes in heaven are intent on this; and why should not those on earth be? But this requires us to know what is doing in our times, that we may be able to say—"great and marvellous are thy works, Lord, God Almighty; just and true are thy ways, thou king of saints." Rev. xv. 3, 4. The right understanding of the word, is confessed by all to be of exceedingly great interest. But the events of Providence, in other words, the signs of the times, run parallel to it. Every thing that is coming to pass is falling out according to some word of scripture—in the execution of its threatnings—in the fulfilling of its promises and predictions,—illustrating its principles, or enforcing its commands. Therefore, in order that its doctrines, its reproofs, its corrections and instructions in righteousness, may have their full weight upon us, it is necessary that we consider the events of the times. Without this we are in inconceivable hazard of wresting them to our own destruction, and of finally missing the way of salvation. Had the Pharisees been as much acquainted with the signs of their times, as they seem to have been with the face of the sky, it would have been a powerful, if not a successful means for bringing them to receive Jesus as the Christ, and so to have escaped destruction and perdition. And if we discern not the signs of our times, we may be left to give heed to those wild deceptive cries—"Lo! here is Christ: Lo! he is there;" and so perish in our delusion. For, at what time soever, since the days of Christ, any deceiver or enthusiast hath come forth, to set up the figments of his own heart, this hath been his advertisement; and a great incongruous multitude hath followed such. But Christ is in his present truth, and the word of his patience; and no where on earth can there be so near and sweet fellowship with him as there. *A knowledge of the times is attainable* All cannot attain to the same measure of it. None can fully comprehend it; because the height and depth, the length and breadth of infinite perfection is in it. There is much that comes not within the sphere of created vision. The times and the seasons the Father hath reserved in his own power. The full bearing which

present events may have upon the future, cannot be calculated by mortals, because it is held in the hand of Him who is sovereign in all his ways; and he directs and modifies it as it pleases him. Still, there is much important knowledge of the times attainable. And while we guard against that presumptuous curiosity which seeks to be wise above what is written, we ought to keep also from the opposite extreme of neglecting that which is revealed. It is not by miracles that we are to acquire this knowledge, nor by intuitive glances, but by patient perseverance, reading the word, meditation, prayer, and a careful observation of what is passing. In this way, it is to be presumed that Moses had arrived at the conclusion that the time of Israel's deliverance drew near—that the men of Issacher had understanding of the times, and what Israel ought to do—that Daniel found that the term of the captivity was nearly ended—and that several, at the time of Christ's appearing, were led to look and wait for him. By the same steps are we to search after it; and from God's own word we have reason to expect, that our success will have some proportion to our diligence.

But any pains to stir up the mind to this study, may at present seem superfluous. For "the signs of the times" is the general topic. One would think that the eyes of the christian world were intently fixed upon it—that the pulpit and the press were labouring for expression to the universal wonder and amazement at the grand developments of the times—that the utmost confidence prevailed, and doubt or hesitation had scarcely a place, except with *bigots*, the *dross* of this pure time—that we are the happy generation destined to behold Millennial glory. The day has dawned. It cannot be doubted!

With all due respect to the opinions of the day, I hesitate much whether we have yet got upon the vein of this wisdom; because it lies very deep and is not found by gazing at the stars, but by the persevering digging of the miner. Neither does it break upon the view all of a sudden, as a meteor in the air, to make people cry out—"Lo! it is here: or, Lo! it is there." It is found out by a slow process. We must first clear away the rubbish; break off its incrustings; put it into the crucible; and try it by the fire of *His word*. When it is found, it does not fill men's minds with the marvellous; nor make them dream dreams, nor see visions, nor fall into ecstasies; and least of all, does it incline to much loud talking.—The men that are so acted upon, by the signs of the times, are only feeding upon ashes; a deceived heart hath turned them aside—and they are in extreme hazard of finally missing their way. There hath always been something cheering in the signs of the times. "God is in the midst of Zion, nothing

shall remove her : " she may be very low, but in the midst of deserved judgment, he will remember mercy, and will not make a full end. So that we shall always be taught, by the signs of the times, to sing of mercy as well as judgment. But it is always a grave subject, and will press upon the mind that rightly apprehends it, weighty things. That mind will find in these times weighty reasons for God's two prophets, still to prophesy in *sack cloth and ashes*, and for all that follow them to lament and weep with supplication and fasting. Weighty reasons to tremble for the ark of God—to gird on the whole armour, and go forth to the help of God, against his enemies. If at this time the multitude hath first attained to the true knowledge of the times, it is indeed a rare exception. For when the signs of approaching judgment were given out to the old world, it was not the multitude that noticed and understood them, but the very few. When the signs of Israel's approaching deliverance out of the house of servants were to be seen, they were not understood by the *many*. It was only a few of the poor and obscure that saw, understood, and rejoiced in the signs of Christ's first coming. And when Popery began to show itself, only the few observed it. So far, then, as the past teaches here, it teaches the necessity of using the greatest caution in admitting popular sentiments respecting the times. They have hitherto been erroneous, and may be so now.

It is much to be feared that many, very many, satisfy themselves with hearing and telling wonderful things about the signs of the times, as the whole of their concern in the matter ; and that many others avail themselves of the popular opinions, to turn the current of enthusiasm and blind zeal to serve their own personal or party designs : whereas the chief end of the understanding of the times, should be to find out what Israel ought to do. No doubt there are many who assure themselves, that this is the very purpose to which they are applying it. But if they are labouring themselves and exciting others to labour with them, in setting up the figments of their own brain, instead of the infallible counsel of God, it were a thousand times better for them and their followers, to have continued ignorant of the signs of the times. For while their projects must all fail, and come to folly and confusion, the righteous God may allow them to fall, through their own pride and vanity, into the snare of the Devil. If men imagine that the right understanding of the times, either supercedes or adds to Revelation, it is a gross delusion. The meaning is not—*What new thing* ought Israel to do—*what new way of fellowship, or worship*, ought he to set up—or *what new way of explaining and believing the doctrines of the Bible*—nor

what new and untried, and unauthorized scheme ought he to invent and execute, for the extension of the Redeemer's kingdom. But—what ought he to defend and practise as Christ's *present truth*? Where is “the *faith and patience of the saints*?” There is the same rule of action, which he will find to have been long since clearly revealed in the word, and long since traversed by the generation of the righteous. If any thing can be said, or written, that will stir up the Christian's mind to greater watchfulness and diligence, in present duty, and to a greater interest in present truth; if any thing that will guard him against the artful deceptions, beyond number, practised by Satan and cunning, wicked men, it is an imperious duty at present. It is truly distressing to think of the effects produced by the popular opinions respecting the times. Not only hath the Millennium itself come, but it hath brought with it a *new faith, and a new practise*. The old way of “holding fast that which we have,” and striving for it to banishment, prisons and death, is no longer to be endured. The connection between faith and practice, so much and justly respected in days of old, is now dissolved to make way for the *sweet liberty* of being *inconsistent*. Instead of labouring to mould and fashion society into the shape of Bible truth, in which God's people have been employed since the *beginning of the world*, the truth must now be taken out of the Bible, like rough stone out of a quarry, and chiseled, and polished, to suit the present genius and taste of society! The way in which Luther, Calvin, Knox, and a thousand others, have explained and taught the doctrines of grace, will no longer answer the purpose. The public mind is entirely carried away captive by these new modes of believing and doing, as it were with a new and lovely song; and whatsoever does not chime with its music, raises disgust and indignation. Were the consequences such only as follow the relinquishment of a theory founded only in human prudence, it were no great matter; but seeing God hath sworn that salvation shall come *only* through that faith and practice of the truth, which the church hath held from the beginning—that Christ prays for it only in this way—and that the Holy Ghost will apply it only in this way: when we see and hear this same truth deliberately cast away, as a piece of antiquated bigotry; not by the ignorant devotee, but by the learned—the masters in Israel! we shudder, when we think what *may* be the dismal end of it to the souls of men!

The idea entertained by many, respecting the times, is that they are only an indication of the approaching fulfilment of the prophecies; and all their anxiety is, to behold the wonderful events. These men forget that there are signs in the earth beneath, which more immediately call our attention, than those

in heaven above. There are signs of the present condition and approaching destiny of nations and churches, which tell the Lord's people, not in very obscure language, which way they ought to go, and where they will be safe. But if they must needs be always gazing up into heaven, this itself is a sign, and a sure one, that ere long they will stumble and fall.

In seeking after the understanding of the times, it is necessary to distinguish, with painful accuracy, between what is to be ascribed to the motives and agency of men, and what is to be accredited to God, who, in his mysterious providence, makes good come out of evil—the wrath of man to praise him—and all the motives and actions of his creatures, whether good or evil, to subserve his purpose of mercy and grace.—At any time, unless we attend to this distinction, uncertainty and confusion must mark our progress: but at present it is an imperious duty to observe it; because a shameful dishonesty prevails among visible Christians, in reckoning what is done. For if, in the most remote connection, any good whatever follows their doings, they *must have* it marked to *their* account. If they see but the *shadow* or hear the *sound* of good, though it be nothing but the lying fiction of some religious periodical, it must be set to the credit of christian zeal and charity. But though there be ever so much evil done—though truth be buried—the ordinances of Christ corrupted—multitudes deluded—the kingdom of satan advanced, and all the interests of religion stabbed under the fifth rib, by the vilest hypocrisy and lies, there is no marking of it at all.

We ought, when entering on this subject, to beware that we are not strongly prejudiced in our own favour, through which we can hardly perceive any *evil signs* in ourselves, though to others they may be most apparent, and to us of the highest consequence to attend to them. If we see a man become indifferent about his business; disregard his oaths and promises, and give the reins to his appetites, we at once pronounce it a sign that his infamy and ruin are not far off. Why is it that the parallel of these, in nations and churches, lead not, as generally, to a similar conclusion, and excite not greater alarm? Because, they occupy the same ground with the individual supposed, and view all these things with a jaundiced eye.—*He* is not any alarmed at his own conduct. *He* sees no danger ahead, and easily persuades himself that there is none.—*He* does not charge himself with censurable conduct. What *others* are pleased to reprehend as vice, *he* relishes as the sweet morsels of enjoyment. And with his conscience satisfied and stilled by false reasonings, he pursues his course without apprehension, and with increasing momentum, until the frightful precipice comes in his view: but then it is too late. So it is

with *societies* of men and Christians ; the most palpable dereliction of principle is imposed upon the public conscience, as the "march of mind" towards perfection. The grossest ecclesiastical and political corruptions, are palmed off under the fair names of freedom, charity, and what not. And the watchmen upon the walls, with a loud voice, amidst the slumbering multitudes, cry—"All's well." But approaching destruction is only so much the greater, and the signs of it the more certain. If now, an individual or two should disturb this false security, and sound an *alarm*, they shall, like the prophets of old, be instantly denounced as disturbers of the public tranquility—enemies to their country—traitors—false prophets, unworthy to live. But should that deter them? I answer, No. The true patriot, the faithful servant of Jesus Christ, disregarding his own ease or emolument, will lift up his voice like a trumpet, if perhaps he may arouse them from their slumber and cause them to open their eyes upon their own danger.

God sometimes sovereignly delays the work of judgment, and sometimes prevents it altogether, with mercy ; at other times he hastens forward the strange work. We, therefore, cannot discover by any signs, how near or how remote any events may be. To attempt this, would be presumptuously to set limits to the Holy One of Israel. But neither must we, on the other hand, indulge ourselves in sin a little longer, in the hope that judgment will linger a long time, perhaps all our days, or be averted altogether ; for this were in the most aggravated manner to tempt him, by turning his forbearance into a reason for offending him. We may be assured, at all times, that the visible church will survive every storm, and continue to the end. That though he may sorely chastise her, yet will he not make a full end,—and likewise, that the work of redemption is, upon the whole, advancing, all appearances to the contrary notwithstanding ; but it is not revealed, and cannot be found out, how long or short a time divine forbearance may be continued to this or that church or nation in particular. So long as a society of Christians, formed on the foundation of the apostles and prophets, holds fast what it has already attained, so long we are sure it will stand ; but the moment in which it begins to let any thing slip, and to fall from first love, that security is lost. And how soon judgment may overtake it, and how far it may proceed, we cannot tell. Neither hath he so revealed the promises or the prophecies, that the most quick sighted can discover the month or the year in which they shall be accomplished. All attempts to calculate the time exactly, have hitherto failed. Events which men would have to be near, God hath, in his sovereign counsel, placed farther back and *vice versa*. Therefore, the work of reform ought to be set about

without any delay. "What thy hands find to do, do it with thy might," for we know not what judgments a single day may bring forth. For the accomplishment of the promise, wait in hope, believing that he is faithful who hath promised, who also will do it; but chiefly view it through that faith which is the evidence of things not seen, and the substance of things hoped for,—for by this means, it may be *now* as much to our comfort and salvation, as the event itself will be, to them in whose time it shall fall.

It is not easy to give a general definition of the term *sign*, that will include all the cases in which it is used. Frequently it is understood to be a present indication of something future; but sometimes it is applied to what is present. When the morning star arises, it is a sign of approaching day. When the sky is red in the evening, it is considered a sign of fair weather; but in the morning, it indicates the reverse. The fowls of heaven, by their migrations, are signs of summer and winter. Every one knows that the long shadows of the evening tell that the sun is about setting.—and that old age and infirmity intimate the near approach of death. The hard dry cough, the hurried respiration, flushed countenance, hectic fever and quick pulse, are signs of the fatal disease, consumption. And there are circumstances analagous to these, which signify with equal certainty, whether regarded or not, the approaching dissolution of nations, and the final apostacy of churches.

The signs of the times are either ordinary, extraordinary, or miraculous. The angel gave Zacharias a miraculous sign, that he should have a son by Elizabeth, who should, in the power and spirit of Elias, prepare the way of the Lord.—But that which was given to the shepherds, though not miraculous, was yet extraordinary. The preservation of Moses, when the commandment of Pharaoh required the death of all male infants among the Hebrews, was to them not a miraculous but a very extraordinary sign. But for *miraculous* signs we are not to look. Those we are called most frequently to consider, are such as come in the ordinary course of events.—As superstitious credulity makes extraordinary and marvellous signs, of dreams, phantoms, and whispers; no small degree of the ancient abominable superstitions astrology, holds a place in the catalogue of signs, with many, in this land of light and liberty: but all such we abhor. Nothing ought to come into the account, but such as either *exhibit cause* sufficient to produce the expected event, or is mentioned in the word as a sign. "To the Law, and to the Testimony, if they speak not according to this word, it is because there is no truth in them."

There are some *good signs* of our times, which it concerns us carefully to distinguish, amidst all the confusion and crime which characterizes them; and record them to the faithfulness of our New Covenant, God, with thanksgiving. And there are also many *bad signs*, which, for the sake of ourselves and posterity, we ought to publish with a loud and warning voice, that whether men will hear or forbear, we may at least save our own souls. To each of these, I purpose, as God may be pleased to help, to speak a few things, subjoining some of the "things which Israel ought to do." But lest this advertisement should create a disappointment to some, I shall first mention some things of which our times have *no signs*.

(To be continued.)

FOR THE RELIGIOUS MONITOR.

STRICTURES ON STUART'S COMMENTARY ON THE HEBREWS.

The utility of examining a literary performance, in order to ascertain the solidity of its conclusions, increases in proportion to the importance of its subjects, the evil tendency of its sentiments, and the reputation which it may have gained.—When divine things are the theme, the work cannot be unimportant; for it may become the saviour, either of life unto life, or of death unto death. The subjects which are considered in the work before us, are most important. "All scripture is given by inspiration of God, and is profitable:" But the epistle to the Hebrews is of peculiar comparative importance. The divine dignity of Christ's person; the high excellence of his mediatorial character; and the infinite value and efficacy of his sacrifice; are truths which are herein exhibited. Error, in handling truths of this description, cannot be otherwise than extremely dangerous. And here we must say, that the work before us, does, according to our views of scriptural doctrine, contain error.

But even when the tendency of a work is evil;—if it may not have a wide circulation; if it may not receive the sanction of public opinion; or if it may be likely, from neglect, to pass into oblivion; a review of it for the public would be worse than useless. The work before us has already been widely circulated. Nor is it likely soon to pass into oblivion: for in some respects, it has real merits; and when merit is wanting, it is too well suited to the taste of many of this generation.

The errors contained in this work, therefore, should be met. We had hoped that some one, more experienced in such labours, would come forward to this task. But, so far as we know, this has not been done: And we are sorry to

add, that even some who are *reputed* orthodox, commend this work with almost unqualified praise.

Although living in comparative obscurity, and without much experience in writing for the public eye, we, "being set for the defence of the gospel," feel constrained to oppose, with all candour, and with all deference to the abilities of the author and his admirers, some of the sentiments contained in the volumes before us. While we must call in question the author's soundness in the faith, we have no wish to derogate any thing from his literary fame. Our only desire is to vindicate what we, with the whole heart, believe to be Bible truth.

It is not our design to attempt a regular review of the work. We purpose merely to meet those sentiments which are at variance with our views of scripture.

In the preface of the first volume, our author maintains "as the church advances nearer to that state in which the knowledge of the Lord shall fill the earth as the waters cover the sea, a better understanding of the scriptures may be confidently hoped for and expected." If the christian public could be induced to embrace this sentiment in its intended latitude, it would be much easier for those who are desirous of change, to effect their purposes. Let it be believed that the old divines laboured in mists, and clouds, and darkness, when they embraced and defended the doctrines called calvinism; and that a new tide of light is pouring into the minds of our own day's divines; and multitudes, who now prefer the old system, would be more favourably disposed towards the new. It was policy in our author to promote this idea, even in the preface to his work. It would greatly subserve his purpose, if he could superinduce the belief, that a much greater light in christian doctrine, than has ever yet blessed our world, is about to arise:—Or rather, that it has already arisen, and shines upon us with double splendour through the medium of his works.

But let the truth of this opinion be tested:—Let two questions be answered. 1st. Are our new-light divines entitled to more confidence than the old, whose doctrines are now so strenuously opposed? 2d. Are we to expect *great* improvement in the knowledge of Bible doctrine, even when the church shall have come to that state in which the knowledge of the Lord shall fill the earth as the waters cover the sea?—In answering the first, we may observe,—that although the sixteenth century was a time of general and thick darkness; yet amid this darkness a few luminaries arose, exceeded in splendour by none, since the days of the apostles. Even the boastful theologians of our own days are not greater lights.—Lest any should attribute this opinion of ours to a blind reverence for antiquity, we cheerfully submit the reasons of our be-

lied. They are taken from the comparative endowments, attainments, diligence and integrity of the old and new Reformers.

Calvin, and his contemporaries who accorded with him in those doctrines which are usually designated by his name, are, no doubt, among the number whose light must be eclipsed by the superior brightness of our modern luminaries. It is not unfair then, to select such as Calvin for the comparison.

Do deep penetration and sound judgment give great advantage in the attainment of a right understanding of the scriptures? Who of our moderns give evidence of deeper penetration and sounder judgment than the old Reformers have evinced? Are various knowledge and solid learning important? Who among the new-lights excel the old in these attainments? Are extensive reading, and deep and thorough research profitable?—Nor do our moderns appear to greater advantage even in these respects. Our author says, that “interpretations *a priori*, have long enough had their sway in the church, and that a more judicious and protestant mode of thinking and reasoning has commenced.” There is here, at least, an insinuation that this mode of thinking and reasoning is almost exclusively of modern use. But who of our moderns can boast of more independence of spirit, and originality of thought, than those bold and intrepid Reformers, who dared, even with the Bible in their hand, to confront the whole force of the enemies of truth? Who of our moderns are more free from the charge of “interpretations *a priori*,” than those holy men whose preconceived opinions, from early instruction, and whose prejudices, from the weight of the church’s *supposed* authority, were wholly opposed to the interpretations which led to the doctrines which they afterwards maintained at the hazard of all that was dear in life? (We cannot refrain from quoting in this place a sentence from Pook, the learned author of the Synopsis: “Calvin’s Commentaries,” says he, “abound in solid discussions of theological subjects, and practical improvements of them. Subsequent writers have borrowed most of their materials from Calvin. And his interpretations adorn the books even of those who repay the obligation by reproaching their master.”)

We wish no one to take our assertion as proof, when we say, that in all these endowments and attainments, the old divines are, at least, not inferior to our boastful moderns. We refer every reader to the writings of both classes, fully convinced that no intelligent, unprejudiced examiner, will rise from the comparison, without a full conviction of the superiority of the old divines. But again—prayer, joined with diligence, is a blessed means for the attainment of scripture knowledge. As

we have not access to their closets, we cannot say our moderns are negligent in the use of this appointed means: But if we judge from the savour of their writings, we cannot help suspecting some of the most eminent of them. But no one can read the writings of the old divines, without the conviction that they were eminently men of prayer. Again—does a love of the truth influence to diligence and carefulness in distinguishing between true and false doctrines? Surely none can pretend a greater love of the truth than those Reformers who, for its sake, fearlessly exposed themselves to all the horrors of persecution and death?

Does the evidence of an impressive sense of the value and importance of the truth, which a writer maintains and defends, inspire a confidence in his honesty and integrity? In whom, then, may we repose the greatest confidence?—In those who thought the doctrines which they defended all important in the matter of man's salvation, and worthy to be defended even at the greatest hazard:—Or, in those who may labour with apparent zeal to maintain their peculiar tenets, as many of our moderns do, and yet, after all, admit that these doctrines, for which they so earnestly contend, are mere *non-essentials*; concerning which, Christians may differ, and yet hold with one another visible church communion?—Let common sense determine.

There are also divines of a later age, whose light is not quite homogeneous with our new-lights. Among these, Dr. Owen is prominent. The notice which this distinguished divine receives from our author is worthy of remark. In the conclusion of the first volume, when enumerating the helps to the study of the epistle to the Hebrews, he thus mentions Owen's Commentary on this epistle: "This work is replete with remarks of a doctrinal and experimental nature. The philology of it will be less valued at this day." The words "at this day" are no doubt emphatical. And our author would no doubt be surprised to find any one "at this day" preferring Dr. Owen to himself, or any other new-light, even as a philologist. But monstrous as this would seem to our author, if it should ever come to his ears, we are not careful to conceal that such is our opinion.

The philologists of the new school are mere etymologists. And while Dr. Owen is by no means their inferior, in this part of philology, he attends also to another important article in scripture philology which the new critics have either discarded or neglected,—the "analogy of faith." Our author may, if he please, call the interpretations, which result from the observation of this analogy, "interpretations *a priori*:" But the divine Interpreter has given this rule of interpretation,—“Hav-

ing, then, gifts differing according to the grace that is given to us, if prophecy, let us prophesy according to the proportion, or analogy of faith." And the man who believes the particular and plenary inspiration of the scriptures, must admit such an analogy: He who does not, when words in their nature are ambiguous from his interpretations by observing this analogy, or coherence of divine truth in the scriptures, will oftentimes fall into error. The writings of the modern German critics are exemplifications of the truth of this remark. They have discarded this divine rule, and their present creed is but little better than a system of refined deism. In fact refined deists have become scripture philologists, and thus have done more to obscure the light of divine truth than all the Paines, and Humes, and Voltaires that have ever lived. Uncharitable as the expression may appear, we cannot withhold it: This notice of Dr. Owen's work by our author, looks too much like an attempt to dissuade the Bible student from an examination of this celebrated work of this celebrated divine. Had Dr. Owen been an antagonist less powerful, in scripture interpretation, he would not have received such a cold commendation. As to all the qualifications for the important work of scripture interpretation, we can with the same confidence, as in the case of the Reformers, refer to the writings of Dr. Owen and many of his contemporaries, to prove the old, equal at least, to our new-lights.

A few words are sufficient in answer to the second question proposed.

Our author thus introduces the famous sentiment under consideration:—"There is an apprehension at present, somewhat extensive, and continually increasing, that no one age, nor any body of men pertaining to it, have done *all* which the human faculties, with the blessing of God, are capable of accomplishing. Christians in this country are coming more and more to believe the church advancing to that state in which the knowledge of the Lord shall fill the earth as the waters cover the sea." If we mistake not, our author sneeringly imputes to those who prefer the interpretations of the old school, the doctrine, that *no* improvement in scripture knowledge is allowable. If such a charge is insinuated, it is, according to our belief, a false charge. We believe that no intelligent man ever supposed that there is not still room for search, in order to improvement in scripture knowledge. While we readily admit that there is still room for improvement, and liberty and encouragement to make that improvement; we have no idea, that even in the days of Millennial glory, the church will attain to that state which our author "confidently hopes for." It is evident that he expects such an increase of light as will

nearly, or quite, extinguish our old-lights : For if his own light, which according to the representation, is but the mere star-light of the evening, which precedes the Millennial day, is so bright as deservedly to attract attention from the old-lights ; what must his " confident expectations " be of the noon-tide splendour of that coming day !

It is manifest that our author introduces the scripture prophecy concerning the knowledge of the Lord which is to fill the earth, as proof of the opinion, that hereafter, there will be a much better understanding of the scriptures. But this is a shameful interpretation from a philologist. This prophecy merely assures us that in the latter day glory, the knowledge of the Lord, which before had been enjoyed by few comparatively, will be more generally diffused. Nor is there any prophetic declaration which establishes the idea of our author.—Neither is it even reasonable. Our old divines, with a diligence unwearied, sought instruction from the original scriptures—the pure fountain. Many of them, particularly the earlier Reformers, gave not their interpretations of these oracles to favour their preconceived opinions ; but the very reverse. By the study of the scriptures, their views of scripture truth were completely changed : Their strongest prejudices were overcome ; and after much painful search and careful deliberation, their minds, at length, rested in the full conviction even of those truths, which our author would insinuate, are the result of " interpretations *a priori* ! " Considering then, the ability, diligence, honesty and independence, of these old fashioned interpreters, what reason have we to expect from any future race of interpreters, such an improvement in scripture knowledge, as our author would have us expect ?

We ardently desire that those who design to become teachers of others, would make, (to use the language of our author,) " a candid, patient, long continued, and radical investigation of the language and idiom of the sacred writers ; " and we add, keeping in view the analogy of faith :—Such an investigation, we are confident, will secure to the old-light philologists, and interpreters of scripture, the praise of the generations to come ; confirm the doctrines embraced by the old Reformers ; and convince the world that many of our would-be-now-lights, too nearly resemble those " wandering stars, to whom is reserved the blackness of darkness forever."

The dangerous tendency of this sentiment of our author is our only apology for the length of this first communication.

EXAMINATOR.

THEOLOGICAL SEMINARY OF THE ASSOCIATE CHURCH.

TO THE EDITOR OF THE RELIGIOUS MONITOR.

DEAR SIR.—Among the various items of important business expected to come before the Associate Synod, at its meeting in may next, I consider the organization of our Theological Seminary as occupying the most prominent place. It is a measure that involves the interests and prospects of the church now and in future ages. The great difficulty that stares us in the face at present is want of funds. At our last meeting an agent was appointed in each Presbytery to solicit contributions. It is high time that these agents were at work, as whatever ulterior measures may be adopted, it seems necessary that the Synod should have before them all the information that can be obtained, as to the prospect of adequate funds, before they proceed to act on the Committee's report. In reflecting upon the subject, I have been impressed with the belief that the Synod was guilty of an omission in not furnishing the agents with uniform subscription lists. Funds will be immediately requisite for the erection of the necessary buildings. And in addition to this, we must have a permanent fund for the payment of at least one Professor's salary, and other necessary expenditures: Some may be able and willing to contribute to the one object—some to the other,—and some to both.

Permit me through the medium of the Monitor to present to the agents and the public, the following blank form of subscription, as one that I believe will answer every practical purpose, and respectfully to remind every one connected with the Secession church, of the obligations which he is under to contribute his mite to this all-important object. Our ministers especially should take the lead, and set an example of liberality to their flocks.

I am respectfully yours,

ANDREW HERON.

We the subscribers pledge ourselves to pay the sums annexed to our names, respectively, for the benefit of the Theological Seminary, under the inspection of the Associate Synod of North America.

Subscriber's names.	Donations for present purposes.		Annual contributions to the permanent fund.	
	\$	cts.	\$	cts.

It is with pleasure we call the attention of our readers to the important subject embraced in this letter. And we cannot doubt, for a moment, but it will receive prompt and efficient attention.

God, in his providence, is now calling upon us for a portion of that worldly substance, which he, in his great and unmerited goodness, has so bountifully bestowed. And we cannot turn a deaf ear to the call, without an obvious violation of duty. If we devise liberal things, the object can easily be accomplished; and we have full confidence that it *will* be accomplished. In our day, the calls upon christian charity, are numerous; and we know, brethren, that many of these calls are unscriptural; yet many of whom we have reason to hope better things, are more ready to give to an object because of its novelty than because it is a commanded duty to give. But we have now presented to us an object unquestionably scriptural,—an object deeply interesting to the glory of God, the cause of his truth, and the salvation not only of our own souls, but also of the souls of those who shall come after us. Let us then, do away the false impression of such as think us illiberal, because we refuse to countenance all the good-doing projects of men; and convince them, by our *practice*, that we are liberal in obedience to all the divine commands.

The necessity, and importance to the church, that a liberal contribution should be made, to enable the Synod to carry their designs into effect, in relation to the more permanent establishment of a Theological Seminary, is so perfectly obvious, that it would be an insult to our readers, should we attempt to bring arguments in support of it.

Selections.

INTRODUCTORY LECTURE.

*Delivered in the Theological Seminary, Princeton, N. J.
November 7, 1828, by Charles Hodge. Published in the Biblical Repertory.*

Perhaps we owe the reader an apology for so frequent reference to the Presbyterian church, and the publications of her ministers, and of the editors of periodical works, devoted to her interests: though it must be admitted that the Presbyterian church occupies a large field among the religious communities of the United States, and that she has an extensive influence in forming the religious character of the age: And there is much of instruction and warning in her ecclesiastical history, and in her publications, constantly issuing in great abundance from the press. Starting originally from the same foundation, and still holding nearly the same "form of sound words," in her Public Standards, with the Associate church; her present state clearly shows how perfectly natural and easy it is, for a body of professing Christians, to let go their profession and fall into many and ruinous errors, while they imagine the cause of truth and righteousness to be flourishing in no ordinary degree. For it is certain the Presbyterian church considers herself "a queen among nations," and it is equally certain that her faith and discipline are materially

different from, and in some instances, diametrically opposite to, what they once were. This is the natural consequence of an unscriptural increase of numbers; for such is the frailty of human nature, that men are almost imperceptibly led to imagine that their usefulness will be extended by relaxing their adherence to some things which are most odious to the natural propensities of the human mind; while exactly the reverse is the case: Because, if you flatter the unscriptural prejudices of men, on one point, they immediately claim the surrender of another, until the whole system of Revelation is perverted. This arises from two causes—1st. The native tendency of error, operating on the corrupt principles of the heart. 2d. The ordinary mode of God's dealing with his people: He has commanded his people to hold fast all his words, and when they let any of them go, greater delusion is sent as a punishment for the delinquency.

Again: Men of corrupt minds, who join themselves to the visible kingdom of the Redeemer from impure motives, will most assuredly look for that kind of profession which is most popular: Hence the declaration of our Lord—"Wo unto you when all men shall speak well of you." Luke. vi. 26: Though we do not mean that all who join a popular profession are influenced by corrupt motives; for there are times when a good degree of favour is shown to the truth, and we trust the time is coming when true religion shall become popular; but the dispositions, pursuits, and practices of men, must undergo a great change.

Again: The present, is unquestionably an age of licentiousness; hence it is utterly impossible that evangelical religion should be popular: Therefore, to be spoken against and to be *separated from the company* of every other body of professing Christians in existence, is no evidence that we should let go the profession of such points, as render us obnoxious to others; but is rather an evidence that we should hold them fast: For, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." Luke, vi. 22.

It forms no part of our intention to bring railing accusations, against any denomination, much less against any body of Presbyterians; neither do we expect to obtain a hearing from those of whose principles and practices we thus freely speak, excepting in here and there a single instance. But it is of high importance to those, for whose benefit our work is more immediately designed, that they possess a correct knowledge of other denominations, so that they may conduct towards them agreeably to the rules of the word. It has always been true, that those who most need religious knowledge, are the most slow to seek it, and should we be deterred from our exertions to disseminate correct principles, from the consideration, that they who most need their influence would not be benefitted, we should desist almost wholly from exertion.

From these considerations, therefore, we think it not altogether unprofitable, that the attention of our readers should be occasionally turned to some things which show the *peculiarities* of other denominations: But we have no feelings of hostility towards the Presbyterian church, and we are not conscious of being influenced by *party* considerations. We believe that church

to have been for a long time going wrong, and that she is still going wrong ; which cannot fail to excite unfeigned sorrow in the minds of all who rightly prize the truths of revelation ; and could we discover indications of a return to the ancient landmarks of her profession, it would fill us with rejoicing.— But no such indications are at present discoverable. It is true, we now and then hear a faint murmur from the more orthodox of her ministers, which dies away as unheeded as the breeze that wafts it, to be heard no more. True it is, you may now and then meet with something that savours of the richness of gospel truth ; but then it is partly in the language of Ashdod and partly in that of the Jews ; and brings only to the mind a mournful recollection of the departed glory of the Presbyterian church. Of this character is the Lecture now before us. It appears to have been the offspring of a lucid interval :* It is one of those rare productions, which occasionally illuminates the horizon of the Presbyterian church, and which, in the language of the poet, are “like angel’s visits, few and far between.” It contains much important truth, and yet it might have been much better :—It might have been expressed in a manner that would have more effectually prevented the erroneous from bestowing upon it *their* approbation. This Lecture appears to be the first of the author’s on entering anew upon his professional duties, after a “protracted” absence in Europe : From the “practical truths which the circumstances of foreign states and countries,” especially “Europe,” impress upon the mind of an “American Christian,” three are selected.

“I. One of the most obvious lessons which an American Christian is taught, by a residence in Europe, is, *the great importance of civil and religious liberty.*”

From the first head we extract but a few passages which are thought most interesting.

“The kingdom of Christ is not of this world, but it constitutes in the world, a self-existent and independent society, and as such has all the rights of self-government. Among these essential rights, which the church can never resign and which can never be lawfully taken from her ; are the rights of deciding upon the terms of membership, selecting and ordaining her own officers, regulating her internal concerns, the exercise of discipline, and in short, all those rights which are inherent in a voluntary association recognised by the laws. When the church is so united to the state as to lose this individuality of character, and resign the rights of self-government, it becomes

* No insinuation is here intended against Professor Hodge ; we are rather considering the General Assembly of the Presbyterian church, in her collective capacity, as an individual. We believe Professor Hodge to be generally sound in the faith, with the exception of the general principle pervading that church, that the erroneous may be retained in communion ; or in other words, that it is consistent for Christians to unite in acts of worship, and engage in schemes for the spread of the gospel, with such as hold to what they are pleased to term the foundation, although rejecting many doctrines which are believed to be essential even by the advocates of *essentials* and *non-essentials*.

a mere branch of a secular system. The head of the state is the head of the church, and exercises, as such, either directly or indirectly, the governing power. Under such a system, ministers of the gospel, are servants of the crown, (*Staatsbeamten*, as they are called in the Prussian laws,) appointed for the instruction of the people in religion, as judges and civil officers are appointed for the administration of the laws.—The church is governed by men appointed by the civil authority, it cannot choose its own officers, make its own laws, or cast out unwholesome members.

“However beautiful it may be in theory, to regard the king as the father of a great family; and as such, bound and authorized, to provide for all its wants, secular and spiritual; it never can, in the present state of the world, be carried into practice, without either making the state subservient to the church, or the church an engine of government to the state.—The former has been the result in Catholic, the latter in Protestant countries.”

“One of the most striking illustrations of the advantages of self-government in religious societies, is exhibited in the case of the Moravians in Germany. During all the desolating reign of infidelity in that country, they have retained their faith and piety. In some instances, the fervor of religion has declined among them, but the vital principle remained, and the society as a whole, is probably to this day in as favorable a state as any other equal portion of the Christian church.—Their settlements, even in their external appearance, from their order and neatness, and the elevated character of the people, are like verdant spots in the desert. And while infidelity prevailed all around them, here the gospel was still preached and loved. Another equally striking example may be cited in the Dissenters of England. I am aware that effects of this nature are seldom attributable to any one cause, but I am persuaded, that among the various causes which combine in the production of the effect now referred to, that of self-government is one of the most important. It is, at least, an important fact, that the freest churches are the purest. In those sections of Prussia, where the church has retained most of its rights, it has retained most of its purity. In the Rhine Provinces, the reformed churches, surrounded by a Catholic population, were allowed by their Catholic sovereigns, to manage their own affairs, and, since their union with Prussia, have retained more or less of their power. Here the influence of infidelity was the least felt, and the soonest thrown off: and here religion is in a more flourishing condition than in any other part of the country. The same may be said with some limitation of several cantons of Switzerland. The clergy of the canton of

Basle, are as a body, orthodox and pious; a large portion of those in the canton de Vaud, is of the same character. But with regard to Switzerland, it is difficult to speak. We are in the habit of regarding it as the land of liberty; but in ecclesiastical affairs, there is a great deal of constraint. In the Catholic cantons no Protestants, until recently, were tolerated, and in those purely Protestant, the laws were equally severe against the Catholics. The form of government in each canton, is peculiar to itself. In most, it is more or less aristocratical, and in all the Protestant cantons, I believe, the magistrates have a dominant influence in the affairs of the church. The same may be said of the free cities of Germany, as Frankfort, Bremen, and Hamburg; and therefore the decline of religion in such cities, cannot fairly be cited as examples of the decline of independent churches. In the last named city, the evil of magistrates having authority in the church, is deeply felt at the present moment; the clergy have been prohibited from preaching on the points in dispute between the orthodox and the rationalists; permission has been refused to the advocates of the truth to publish on these subjects, and in various ways, the reviving spirit of piety has been repressed and opposed."

"II. Permit me now to introduce another subject scarcely less important, as the second point I would mention, in which the mind of an American Christian would be deeply interested from a residence in Europe, viz. *the training of youth in knowledge and religion.*"

Under this head, after a detail of the plan of education, adopted in Prussia, we find the following observations, which are worthy of attention.

"Unless some plan can be adopted of introducing religious instruction into the common schools, we must consent to see a large portion of our population growing up in ignorance of the first principles of moral and religious truth. For if this matter be left entirely to parents or pastors, it can be but imperfectly attended to. There will always be a large number of the people, who belong to no denomination and come under the care of none. There is said to be 70,000 of such persons, in the single city of New-York; and we need not go many miles from our village to find individuals who hardly know that there is a God. What the result will be, of thus neglecting the moral education of the people, it requires no prophetic spirit to foretel. If public virtue be necessary to the existence of free institutions; if reason and experience teach, that religious knowledge and culture are essential to virtue; to leave the people destitute of this knowledge and this culture, is to secure the destruction of our civil liberty.—

Experience has shown, that a free government cannot exist, where the mass of the population is ignorant and immoral, and the term of its continuance amongst us is fixed to the period, when the uneducated and vicious shall constitute the majority of the people. It is enough to contrast the degradation of men who have had no moral instruction in their youth, with the character of those who have been brought up under the influence of the gospel, to have the heart filled with zeal for the extension of the blessings of religious education, even if this world were the only theatre of man's existence. But when we consider that these men, whom we thus desert to ignorance of God and his word, are forming their character for eternity, the importance of this subject is seen and felt to be infinite.

"The success which in other countries has attended the efforts to render religious education universal, should encourage us to make the attempt here. So thoroughly is the system, just detailed, carried through in Prussia, that I never met a poor boy selling matches in the streets, (and I made several experiments of the kind,) who could not answer any common question, on the historical parts of the Old and New Testaments. And one of the school commissioners of Halle, (a town containing twenty-four or twenty-six thousand inhabitants,) told me that a recent investigation led to the discovery of only fifty or sixty children who had hitherto neglected to attend the schools. Do not let us calmly sit still, therefore, and suppose that nothing can be done. If we cannot introduce religious instruction at once, into all the schools in our country, nor throughout a whole state, we may at least, endeavour to effect the object, in our own immediate neighborhoods."

We now proceed to the third and last division of the Lecture, which we had more directly in view, and to which our introductory remarks more particularly allude, which we shall copy entire. The position endeavoured to be established, viz. "*the intimate connection between speculative opinion and moral character*," is one of vital importance. If this truth should be kept steadily in view, we cannot suppose it to be hardly possible for the Christian to let go his hold upon the doctrines of the gospel. A neglect to give this sentiment its due weight, is doubtless the cause of many of the evils which afflict the church of God,—which has had an extensive influence in bringing about the awful contempt of religion, that characterizes so great a proportion of our population, and which has led so many of the professing people of God to welcome to their fellowship those who are enemies to the gospel, and mere perverters of God's holy word. And we may be permitted to ask Professor Holgo, and every other man who believes *moral character* and *speculative opinion* to be inseparably connected, how he can cordially invite those to sit with him at the communion table, whom, as an office bearer in the church of God, he would not in the *first instance* admit to her fellowship, and who re-

ject and repudiate, with all that energy of mind the God of providence has given them, the doctrines of "the sovereignty of God, the helplessness and dependence of man, his depravity and solemn responsibility?"—doctrines which he, in this Lecture, makes essential to the existence of evangelical religion. The Lecture itself furnishes a satisfactory answer. For while we can bestow an unqualified approbation upon the position laid down in his third head, we can at the same time discover in his manner of establishing the position, that indefinite kind of reasoning, (though not in so great a degree as is discoverable in most of the writings of the General Assembly's ministers,) that has well nigh stripped the gospel of all its distinctive and glorious peculiarities, which give it such an infinite superiority over all other religions. Take, as a specimen of our meaning, the following sentence:—"It is an important truth, that no *serious* religious error can exist, without a corresponding perversion or destruction of religious feelings." Had the writer struck out the word "*serious*," the sentence would have been scriptural, and he would have prevented the erroneous from quoting him with approbation. The word *serious* implies that there may be religious errors which are not *serious*. A principle this, the practical effects of which are most lamentable. Its direct tendency is to make men careless in forming their religious principles, and in maintaining them when formed. Hence the very vitals of Christianity are esteemed *non-essential* by multitudes whom the Professor, on the principles of his public profession, must acknowledge as brethren. On his own principle, then, that *moral character* and *speculative opinion*, are inseparable, what becomes of the "religious feelings" of the multitudes in the General Assembly, who deny "the Sovereignty of God, the helplessness and dependence of man, and his depravity and solemn responsibility?" Is there not "a corresponding perversion or destruction of religious feelings" in these cases? And these are the very men continually prating about *non-essentials*, and to which the Professor gives encouragement, by the sentence quoted. What should we think of the husbandman who had toiled long and patiently to plant his garden with the choicest vines,* and to wall it round in a manner that would effectually exclude the beasts of the field, and yet leave the door of entrance open? Should we not pronounce the man mad. And those who act on the principle of *non-essentials*, are not more rational. We admit the *relative* importance of doctrines: So is the wall round the garden more important than the gate; but with the gate open it becomes useless. Some truths of revelation are more sublime, and display in a more striking manner, than others, the glorious perfections of Jehovah and the condition of sinful man; yet, *all* are but one grand whole, and wo to him that takes any thing from it or adds any thing to it. "For till heaven and earth pass away, not one jot or tittle shall pass from the law, till all be fulfilled." See also Rev. xxii. 18, 19. Therefore, it is obvious to all who do not willfully shut their eyes against the light, that "no religious error can exist, without a corresponding perversion, or destruction of religious feelings" or principles.

The leading idea which runs through this Lecture, "*that heterodoxy is the*

* The church "is a garden enclosed," abounding with "pleasant fruits," Song iv. Read from the 12th to the 16th verses, inclusive.

consequence rather than the cause of the loss of piety," deserves notice. This is a splendid and plausible error ; therefore, a dangerous one. And like the doctrine of non-essentials, it has been acted upon till the church has become filled with the erroneous and the worldly minded. On this principle, persons have been admitted to sealing ordinances because they *felt* pious ; and have either been blown away by the first wind of temptation, or have been suffered to remain in the bosom of the church as thorns to chastise the unfaithfulness of those that admitted them. And history as well as experience testifies how often such persons have literally made havoc of the church, in violation of their solemn covenant engagements. While it is admitted that impiety is the reason why men reject truth, yet *heterodoxy* must be considered as a cause of impiety. It was listening to a false teacher, and believing his doctrine that introduced impiety into our world. And who can deny that Adam's loss of piety was caused by heterodoxy ? It is through, or by the instrumentality of the truth, that men are saved from condemnation. On this point the scriptures are clear and explicit :—"Of his own will *begat* he us with the word of truth." James i. 18. "Being *born again* not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth for ever." "Sanctify them through thy *truth*, thy word is truth." "Through the sanctification of the Spirit and *belief of the truth*," &c. But says the Lecture, adopting the language of scripture—"Keep your hearts with all diligence, for out of them are the issue of life." True ; but the truth must first be embraced, in the love of it, before the heart can be kept. Therefore, it is better to say that orthodoxy and piety are inseparably connected, like faith and repentance, and that there can no more be piety without orthodoxy, than there can be repentance without faith. But if there must be a distinction in the order of time, then it is not true, that "*heterodoxy is the consequence rather than the cause of the loss of piety,*" but the reverse is true. "The natural expression of the feelings of true piety, is the doctrines of the Bible. As long as these feelings are retained, these doctrines will be retained." We are at a loss to affix any definite meaning to the term "*feelings*," so frequently used in the Lecture ; but suppose that a *principle of grace* is intended. If so, it leads us to something like Quakerism : But it is not believed that the Professor would maintain that religious feelings are attainable without the instrumentality of the word ; and yet this must be the case if these religious feelings are the cause of orthodoxy. Therefore, we are here again compelled to reverse the order, and say, that so long as the doctrines of the Bible are retained, so long will these "*religious feelings be retained.*" To say that "*a man's real opinions are the expression of his character,*" does not alter the case, because a man's real opinions *form* his character, so far as they have any practical influence ; and if they have no practical influence it is not of much consequence what they are. And if they form his character, of course they must be the *cause* rather than the consequence of it. Thus we see that this is strange doctrine to be inculcated by a Professor in the Presbyterian church : How can religious feelings exist at all, without at least a proportionate knowledge of the truth. They cannot, any more than a man can see without eyes, or walk without legs. It is true that the carnal heart hates the light, and it "*is the condemnation of the world that light has come into it, and that men love darkness rather than light, be-*

cause their deeds are evil." But how came man into this condition? By *changing the truth of God into a lie*. Romans i. 25. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." v. 28. While it is true that there can be no *right* understanding of the scriptures without regeneration, it is also true that regeneration is ordinarily effected by the instrumentality of the word. Therefore, it is not true that "a man's religious opinions are the result and expression of his religious feelings," but the reverse is true; because these "feelings" are formed by, and dependent upon, his opinions.

Thus we have endeavoured briefly to point out what appears to us a radical error running throughout the Lecture, even while the author is advocating an orthodox position. It is the production of one of the most orthodox ministers of the General Assembly of the Presbyterian church; and the errors inculcated in it, being brought forward in support of a sound principle, are not readily perceived, and we had perused the Lecture the second time before we knew well what to make of it. It furnishes a specimen of the highest degree of orthodoxy in the General Assembly; and it satisfies us that they who are looking for reform in that church will be disappointed: for it is an evidence that her most orthodox ministers, instead of taking a stand against the erroneous, are publicly teaching the very essence and foundation principles of the numerous errors which have broken down her discipline and tarnished her glory. We now submit the third head of the Lecture, on which we have been commenting, to our readers, and leave it for them to decide whether our observations are well founded or not.

III. A third great truth which an observation of the state of European churches, is adapted to impress upon the mind, is, *the intimate connexion between speculative opinion, and moral character.*

There is no sentiment more frequently advanced, than that a man's opinions have little to do with his moral character, and yet there is none more fundamentally erroneous. The fact is, that opinions on moral and religious subjects depend mainly on the state of the moral and religious feelings. Mere argument can no more produce the intimate persuasion of moral truth, than it can of beauty. As it depends on our refinement of taste, what things to us are beautiful, so it depends upon our religious feelings, what doctrines for us are true.—A man's real opinions, are the expression of his character.—They are the forms in which his inward feelings embody themselves, and become visible. The secret conviction of this truth, is the reason, that the ascription of obnoxious opinions, is always regarded as an aspersion on character. Why is the denial of God's existence regarded with horror, by all classes of men, but because it presupposes a heart dead to all the manifestations of his glory in creation, in our own nature, and in his word? The denial of God's justice is a proof of insensibility to sin; the rejection of Jesus Christ, of blindness

to his moral loveliness. It is therefore, an important truth, that no serious religious error can exist, without a corresponding perversion or destruction of religious feelings.

To prevent misapprehension, it may be proper to remark that while it is asserted, that if a man's feelings be in a proper state, he will embrace and believe the truth as soon as it is presented; it is freely admitted, that a man's opinions may be correct, and yet his moral character corrupt. But in this case, these opinions are merely nominal, they form no part of the intimate persuasion of his soul, and hence, are no expression of his character,

In support of the point we are considering, we might refer to the different systems of religion, throughout the world, and observe their correspondence with the peculiar character of the people who embrace them. The contemplative and effeminate systems of Eastern Asia; the mixture of loftiness and sensuality in the religion of Mohammed; the refinement, licentiousness and general disregard of principle in the theology of the Greeks; the more rigid features of the religion of the early Romans; or the sanguinary creed of the war-like nations of Northern Europe. Or we might refer to the characteristic traits of the various sects in christendom, and observe how the leading features of each are expressed in their peculiar opinions. Those in whom the imagination predominates, who have liveliness without depth of religious feeling and but little reflection, have a religion of pomp and splendid forms, of fasts and festivals and of easy means of satisfying the conscience. All those in whose systems the sovereignty of God, the helplessness and dependence of man, his depravity and solemn responsibility occupy the leading parts; have been distinguished for severity, strictness, separation from the world, depth of feeling and fixedness of purpose: a strong determined character, whose tendency is to make the severer, prevail over the milder features of religion. The Armenian system is the natural expression, of feelings less strongly marked, of less reverence for God, less humiliating views of man, and in general of less prominence and depth of religious character. Those who have no inward necessity for the doctrines of the gospel, no apprehension of God's holiness, no fear of his justice, no adequate sense of sin, need no atoning Saviour, and no sanctifying Spirit, and thus easily satisfy themselves with the doctrines of natural religion. Another proof of this point is, that whenever a change occurs in the religious opinions of a community, it is always preceded by a change in their religious feelings. The natural expression of the feelings of true piety, is the doctrines of the Bible. As long as these feelings are retained, these doctrines will be retained; but

should they be lost, the doctrines are either held for form sake or rejected, according to circumstances; and if the feelings be again called into life, the doctrines return as a matter of course. The proof of this remark must be sought in ecclesiastical history. Its truth can only be observed, however, where there is freedom of opinion; where the mind is left to assume its natural form, and adopt opinions most congenial with its state. When every thing is fixed and immoveable, as in the Catholic church, there will, of course, be little change visible, whatever may actually take place beneath the unvarying surface. But in Protestant countries we see abundant evidence of the correctness of the remark. In Scotland, the doctrines of the church are retained only by those who retain the spirit of the framers of their confession. In Geneva the system of Calvin did not survive the spirit of its author. The same may be said of France, and all parts of Germany. In this latter country the truth of our remark is more observable, because more violent changes have there occurred than in any other portion of Christendom.

After the struggle against infidelity had been sustained in England, it passed over into France and thence into Germany. Here it achieved its greatest triumph. Christianity had well nigh ceased to be even the nominal religion of the land—men began to talk of the introduction of a new Bible—of the abolition of the clergy—and of the very form of the church. To this remarkable event, this distressing fall of so large and important a part of Protestant Christendom, the eyes of all interested in religion have been naturally turned, and a general demand made, what could have been the cause of so general and lamentable a defection. Much has been written on this subject, and a thousand causes assigned while the most obvious has been the least regarded. The simple fact is, that vital religion had been long declining. There seem to be certain cycles, through which almost every church, is more or less regularly passing. During one age, there are many revivals of religion, and a general prevalence of evangelical spirit and exertion; to this succeeds a period of coldness and declension; and to this, either a period of revival or of open departure from the faith. In Germany, at the period of the reformation, there was a general revival of religion; to this succeeded a period of cold orthodoxy brought about principally by perpetual controversy on unimportant subjects. This long period, was but partially interrupted by the revival under Franke and Spener. After which, things relapsed into their former course. The preaching of the gospel was so tiresome and controversial that it could produce little effect upon the people. Practical religion was no necessary requisite for ad-

mission into the ministry; and the clergy soon became as little distinguished for piety, as any other class of men. This being the case, their holding or rejecting the doctrines of the gospel, was a mere matter of circumstance. As long as their interest, or standing depended upon their nominal faith, they retained it; but as soon as fashion and interest were on the side of rejecting it, they rejected it. Under Frederick the Great, infidelity became the fashion; no opprobrium was attached even to the clergy, declaring themselves superior to the opinions and prejudices of darker ages. They had lost their hold on the doctrines of the gospel and stood ready to be carried away by the first blast that blew.

The fact, that at this juncture, the philologists, Heyne and Wolf, gave a new spring to historical criticism, and commenced distinguishing on critical grounds, the genuine from the spurious parts of the ancient classics; led Semler and his school to follow the same course with regard to the Bible.— And as they had no inward necessity for believing, their fancying that they discovered critical grounds for the rejection of this or that book of scripture, or the whole, they renounced their faith in the word of God. New systems of philosophy now making their appearance, moulding religion into a hundred different shapes, completed the effect, of turning the already really unbelieving clergy and others, into the ranks of open infidelity. It was not until severe national and private afflictions began to turn the minds of all classes of men towards God, and awaken feelings which found no appropriate objects in the barren systems of philosophical religion, that men began to return to the doctrines of the Bible. And just in proportion as this revival of religion has advanced, has been the return to orthodoxy. Thus as irreligion preceded infidelity, the revival of religion has preceded a return to soundness of faith. It is this vital connection between piety and truth, that is the great and solemn lesson, taught by the past and present state of the German churches.

This correspondence between opinion and character, is strikingly observable in the various religious parties in that section of the church. The leading parties, are the Orthodox, the Rationalists, and the Pantheists. Wherever you find vital piety, that is, penitence, and a devotional spirit, there you find, the doctrines of the fall, of depravity, of regeneration, of atonement, and the Deity of Jesus Christ. I never saw nor heard of a single individual who exhibited a spirit of piety who rejected any one of these doctrines. There are many who have great reverence for Jesus Christ and regard for the scriptures, but having no experience of the power of the gospel, they have no clear views nor firm conviction of its doc-

trimes; they are vacillating on the borders of two classes in opinion, exactly as they are in feeling.

The Rationalists as a body, are precisely like common men of the world. In general, orderly in their lives, but without the least semblance of experimental piety. They regard it as mysticism, exaggeration, enthusiasm, or hypocrisy. Some few, from the natural turn of their minds, have something of the poetry and sentimentality of religion, but nothing of vital godliness. In Pantheism there is room and expression for a variety of character. Some men of elevated intellects, discourse much, of the sublimity and grandeur of the infinite, and bow with a sort of adoration, before the living universe. But as this infinite is not a person, is neither moral nor intelligent, this system, while it inflates the imagination, gives no object for the moral feelings: and hence, when men who have much of these feelings fall into its snares, they are in torment until they find deliverance. Others of this class, from the idea, that the all pervading principle, is most completely developed in intelligent beings, and most of all, in those who have come to a consciousness of their identity with this principle, are filled with the most amazing pride; they are God in the highest state of his existence. These are self-idolaters.—Others again, of a different cast, love to feel themselves a part of an illimitable whole, which moves on and must move on, through its vast cycles, without their co-operation or responsibility, and look forward with complacency, to going out, like a spark in the ocean, unnoticed and unremembered in the infinitude of being.

Now, brethren, if these things be so, if a man's religious opinions are the result and expression of his religious feelings, if heterodoxy be the consequence rather than the cause of the loss of piety, then "keep your hearts with all diligence, for out of them are the issues of life." Remember that it is only in God's light that you can see light. That holiness is essential to correct knowledge of divine things, and the great security from error. And as you see, that when men lose the life of religion, they can believe the most monstrous doctrines and glory in them; and that when the clergy once fall into such errors, generations perish before the slow course of reviving piety brings back the truth; "what manner of men ought you to be in all holy conversation and godliness." Not only then for your own sake, but for the sake of your children, and your children's children, forsake not your God; who is our God, because he was the God of our fathers. The fate of future ages, rests with every present generation.

Again, beware of any course of life or study, which has a tendency to harden your hearts, and deaden the delicate sen-

sibility of the soul to moral truth and beauty. There are two ways in which this may be done, a course of sin, and indulgence in metaphysical speculations on divine things. The reason, why such speculations produce this effect, is, that the views of truth thus taken are not of its moral nature, and of course produce no moral feeling, but the reverse. Let a man, when contemplating the grandeur of alpine scenery, begin to examine the structure of the mountains, and study their geological character; what becomes of his emotions of sublimity? Thus also religious truth, viewed in the general, produces devotion; metaphysically analyzed it destroys it. Where is our reverence and awe of God, while prying into his essence or scrutinizing his attributes? Where are our feelings of penitence when disputing on the origin of evil? our sense of responsibility when discussing free-will and dependence?—That it may be necessary to attend to these subjects, and get as far as possible, definite ideas respecting them, no one will deny; but when our habitual views of truth, are of this nature, there is an end of all feeling on the subject. There is another remark, which may here be made. When a man prefers examining the geological structure of a mountainous region, to the contemplation of its grandeur; he only prefers the acquisition of knowledge to the enjoyment of an elevating emotion, but as the objects of his examination are external, and have no connection with the emotions of his mind, his insensibility is no obstacle to his progress. But with regard to moral subjects the case is far different; the feelings destroyed by metaphysical investigation, are the very objects to be investigated, for their moral quality is their essence. If this be weakened or destroyed, there is nothing left; and a man in this state is no more qualified to speak on these subjects, than the deaf to discourse on music. This is the reason that metaphysicians so often advance doctrines, which the whole world know to be false, because they contradict the strongest moral feelings of the soul. Will the mass of pious people ever be brought to believe, that God is the author of sin? that man is not free, and consequently not accountable? that sin is not a moral evil, but mere imperfect development? or the still more horrible opinion, that God himself, is merely the blind instinctive principle, which animates and constitutes the universe, of which neither moral nor intellectual qualities can be predicated? Yet metaphysicians teach all these doctrines. Look around you, brethren, and see if these things be not so. As far as my observation extends, it is the uniform tendency of such speculations to deaden the moral sensibility of the soul. Beware then of unhallowed speculations on sacred subjects. Bring all your doctrines to the test of

God's word and of holiness. Go with your new opinions to the aged children of God, who have spent years in close communion with the Father of lights. Propose to them your novel doctrines, should they shock their feelings, depend upon it, they are false and dangerous. The approbation of an experienced Christian of any purely religious opinion, is worth more, than that of any merely learned theologian upon earth.

Finally, lean not to your own understanding. If there be any declaration of the Bible, confirmed by the history of the church, and especially by the recent history of European churches, it is that "he that leaneth to his own understanding is a fool." When men forsake the word of God, and profess to be wise above that which is written, they inevitably and universally lose themselves in vain speculations. Look at the state of things, when every man is following the light of his own reason. Each boasts that he alone has the truth, and yet each is often a miracle of folly to every man but himself.*—True, such men are often men of great intellect; but can mere intellect perceive moral truth? Can man by wisdom find out God? can he find out the Almighty unto perfection? No man knoweth the father but the Son, and he to whom the Son shall reveal him. Submit yourselves, therefore, to the teaching of him, in whom "are all the treasures of wisdom and knowledge." It is only when thus taught, that you will be able to teach others also.

One word more—keep as you would your hold on heaven your reverence for Jesus Christ. Reverence for the Redeemer of sinners, is the very last feeling which deserts a falling Christian, or a sinking church. When all other evidence, and all other arguments for the Bible had lost their force, this solitary feeling has held up the soul from sinking into infidelity and thence into perdition. When this is lost, all is lost. The soul that is insensible to the glory of the Son of God, is "as a tree twice dead and plucked up by the roots."

FOR THE RELIGIOUS MONITOR.

EXTRACTS.

At present, it is said, there are many Protestants, even among the Italians, near Leghorn; though the priests endeavour to persuade them that the Protestants are not Christians. The Bible is carefully kept from them, nor can a copy be procured under twenty guineas: it is a great work, consisting of twenty volumes, Latin and Italian; and is therefore, from its

* *Nihil tam absurda dici potest, quod non dicatur ab aliquo philosophorum.*
—CICERO.

price alone, a sealed book, even to many of the priests themselves. What a blessing might attend the labours of a few missionaries with the Bible in their hands: the Hindoos are scarcely in more need of them.

The priests form no small part of the population at Pisa, as in every other town in Italy. At an ordination which a friend of mine witnessed, he said there were thirty-two little boys, some of whom did not appear to have reached their tenth year, who received the first and second order of priesthood, and thirty more who received the third. These boys wear white surplices trimmed with lace or muslin, and clerical cocked hats. It is both absurd and melancholy to see such little creatures devoted to they know not what.—*Three years in Italy.*

[It is curious to observe the coincidence between the practice here referred to, and the corruption with which Calvin upbraids the Papacy, Instit. b. iv. ch. v.—“But the greatest absurdity of all is, that even boys, scarcely ten years of age, have, by the permission of the Pope, been made bishops.”]

Wednesday I went to St. Peters to hear the *Miserere*, which was fine beyond my expectation. We sat opposite to the altar, before which thirteen candles burnt bright for a time: by degrees they were all extinguished but one, which was placed burning behind the altar, to represent the undying faith of the Virgin, whilst that of the twelve Apostles entirely failed.

This evening we saw a curious ceremony at the church of the pilgrims; princesses and ladies of the first consequence, washing the feet of female pilgrims, and afterwards attending them at supper. For the first, warm water was brought in large tubs or buckets: the ladies, dressed in black, tucked up their gowns, and girded themselves with napkins; after which, they pulled off the stockings of the poor women, and having placed their feet in the tubs, washed and rubbed them carefully, and then wiped them with the towels.

When this was over, we were ushered into a grand sala, where long tables were laid out for supper. In a few minutes a number of women entered, dressed as pilgrims, with staves in their hands, and bundles girt to their backs, and arranged themselves, standing round the table. It occurred to me, that this ceremony is a commemoration of the passover which the Israelites ate hastily before their sudden departure from Egypt. The same ladies who had been employed in washing the feet, served the pilgrims at table, handing round macaroni, vegetables, and such other provisions as Lent permitted. Between the tables, at a convenient distance, a long form was filled with spectators, many of whom were descanting on the meri-

torious deeds of the princesses. A little Italian girl, who sat next me, observed that those ladies would obtain many indulgences; (in other words, they were earning a pardon for past offences.) The ladies of the Bonaparte family, particularly distinguished themselves in their observance of these ceremonies.

Thursday—Both to-day and yesterday, during the interval when the music ceased, there was a noise like the clashing of swords, to represent the Jews coming with swords and staves to take our blessed Lord. I saw the poor feeble Pope carried to the place where he washed the feet of thirteen pilgrims.—The Pope prefaced this operation by reading a portion of scripture in Latin, in a clear and audible voice. I believe it was the narrative of our Lord washing the feet of his disciples, to set them an example of humility. A kneeling cardinal presented to the Pope a silver basin, in which he dipped the towel, and slightly rubbed one foot of each pilgrim. After having witnessed this for a few minutes, we all moved to the supper room, where the Pope was to attend the same pilgrims at table. The Pope followed, advanced to the table, and served them with macaroni, soup, vegetables, sweat-meats, &c. and goblets of wine in abundance; all of which he first received from a cardinal on his knees. Every thing which is laid on the table becomes the property of the pilgrims—the silver goblets, spoons, knives, forks, plates, napkins, &c. and the residue of the provisions. It was well for the poor Pope, this busy day, that he could command other people to carry him about, for his own strength would most certainly have failed; as it was, he looked nearly exhausted.—*Ibid.*

If we consider David, in the great variety of his fine qualifications;—the ornaments of his person, and the far more illustrious endowments of his mind;—the surprising revolutions in his fortune; sometimes reduced to the lowest ebb of adversity; sometimes riding upon the highest tide of prosperity;—his singular dexterity in extricating himself from difficulties, and peculiar felicity in accomodating himself to all circumstances;—the prizes he won, as a youthful champion;—and the victories he gained, as an experienced general;—his masterly hand upon the harp, and his inimitable talent for poetry;—the admirable regulations of his royal government, and the incomparable usefulness of his public writings;—the depth of his repentance, and the height of his devotion;—the vigour of his faith in the divine promises, and the ardour of his love to the divine Majesty;—if we consider these, with several other marks of honour and grace, which ennoble the history of his life; we shall see such an *assemblage* of shining quali-

ties, as perhaps were never united in any other merely human character. This observation is offered to the public, in order to convince a *polite* reader, that the love of the scriptures, and the exercise of devotion, are by no means the peculiarities of a *vulgar* mind.—*Theron and Aspasio, Dialogue 1. note.*

David, to set forth the barbarous assiduity of his persecutors, says,—“They wander up and down.” They pry into every corner; they search the city, and examine the country; not (*lachal*) *for meat*, which, in this connection, is a sense quite foreign to the subject, and very jejune indeed, but ‘to devour;’ to devour me, the destined victim of their rage; and if they ‘are not satisfied,’ if they cannot compass their design by night, (*uulinu*) ‘they will grudge.’ No; but ‘they will continue all night,’ in the prosecution of their purpose. Neither cold nor darkness can retard them; neither hardships nor dangers can divert them; but their attempts are as indefatigable, as their malice is implacable.—*Ibid. Dialogue 13, note.*

ACTUAL CAREER OF AN INFIDEL.

There is power in argument to convince the judgment in degree, but where the heart is in love with sin, an inventive imagination will summon all its force to confront the soundest logic. But *facts*, STUBBORN FACTS, cannot be denied. The following from the New-York Gazette, are no doubt the relations of incontrovertible truth, which can be confirmed by living testimony from persons of veracity, now living in the city of New-York. We place these facts in contradiction of all the philosophy, which may be gathered from “the writings of all the skeptics that have flourished” and been destroyed, “from Cain,” the first Infidel, “down to the days of our modern philosopher in petticoats,”—to whom multitudes of unread theorists are submitting both judgment and conscience, proud to be her disciples.—*Chris. Watch.*

“Of late, my friend Lang, a great deal has been said about Miss Wright and her Temple of Reason. I think the plain, simple, but true history of myself and William, affords as good a practical comment on the effects of Infidel principles, as any thing I have met with. If you think it worth publishing, it is at your service. In a short time it will be forty winters since I first landed in New-York; I was then in my twentieth year, without a face that I knew, or a friend to counsel or direct.—On the first Sabbath morning after we landed, three young men of our passengers called and inquired where I was going to-day. I said, to church; they answered, we have been near ten weeks confined to the ship, let us now walk out and

see the country; our health requires exercise, and we can go to church another day. I said, as long as I can remember I had gone to church with my father every Sabbath of my life, and when we parted, his last words were, "*Remember the Sabbath day.*" They went to the country; I went to church; they spent a few shillings of their wages; I put two one penny corporation bills in the plate. Some of them were good mechanics, and got from \$8 to \$10 per week; my branch was poor, and it was only by close application I earned \$5 per week. They continued going in the country, found loose company, spent most of their week's wages, came home half drunk, sometimes caught by a thunder storm, spoiled their fine clothes and hats; rose late on Monday morning, bones and head aching, and could work but little all that day. I went to church, saved my wages, rose early on Monday morning, my bones rested, my head sound, and started on the labours of the week with a light heart and quiet conscience.— At the end of the year, they could show fine clothes and powdered heads on Sunday; but I could show \$100 piled in the corner of my chest. They have all been gone long ago; having lived fast, they died early; while I, as one consequence of regular living, have not been confined by sickness for one day in all that period. Now Mr. Deists and Mrs. Deists, you who purpose to reform the world by destroying the Bible and abolishing the Sabbath, I would ask you, who lived the most comfortable life, they or I? who were the most useful members of society? They died and left their wives and children beggars. If I die to-night, my family have the tools and hands to make themselves independent of the world.*

About three months after I landed, there came from England into the shop where I wrought, a man by the name of William; he had a fine little woman, for a wife, and one or two young children. He was an excellent mechanic, and the first, I believe, who manufactured coach springs in New-York; he was, by religious profession, a Baptist, and went to the church in Gold-street. Dr. Foster, I believe, was then the pastor. He continued a consistent professor, attended church regularly with his wife and children. But, William was a warm politician; a politician as red hot as the iron he hammered. He was soon found out by the radicals of that day. About this time there came to this city a man by the name of Palmer, who was either born blind or had lost his sight by disease. This blind leader of the blind used to lecture on

* One of the young men of whom I speak, was a baker; in a fit of intemperance, while working dough, in the trough, alone, he lost his balance, tumbled in with his head buried in dough, and in this situation he was found dead. This fact is known to scores of his countrymen now in this city.—*N. Y. Ob.*

Deism, in what was then called the Assembly Room, in William-street. William was led by some of his new associates into this dungeon of despair, and drank deep into their dark and cheerless doctrine. In a short time he came out a flaming Deist, and instead of going with his wife and children to church, he led them to Long Island, or the fields in Jersey, or he went by himself, to a low tavern, and harrangued on Tom Paine's Age of Reason, to any set of blockbends who would hear him. His children, as they grew up, being left to wander as they pleased, soon associated with bad company, and turned out worse than good-for-nothing. He had commenced business for himself, and for some time was in a very thriving way.—But now, every thing was forgot in his zeal for propagating his new principles. You might find him in every street and corner, pouring out his new light; and so vulgar and brutish was the language in which he blasphemed every thing which society in general holds sacred, that moderate men of any principle got disgusted—shunned his company and shop; and his worldly circumstances began to fall into decay. As old shopmates, he and I have ever been, and now are, on the most friendly terms when we meet; and from the beginning have I expostulated and warned him of the ruin he was bringing on himself and family in this world, laying the next aside. Though he could not deny the truth of what I said, yet he seemed like one who had gone so far, that he was ashamed to recede.

One morning about 10 o'clock, a few weeks ago, he called on me and asked for something to buy his breakfast, as he had not tasted any thing that day. I looked on him with sorrow almost to crying—says I, William, has it really come to this with you? He said he had not a cent—a friend, or child, to help him, in the world. I asked for his sons and daughters, by name—they had all gone to ruin, or were dead. The few old friends of the William-street *Illuminati*, now that he was poor, knew him not. I gave him a small sum, and told him to call on me in his extremity. Says I, William, there are my sons and daughters; they are an honour to their parents, being all useful members of society. Your children and mine were brought up neighbors to one another—what should make them to differ?—He was silent. Says I, I told you 34 years ago, your mad principles would beggar yourself, and ruin your family. While you carried your children to the fields, or left them to wander in the road to destruction; I carried mine to the church, where they were not exposed to bad company; and now they walk in the ways of wisdom, which are pleasantness and peace. I added, you must now be convinced that religion is the best thing for this world; and in the next, they

who profess it will be as well off as you. But, if the Bible is true, you may say with the miser, I was starved in this world, and damned in that which is to come. He confessed I had the best of the argument, and said he might have been a rich man if he had stuck to the principles he brought with him from England. He said he thought of going into the alms-house—it was a good last-retreat; and for this, says William, I have to thank Christianity: for, where the Bible is not known, they have neither alms-house nor hospital. I have only to add, that this story is no fiction, nor combination of characters that may have existed; but it is literally true.—My friend William now lives, (you know him)—he is a man of truth, (though a deist,) and will vouch for what I have said, were he asked. If any one doubts, you may give them my name. I will point them to some of the men, still alive, of whom I speak,

Yours, CARDUS.

Miscellaneous.

PROFESSOR STUART'S LETTER.

ANDOVER, DEC. 22, 1829.

To the Suffolk Committee in Boston, appointed to enquire into the nature, principles and tendency, of Free Masonry.
GENTLEMEN,

In answer to your inquiries, respecting any traces of the history of Free Masonry, in ancient times, I reply, that it has not been my lot to find any thing of this nature in any book that I have ever perused, either in any of the Asiatic or European languages. I take it to be a point conceded by all literary men, that no such traces exist, in any ancient record whatever.

The pretence that Free Masonry was known in the time of Solomon, is refuted by the internal evidence which Masonic books themselves contain. For example, they tell us that Hiram Abiff, the Grand Master Mason, was killed by Jubela, Jubelo and Jubelum. It happens, unfortunately, however, that these names are formed, (and that by no very skilful master,) from the Latin language, and not from the Hebrew, to which they bear not the slightest resemblance. All Hebrew names are significant and have a Hebrew shape; and it requires but a moderate share of skill, to detect gross imposture in this pretended history of Hiram Abiff.

The same is manifestly the case, in regard to a large class of names, which are given out by Masonic books as very ancient; e. g. Buh, Giblymites, Toulumith, Lisha, Jaobert, Tito, Harrodion, Juha, (Animani, which the books say means, *I am that I am*,) Jubilum, Akinop, Sidach, Solo, and many others.

If the meaning of Masonic books be, what it seems to be, that these have come down from the days and the language of Solomon, it is gross imposture. These names would for the most part, be as good Hebrew, as *Abracadabra* is English.

If what the books state, also, about the use of such names as Jah, Jevah, Jovah, Shaddai, Adonai, be true, (names of the adorable Godhead, in the Hebrew language, and introduced it would seem, by some Masons who had a smattering of the Hebrew language;) if it be true that these names are used in the connection and manner in which the books of Masons declare them to be, then it is certain that the name of God is profanely used. And what can I say of the *Animani*, which is pretended to mean, *I am that I am*? I confess, that I cannot help shuddering at the manner in which this is stated to be used, in books published by members of the Masonic fraternity. Whether the accounts, however, from which I take this, are true, is of course more than I am able to vouch for. It is only on the supposition that they are so, that my remarks can have any bearing on the subject of Masonry.

If these accounts are true, then it is time that every man in our community should know it. That any class of men among us should be encouraged to expect protection in all cases, "murder and treason not excepted," is what institutions like ours can never sanction; and the eyes of all should be opened wide in relation to this matter.

If these accounts are not true, the Masons owe it to themselves, and to the world, to vindicate themselves from such charges. Especially is this the case, inasmuch as these charges are made by men of good standing, of unimpeachable integrity and veracity, and who have a *personal* acquaintance with all the secrets of Masonry. For my part, I shall be exceedingly glad to see these charges refuted; as it would greatly relieve my mind in regard to many estimable men, belonging to the Masonic order. But I see no way to get rid of the force of the testimony in question, until a counter statement is made, which is worthy of credibility.

For a long time, I neither knew nor cared much about this subject. But recent attention to it, has filled me with astonishment; and as to some things contained in it, with horror. The trifling with oaths, and with the awful names of the ever blessed God, is a feature which I cannot contemplate but with deep distress.

I am, Gentlemen,

Your friend and Ob't. Serv't.

NOSES STUART.

SABBATH MAILS.—*The true state of the case.*—"Throw ever so many disguises around the subject, the plain fact will still appear, that all the petitioners ask of Congress is, that, having made a law which authorizes a violation

of the Sabbath, while claiming they 'have no right to legislate on this subject, they would undo what they ought not to have done, and then let the subject alone. It is claimed, and the claim is echoed from city to city, and from village to village, that if Congress were to legislate respecting the transportation of the mail on the Sabbath, it would be to connect religion and politics—Church and State. Well, let it be so. It follows, then, that when they passed the present law, they united Church and State—and those who defend the present law, defend them in thus uniting Church and State; while the petitioners, being opposed to such a union, ask of Congress to repeal the law creating it, and henceforth to let Church and State be forever separate."—*Chr. Mirror*.

[From the Christian Watchman.]

Five reasons why Popery is likely to flourish in this country.

1. Popery has an imposing influence in its external administration. Men are much excited by what is visible and tangible. The images of the Cross, and the horrific pictures of a crucified Saviour, with other idolatrous representations, which forcibly strike the senses, are calculated to gain the notice of many, and to foster a blind and senseless devotion. Whilst the Bible reveals to us an omniscient and omnipresent God and Saviour, the inventions of the heathen and of wicked men in all ages, have been exerted to represent an absent God. The real Christian worships a present Jehovah in spirit and in truth; but idolatry is calculated to destroy the conviction of His presence, who 'filleth all in all.'

2. The abundant wealth and resources of the church of Rome, enable her agents to make great exertions in the spread of her doctrines. The fascinations of riches are immense. And when men can gratify their lust of gold at the same time that they are flattering themselves with the vain hope of safety and salvation in a false religion, they will eagerly catch at a temptation so alluring, and shut their eyes against the sight of the most vile abominations and follies, which a superstitious theology may have consecrated.

3. The Catholics are commencing a very superior plan of education; in some respects, more thorough than is generally prevalent in our United States. Their system of religion is artfully interwoven with this education, so that both are inwrought with all the prejudices of their students. The errors which may be thus received are known by experience to be the most inveterate, the hardest to be eradicated. A host of partizans thus instructed, are training for the defence of a false and dangerous theology.

4. The arts practised by some of the priests of this religion are exceedingly dangerous. Although the foundation of their leading doctrines is utterly corrupt, yet they will sophistically evade objections in a manner which many, not accustomed to argumentative discussions, are unable to meet and satisfactorily answer. Their penances and mortifications, for instance, which are taught to be meritorious, may be said to obtain this character of desert from the atonement of Christ. The fact that this theory would make justification to be by works, may not be apprehended by some.

5. But one great reason why popery may prevail, even in our happy country, is, that men are not willing to trust themselves in forming their religious opinions. If such a thing be possible, which Popery teaches them is possible, they prefer to have others think for them. This scheme presents them with an infallible church, and a priesthood to solve every difficulty. In so important an affair as the salvation of the soul, how soothing is the idea, if one can believe it, of being perfectly safe in the bosom of an infallible church: of a church which can pardon all sin, and by its rites and ceremonies prepare us for endless blessedness.

LIBERTY.—According to a letter of the 18th September, quoted in the Philadelphia Chronicle of the 4th inst. direct intelligence has been received. Out of the number of emigrants, per ship Harriet, from Norfolk, which went out in spring, thirty had died. Upon the subject of the slave trade, the letter has this fearful statement:—

The slave trade is still carried on with activity; and when passing the Galenas I saw six or eight slavers waiting a cargo. Even at the river whence I at present write, there are some for a similar purpose. The greater part of these are Baltimore built vessels under Spanish colors. On this subject, there appears to be a great degree of ignorance, in the United States; for the belief of many is, that a total suppression exists here,—when the truth is, it is carried on as violently as ever. On this subject, the hearts of thousands are feelingly alive: and I can but add my wish for the early arrival of that day, when every man in christendom will conceive it wrong and unjust.

DISTRESS OF THE WORKING PEOPLE IN ENGLAND.

EMIGRATION.

[From the Manchester (England) Times of Sept. 26.]

We had an occasion, the other day, to witness a scene which strikingly proved the existence of the distress which is now experienced by the working classes. Saturday last, an advertisement appeared in our paper, stating that the captain of an American vessel would be at an inn in Deansgate, to contract with such persons as were disposed to go as passengers to Baltimore.—He expected that his advertisement might bring together a dozen or score of people, but to his utter amazement, at the time when he stated that he could be seen, not merely the *house* but the *street* was filled with people, all clamorous which should be first to speak to him, but all most obviously without the means of paying for their passage. It was in vain that he explained that he could treat only with those who could pay five pounds for their passage.—The people still pressed upon him, shouting their willingness to be bound to give their labour in America until their wages should amount to the expense of conveying them there. Despairing of being able to make them understand his purpose, he retreated to his room where we found him literally besieged by these poor creatures, and it was not without difficulty that we succeeded in sending away those who had not the means of paying for their passage.—Out of a number which the Landlord estimated at six or seven hundred, there was found only one man able to go without mortgaging their labour for the expense of conveyance! Here were six or seven hundred persons, all ready not merely to tear themselves from their native soil, but willing and eager to sell themselves to a temporary slavery, in order to obtain the means of escaping to what they considered a better land. What a scene in once free and happy England!

DANGER YET—The great papal apostacy seems to be gaining strength, in some places, whilst the doctrines of the Reformation are rather in retrogression. In proof of this we advert to a single fact which has recently come under our observation. A clergyman of distinction, in the Church of England, has lately published several sermons in which he openly and strenuously advocates *union* betwixt the churches of England and Rome. The last number of the *Christian Review*, contains an examination of the principles of these discourses, and considers them a fair specimen of the doctrines held on the same subject by a large number in the church of England. This friend of *Catholic conciliation*, seems to hold in utter abhorrence the principles of those commonly termed Evangelical in the Establishment, whilst he views with great kindness and charity the deviations of the Papist from the assumed standard.

In our own land the defection comprising the Unitarians, the Universalists, and other forms of heterodoxy, is far from the torpor of supineness. The true gospel is boldly impugned, or else mangled with oblique interpretations. The native grandeur and simple force of Scriptural truth are impaired and frittered down by the extenuations of corrupt genius and perverted learning, and the study of the gay and thoughtless world is, to invent pleas for rejecting the authority of holy truth.

We allude to these subjects not from the pleasure of calling up to the mind of our readers images of portentous aspect, but from the warnings of that prudence which intimates the expediency of ascertaining, before we meet a

be, the power which he will array against us. A false estimate of our strength may cause us to adventure too far, an exaggerated computation of our actual successes, may prove no less fatal to future conquest, than downright remissness. Let us hence learn to speak with modesty and diffidence about what has been accomplished, and with hope and prayerful solicitude about that which remains to be done.—*Col. Star.*

[From the Vermont Luminary.]

How to turn a falsehood into a Masonic truth; or, the way to render a moral sin a Masonic virtue.

MR. EDITOR,—I have, till of late, been quite at a loss to reconcile some of the statements of the members of the Grand Lodge, in their "appeal," with what I know to be true concerning the principles of Masonry. But since my attention has been attracted to critically examine one expression in that wonderful production; I find, on comparing it with the principles of the obligation, that it serves as a key to turn a falsehood into a *masonic truth*, and to render a moral sin a *masonic virtue*.

The expression to which I allude is the following: '*As Masons*, we declare,' &c. By comparing this with the following points in the obligations, we can not but see, that to be true masons, they must deny those principles which are disapproved by public opinion. For instance, "I will always hail, ever conceal, and never reveal, any part or part, art or art, of the secret arts and mysteries of ancient Freemasonry." Now, "*as Masons*," they are in duty bound to greet and approbate "*the secret arts*" of Masonry. Its principal secret art, evidently consists in those points which they deny. This they have sworn to conceal; and since it is disclosed, the only way to conceal it, is to deny the truth concerning it. Were they to own the truth, and frankly to acknowledge that the grand "*secret art*" of Masonry consists in "*striking*" to shed human blood, and in "*concealing the hand*," they would directly violate this obligation, and reveal the very "*secret art*" by which the institution has stood, and by which it now falls. Therefore it seems to be expedient to draw a line of discrimination in giving credence to the communications of Freemasons; and when they declare any thing "*as Masons*," give it the credit which their principles claim; but when they say any thing *as men*, give it the weight which their moral character seems to merit.

SECEDING MASON.

NEW MARRIAGE ACT,

Now in force in this State: Extracted from the Revised Statutes.

We have transcribed only so much of the Statute as relates to the duty of ministers of the gospel, and others authorized to solemnize marriage.

§ 8. For the purpose of being registered and authenticated according to the provisions of this Title, marriages shall be solemnized only by the following persons:

1. Ministers of the gospel and priests of every denomination:
2. Mayors, recorders, and aldermen of cities: and,
3. Judges of the county courts, and justices of the peace.

§ 9. When solemnized by a minister or priest, the ceremony of marriage shall be according to the forms and customs of the church or society to which he belongs. When solemnized by a magistrate, no particular form shall be required, except that the parties shall solemnly declare, in the presence of the magistrate and the attending witness or witnesses, that they take each other as husband and wife. In every case, there shall be at least one witness, besides the minister or magistrate, present, at the ceremony.

§ 10. It shall be the duty of every minister, priest, or magistrate, required to solemnize a marriage, to ascertain,

1. The christian and surnames of the parties; their respective ages and places of residence; and their profession, trade or occupation.
2. The names and places of residence of two of the attesting witnesses, if

more than one be present; and if not, the name, and place of residence, of such witness.

He shall enter the facts so ascertained, and the day on which such marriage is solemnized, in a book to be kept by him for that purpose.

§ 11. If either of the parties between whom the marriage is to be solemnized, shall not be personally known to him, the minister or magistrate shall require proof of the identity of such party, by the oath of some person known to him; which oath, any magistrate is hereby authorized to administer.

§ 12. Every minister or magistrate who shall solemnize a marriage, where either of the parties, within his knowledge, shall be under the act of legal consent, or an idiot or lunatic; or to which, within his knowledge, any legal impediment exists, shall be deemed guilty of a misdemeanor, punishable by fine or imprisonment, or both, in the discretion of the court by which he shall be tried.

§ 13. Whenever a marriage shall have been solemnized within this state, pursuant to this title, the minister or magistrate by whom the marriage was solemnized, shall furnish, on request, to either party, a certificate thereof, specifying, "the matters of fact which he is required to ascertain in section 10, previous to solemnizing the marriage."

DIED in the city of New-York, on the 27th of December last, the Rev. JOHN M. MASON, D. D. in the 60th year of his age. He was the son of the Rev. John Mason, of whom mention is made in our last number, page 322. In noticing this event the *New-York Commercial Advertiser* has the following observation:—"No one who heard him speak in public, ever forgot his manner, which it was dangerous to imitate, and is impossible to describe. His memory, however, will not be preserved by the breath of tradition alone. He has left sermons, orations and controversial writings, stamped with the peculiar impress of his own mind, which may challenge comparison with any similar productions of the age; and in which are to be found passages of the highest and least attainable order of eloquence—such as alone would make his name live in after ages, independent of the close reasoning, the sturdy development of truth, the ingenious illustration, and the overpowering appeals to the reason and the immortal hopes of man, which are to be found in these remains." We agree with what is here said of his manner, as a public speaker; while we observe that his life furnishes a correct specimen of a *popular* preacher, and the effect which is generally produced upon the interests of religion, by men of this stamp; and this effect, as might easily be shown, has always been in a greater or less degree injurious. In such cases, the people run after the man, and their religion ebbs and flows in the same ratio with his popularity;—and the man's genius cannot be restrained by the sober and unostentatious directions of scripture; his ambition cannot be confined to a single ecclesiastical body; and hence, he becomes impatient of the restraints of church discipline, and "bursts its bands asunder." The whole religious world is not too large for him to figure in. And, in the presence of such a man, the humble, and unwearied, and scriptural, labours of his brethren, who are more zealous for maintaining pure and entire the ordinances of God than for an exhibition of this worldly show, pass for nothing with the people: they are tickled with his eloquence, and their fancy is pleased with the idea that he cannot fail to make religion appear lovely to all. And a great multitude run after him, who hate Christianity, when exhibited in its unadorned and simple majesty, frowning continually upon the pride of man—and in its awful holiness, either consuming all the corrupt propensities of human nature, and refining it as silver is refined by fire, or devouring it with everlasting destruction; but, who, nevertheless, will do many things for it when adorned with human wisdom: while they completely banish all those peculiarities which render the gospel the most precious blessing of heaven. For the illustration of what we have said, the reader is referred to Dr. M.'s "Plea for free Communion," and the circumstances which occasioned it, and the bitter fruits which have followed it. These things are within the recollection of nearly all.

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

NO. 9.

FEBRUARY, 1830.

VOL. VI.

Original Communications.

FOR THE RELIGIOUS MONITOR.

Remarks on the last letter from the Reformed, to the Associate Synod.

The celebrated Boccacini, in his *Secretaria di Apollo*, relates the following story, which is both amusing and instructive; and it serves to shew the opinion which that judicious writer entertained of those critics, who cavil without cause, at the writings of distinguished authors: "A famous critic, having gathered together all the faults of an eminent poet, made a present of them to Apollo, who received them very graciously, and resolved to make the author a suitable return for the trouble he had been at, in collecting them. In order to this, he set before him a sack of wheat, as it had been just thrashed out of the sheaf. He then bid him pick out the chaff, from among the corn, and lay it aside by itself. The critic applied himself to the task with great industry and pleasure, and after having made the due separation, was presented, by Apollo, the chaff for his pains." One would be led to suppose that the Reformed Synod had undertaken such a task, as Apollo is made to assign to the critic, in the story, when they attempted to criticise the writings of Mr. Gib, and others, in the manner they have done in their letter. They have picked out a few phrases, from different parts of these writings, without any regard to their general character, and design; and then, by tacking them together, they have endeavoured to deduce from them, sentiments quite different from those which they were obviously intended to express. This, I hope, will be made to appear, to the entire satisfaction of the reader, in the course of the observations which I have to make, on the last letter from the Reformed, to the Associate Synod, and to which I now invite his attention.

In this letter, (which may be seen at length, in the Minutes of the Reformed Synod, pp. 200—211; or, in the Religious Monitor, Vol. vi. pp. 160—168,) the Reformed Synod, in acknowledging the letter they had received from the Associate Synod, say, that in it "a Christian spirit seems to breathe."—Now, I think it is very doubtful whether the Associate Synod, were they so disposed, could consistently return the compliment. It may be safely left with the reader, to say, whether they could approve of the spirit of this letter, without allowing the justice of some of those aspersions, with which the Reformed Synod have attempted to besprinkle them. They, indeed, disclaim all bitterness of spirit; and, although the absence of such a spirit may be ascertained, with full as much certainty, by actions as by words; nevertheless, I am disposed to pass this over without any very particular notice, inasmuch as they say, in another part of their letter, that "it is difficult to manage any thing of this nature, without seeming harshness." As our Reformed brethren are so well aware of this difficulty, we shall be encouraged to use the greater freedom of remark, without any apprehension of giving them offence.

The Associate Synod had complained, that Reformed Presbyterians had imputed to them objectionable tenets, without so much as quoting their words, which were supposed to express them; and they had also intimated to them, that by their words, must be understood the words of their judicial deeds, or their subordinate standards. To this, the Reformed Synod say, in reply, that it was never proposed to quote their words;—that they were writing a historical sketch of their sentiments, according to their own views and understanding of them, and that they did not feel themselves obliged to be confined to such publications as they had designated *judicial deeds*. Now, in the first place, if the reader will just look into the Reformed Testimony, he will see that the six tenets in question, are accompanied with marks of quotation, as is usual only when the precise words are copied from a book. But, if the Reformed Synod never proposed to quote the words of Seceders, why did they use these marks (""), which must have led every body, who saw them, to believe that the words were quoted from the subordinate standards of the Associate church? Surely, if they did not propose to quote their words, they must have a way of doing business of this kind peculiar to themselves, and entirely different from the rest of mankind. In the second place, they say, "we were writing a historical sketch of your sentiments, according to our views and understanding of them." So, then, it comes out, at length, that the Reformed Synod, in the passage re-

ferred to, did not give the sentiments of Seceders at all, but their own views and understanding of *their sentiments*. This is precisely the evil complained of; and it is thought very unfair in them, to speak of their own views and understandings, as if they had been the sentiments of the Associate Synod.—When we find our Reformed brethren, making such an admission as this, I think no one will be surprised at the misrepresentations of which they have been guilty. And, lastly, they say they do not feel themselves obliged to be confined to such publications as the Associate Synod have designated *judicial deeds*. The subordinate standards of a church, among other uses, serve to shew what are the religious principles of her members; and I believe it would be considered discourteous, as well as unjust, to impute to them principles which they do not contain, without giving some good reason for doing so. The Associate Synod, accordingly, felt themselves justified in proposing to their Reformed brethren, that they should confine themselves to their judicial deeds, in case they should attempt to vindicate their misrepresentations. They thought fit to exclude the writings of individuals; because, however excellent many of these may be, it was not to be supposed that that body could be responsible for writings, some of which they might not have seen, nor examined, and of course could not have sanctioned. But to these deeds, the Reformed Synod refuse to be confined; and the reason they assign for this singular refusal, is, that the Synod have sanctioned other writers, besides those to which they proposed to confine them. But, on reflection, it will be seen that this is a mere pretence; for the Synod have sanctioned no writers whatever. They have, indeed, in some instances, used the words of other writers; but they have not, by doing so, sanctioned their writings, further than they have used their words; and all this is included in their judicial deeds, so that they have all before them that the Synod has sanctioned.—But such an observation as this, comes very awkwardly from the Reformed Synod, after what they have said in their Testimony. They have, in that instrument, confined themselves within as narrow limits, as could be desired. If the reader will just look into *Reformation Principles Exhibited*, Part I. page 114, he will find the following passage:—"Such were the arguments of the Seceder disputants. In order to preserve consistency, they were led to maintain the following sentiments; and, as a church, to embody them in their ecclesiastical standards." These are the *words* of the Reformed Synod. Then immediately follow, the six tenets, which, in their Testimony, they call the sentiments of Seceders; but which, in their letter, they admit to be only their own views

and understanding of them. By this, it must be evident that the Reformed Synod have no cause to complain of being confined to the judicial deeds of Seceders, because they have already confined themselves to these very deeds. By their own Testimony, the matters now in controversy, are limited to what is embodied in the ecclesiastical standards of the Associate church. It must, then, be altogether impertinent to quote Gib, and Brown, and Fisher, and Erskine, or even Donaldson * on Common Mercies; unless they can prove, that what they have written, has been embodied in these standards; and if they can do this, why cannot they as well quote the standards themselves?

The Reformed Synod, say further, that they have not distinguished between the Burghers and Anti-Burghers; and, because each claims to be the Secession, they consider themselves at full liberty to avail themselves of the publications of both parties. Though Seceders be now a numerous people,† and, although they differ in some things, yet I am not aware that there was any material difference between the Burghers and Anti-Burghers, in their views, on the subject of civil government; and therefore, this section might have been passed over without any remark, were it not for the extraordinary pretension advanced in it. The Burghers and Anti-Burghers were two distinct religious communities. They had no connection with one another, nor had the one party any controul over the other, and, of course, they could not be responsible for each other's deeds. Yet, the Reformed Synod say, they feel themselves at full liberty to avail themselves of the publications of both parties. To this, no one could have any reasonable objection, provided they availed themselves of the publications of the Burgher Synod, to prove what were the principles of the Burghers; or, of the publications of the Anti-Burgher Synod, to prove what were the principles of

* The writer of this article has never seen Donaldson on Common Mercies, but he judges he must be an author very much to the minds of the Reformed Synod, or else that reverend body must have been very much pressed for authorities; since this work, which was written within these few years, is quoted to prove what is supposed, in the Reformed Testimony, to have been written more than "sixty years since"!!

† In the several branches of the Secession church, in which there were only four ministers, ninety-six years ago, there are now between seven and eight hundred congregations: viz. 340 belonging to the United Secession church in Scotland;—52 belonging to the original Burghers;—33 belonging to the Associate Synod of Original Seceders;—112 Seceder congregations in Ireland; 40 in British America, and 143 belonging to the Associate church in the United States. Those in America, however, are generally small. It would be altogether absurd for the Associate Synod of North America to undertake to answer for all that may have been written by any individual belonging to any of these denominations of Seceders.

the Anti-Burghers. But the Reformed Synod avail themselves of these publications for a very different purpose; even to prove that if any sentiment was held by the Burghers, that then it must necessarily have been held by the Anti-Burghers also, although they were a distinct body. That is to say, they hold the one body to be responsible for the deeds of the other, although they were as innocent of them as the Reformed Synod itself. Surely nothing can be more unreasonable and unjust. And the reason they assign for this strange behaviour, is, that they have not thought fit to distinguish between them. This is only to make one injury an excuse for another. For, if they have not distinguished between the two bodies, it is manifest that truth required that they should have distinguished between them, before they undertook to write about Seceders in the way they have done. By this same kind of authority, it would be easy to prove that the Reformed Synod is tainted with the Arminian error of universal redemption. There was a time when there were two Reformed Presbyteries in Scotland, each of which claimed to be the Reformed Presbytery. One of these Reformed Presbyteries was infected with this heresy, and by using the logic of the Reformed Synod, if we did not distinguish between these two Presbyteries, then it would follow that Reformed Presbyterians held the erroneous doctrine of universal Redemption. I would not have detained the reader with such a quibble as this, were it not that Reformed Presbyterians are famous for this sort of logic; but I have no doubt they will see how weak it is, when applied to themselves; and, that it is utterly absurd to impute such principles to Seceders, upon no better grounds than this.

But I shall now proceed to consider the reasons which the Reformed Synod have assigned, in their letter, for ascribing to Seceders, the sentiments of which they have complained. Here it is worthy of notice, that they have not taken each of the six tenets complained of, separately, and then referred to that part of the standards of the Associate church, whence it was taken, so that the matter in dispute might have been at once determined. This would have been the most direct, if not the only way, of proving satisfactorily, that such a tenet was held by Seceders. This was the evidence that the Associate Synod required; and it is reasonable to suppose that they would have, at least, attempted to produce it, provided they could have found any thing in the standards of the Associate church, that would have answered the purpose. But not finding any thing of this kind, in these standards, they have thought fit to make a few garbled extracts from the Associate Presbytery's Declaration and Defence, as given by

Mr. Gib, in his Display of Secession Testimony; and then, to infer from these extracts, that Seceders hold the three first tenets which they have unjustly ascribed to them. Now, as the Reformed Synod have failed to produce, from the standards of the Associate church, any of those tenets, which they affirm in their Testimony to be embodied in these standards; but have produced in place of them only some inferences of their own, surely the only reasonable conclusion to be drawn from this, is, that the Reformed Synod have fabricated these objectionable tenets which they have ascribed to Seceders.— Here, I might rest the case, were it necessary; for enough has been said to shew that the Reformed Synod have entirely failed to substantiate their charges. But, out of pure charity to the Reformed body, I will subjoin a few remarks, to shew them that they have made a very unwarrantable use of that work from which they have taken the extracts in question. They have, in fact, attempted to deduce from it sentiments directly opposite to those which it was manifestly intended to inculcate.

This work is entitled a Declaration and Defence of the Associate Presbytery's Principles, anent the (then, 1743) present civil government. It is one of the best treatises that has been published on the subject; but it ought not to be judged by partial extracts, selected without regard to connexion, or the scope of the authors. For by such means the best book in the world has been perverted to very unworthy ends, and has been used to establish sentiments which it was never intended to convey.* It will, therefore, be necessary to give a brief outline of the contents of this book, that those readers who may not have seen it, may be able to understand the real meaning of the extracts taken from it by the Reformed Synod. It is an exhibition of the Associate Presbytery's principles,

* It has been told of Mr. Ferguson of Edinburgh, that he once travelled in company with a person who was remarkable for advancing very objectionable tenets, and for attempting to establish them by expressions taken from the Bible; asking, at the same time, "is not that scripture?" To one of these interrogations, the astronomer replied, that it was, indeed, the language of scripture, but not the sentiment intended to be conveyed by it. He then intimated to his fellow traveller, that if he would allow him to quote scripture in the manner he had done, by detached sentences and parts of sentences, he would undertake to prove from scripture almost any thing he pleased, and even to shew that it was incumbent on him to go and hang himself. At this, his antagonist expressed some surprise, and challenged him to the proof.— Ferguson replied by repeating the following words: "He cast down the tables of silver, in the temple, and departed and went and hanged himself;" asking if it was not scripture? To which the other readily assented. He then added these words, "Go and do thou likewise;" which no one could deny were also the words of scripture. Thus he shewed his less experienced fellow-traveller, how easy it was to convey sentiments directly opposed to scripture, in the very words of scripture.

on the head of civil government. In it they lay down certain general principles, with the view to explain the kind of government of which they approve, and then attempt to inculcate the duty of yielding obedience to such a government, in lawful things, for conscience sake.

The following are some of the general principles laid down by the Associate Presbytery, in this Treatise:

1. The connexion between magistrates and the people, is of the nature of a contract, and the people, considered collectively, are not in a state of subjection. They say that when the chief magistrate does not fulfil his obligations, and refuses to be reformed, the people are warranted to lay him aside.—“The politic body is a party voluntarily contracting with the king, and their continued concern with him, is anent the observation of a contract—not anent the yielding of subjection.”¹ More to the same effect might be quoted, but this is sufficient to shew that the Associate Presbytery were the staunch friends of a constitutional government.

2. They pled for all that is incumbent on magistrates, by the covenants of their reforming ancestors. This serves to shew the sort of constitution of which the Presbytery approved. “There is nothing, this way, incumbent upon them (i. e. magistrates) by the word of God or our covenants, which the Presbytery do not acknowledge and plead for.”² They moreover maintained a stated testimony for the ancient civil reformation, and against all defections and apostacy from it.

3. The third principle is, that civil government, both in its constitution and administration, should be agreeable to the word of God. “It is incumbent upon every civil state, whereinto Christianity is introduced, to study and bring to pass—that civil government, in all the appurtenances of its constitution and administration, run in agreeableness to the word of God, be subservient unto the spiritual kingdom of Jesus Christ, and to the interests of the true religion and reformation of the church.”³ With this passage, taken from the Associate Presbytery’s Defence, the reader is requested to compare the first principle imputed to the Associate church, by the Reformed Synod, in their letter—“Nations favoured with the light of Divine revelation are not under a positive and indispensable obligation to form their civil government by it, as the supreme standard”⁴—and he will see that the principle ascribed to them, is directly opposed to the one they hold.

4. A fourth principle held by the Associate Presbytery and laid down in this Treatise, is, that the commands of no ma-

(1) Display, p. 276.

(2) Id. 291.

(3) Id. 280.

(4) Reformed Synod’s last letter.

gistrate ought to be obeyed, that are inconsistent with the commands of God. They say that any obedience they plead for, even to lawful magistrates, "doth only respect things lawful,"* and they maintain that persons may, and ought, to defend themselves against the oppression of rulers, as our ancestors at Pentland and Bothwell."⁵ How unlike is this to the second tenet unjustly ascribed to them by the Reformed Synod! viz. "That if the sanction or the consent of the majority be obtained, that will legitimate their government, and the substance of their deed must be considered, as agreeable to the preceptive will of God, let the conditions otherwise be as sinful as they may."⁶

5. The Associate Presbytery laid it down as another principle, that the authority of usurpers, or habitual tyrants, ought not to be owned. They say, "mere usurpers can have no lawful authority." They say also, that, although persons may be obliged to live orderly under usurpers and tyrants, yet there should be no acknowledgment of their authority, as binding on the conscience.⁷ Compare this statement, taken from the Defence, with the third principle ascribed to Seceders, in the Reformed Synod's last letter, and it is diametrically opposite. i. e. "There is no such thing as tyranny in any government on earth. If the government exists, it is by the providence of God, and therefore his ordinance. Every providential government is also preceptive."⁸

The above statements are faithfully extracted from the Associate Presbytery's Declaration and Defence, as given by Gib, in his Display of the Secession Testimony: and the three principles unjustly ascribed to the Associate church, are also faithfully copied from the last letter of the Reformed Synod to the Associate Synod of North America. By these extracts, the judicious reader may see, at a single glance, that the Reformed Synod have not only imputed these principles to Seceders, without any just grounds, but in the face of their most solemn declarations to the contrary. Seceders never held any such principles, neither do I believe that they were ever held by any Christian society whatever, nor is it likely that they ever had any existence, except in the imaginations and writings of Reformed Presbyterians. It is no very desirable thing for Seceders to have such slanderous misrepresentations of their principles published and circulated to their discredit; but it is better to be the subjects of such reproaches than to

* By "*things lawful*," is meant things agreeable to the law of God.—*Display*.

(5) Display, 290.

(6) Reformed Synod's last letter.

(7) Display, 290.

(8) Ref. Synod's last letter to the Ass. Synod.

(9) John, xv. 25.

be the authors of them. Those who were better⁹ than they, have been reproached without a cause; and the apostle has said, "for it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing."¹⁰ The words of our Lord also, are full of consolation to persons in such circumstances. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you *falsely* for my sake."¹¹

But what are we to think of the conduct of the Reformed Synod, in persisting in this sinful conduct, notwithstanding all attempts to reclaim them? Surely this is but sorry evidence of Reformation. But we will not bring "a railing accusation against them." We will not "recompense evil for evil;" nor say, "I will do so to him as he hath done to me." On the contrary, we would render good for evil. And I know no better service that can be done to them, than to recommend to them a careful consideration of the sins forbidden in the ninth commandment, as these are set forth in the larger Catechism. We might also invite them to take notice of the Apostle Peter's dissuasion from evil speaking—1 Pet. ii. 1.—and Paul's advice to Titus to reprove the Cretians. Titus, i. 10—13. In a word, we would remind them that we must all stand before the judgment seat of Christ; a believing view of which, saith one, should silence all unjust reproaches.

Having thus briefly considered some of the principles laid down in the book entitled, the Associate Presbytery's Declaration, &c. and shewn that the principles of Seceders stand directly opposed to those imputed to them by the Reformed Synod, it will be proper next to proceed to their Defence, which constitutes the second section of their Treatise; but this must be the subject of another communication.

A. H.

December 22, 1829.

FOR THE RELIGIOUS MONITOR.

SIGNS OF THE TIMES.

[Continued from page 352.]

First: We have no signs of the Millennium, as come, or just about to commence. Herein I shall differ from many, esteemed learned and pious, in the present age; and from some that have gone to their rest. It becomes me therefore to give reasons, with this pledge, that if they can be fairly answered, I shall concur with the prevailing sentiment on this subject, and say that it is come, but only that we have misunderstood

(10) 1 Pet. iii. 17.

(11) Matt. v. 11.

its nature ; for instead of being a time of unexampled spiritual prosperity, it is just the reverse. It is not necessary to go into a full detail, to see whether it is come, or just about to come, or not. It will be enough to enquire, whether some of its chief characteristics are to be found in the present generation of professors, or likely to be found in their children. To say nothing of the Pope, still on his seat, and Popery greatly increasing, which is undeniable ; or, of Satan still going at large, deceiving, with as much success, the nations, as ever he has done, I shall confine myself to one thing only : viz: the character which the Christians of that time shall sustain. We find it, Rev. xx. 4—"And I saw the *souls* of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads, or in their hands, and they lived and reigned with Christ a thousand years." This verse is allowed, on all hands, to speak as distinctly and expressly of the Millennium as any in the Bible. They who expect, from this verse, a literal and proper resurrection of the Martyrs, cannot hold it to be come, until that event takes place ; and, therefore, cannot pretend that it is yet come. But perhaps their's is not the most generally received opinion ; and, therefore, this objection will not, with the generality, have any weight. But this one thing must be granted, by all, that before that state of the church can be come, there must be on the earth, a great body of professors answering to this character. The only other view that can be taken of it, is, that they shall be men of the same spirit with the Martyrs. And this seems very plainly to be the meaning. For, besides the incompatibility of a proper resurrection of the Martyrs, with Christ continuing in heaven till the restitution of all things,—with their own happiness in a pure fellowship, and with the comfort of militant saints, John does not say that he saw their *bodies*, or that he saw them personally, but their *souls* only. Nor can we suppose that he means us to understand, by this term, the spirits of those very men who were martyred in the days of bloody persecution. For them to leave paradise and come down to the earth to mingle with imperfect saints, would be a sentiment without authority from revelation, and altogether contrary to reason. Besides, how would it sound, if applied to spirits—"and they *lived* and *reigned* with Christ a *thousand years*. Was there a time, since their martyrdom, in which they *did not* live and reign with Christ ? Will they cease to do so again, when the thousand years are finished ? If by the spirits of the Martyrs be meant—"the spirits of just men made perfect"—it is telling nothing at all, to tell us, (verse 6,) "over such

the second death hath no power." But I consider what is said of John the Baptist—"And he shall go before him in the *power and spirit of Elias*"—(Luke, i. 17.) a key for explaining the meaning here. It was foretold that before Christ should appear, Elias must first come. Many understood this properly, of Elias; but we have the best authority for understanding it of the Baptist, in the power and spirit of that zealous, holy prophet. As a characteristic of the Millennium, therefore, we are to look for men, and not a few of them, in the "spirit and power" of the Martyrs. Men that would neither touch, taste, nor handle, or make the very smallest and easiest compromise with the apostatising party. Men that would not hold their tongues on disputed points;—that neither friends could persuade, nor foes intimidate, from doing their duty;—that, rather than give up an iota of the testimony of Jesus, or the word of God, would submit to have their *heads struck off*. Read the history of popish persecution, and you will find that their sufferings, were such as makes the blood run chill only to imagine, for the sake of things that are now accounted not worth the life of a fly. Now, I demand of them, who say that the Millennium is come—Where are such men as these? Are they to be found, the most numerous and conspicuous class, in any place, in the known world? "Oh, but our aged fathers, and most learned divines say, that these men were *fools*, that threw away their lives for nothing, which was little short of self-murder." Well, leaving that to be settled between them and Him who speaks in the 4th, 5th and 6th verses of this chapter,—I say there is just so wide a difference between Millennial times and our own. What will then be accounted incomparably more precious *than life*, is, at present, considered such contemptible bigotry, as deserves not once to be named, or known, except to be detested. And the children, for ought that appears, approve what their fathers have fondly said. There is no sign of a Millennial spirit among them. There is no diligence used to impress them with the importance of the testimony of Jesus: far from it. The old formularies of precious truth, and the old way of teaching them, the glory of other times, are both laid aside for a few general, undefined, camelion notions, about religion; to which, the very devil himself has hardly any thing to object. And these are taught in a manner, as unauthorized by scripture, as it is novel in the church. The fathers of this present generation, have despised and cast away the testimony, for the present truth; but the children, who will be the next generation of professors, do not so, for they know nothing at all about it. Reformation principles, "holding fast the profession of our faith without wavering," are not

in their vocabulary. If you complain of innovation, they laugh, and pity you, as the dupe of ignorance and prejudice. If you mention any of those points of truth, for which a despised remnant hath lifted up a feeble voice, and made something like a last struggle; they know not what you say;—they stare as if you spoke in a strange tongue. Without a miracle, we cannot expect them to manifest, in their day, the spirit and power of the Martyrs. There is no sign, either that it is come, or *just about* to come. Let none, therefore, expect that I am to speak of any such good sign.

Second: There is no sign of the increase of vital religion generally, throughout the churches. There are several, and far famed, unions among churches, that were formerly at variance. If these are the effect of true religion's increasing, they are effected by the Holy Spirit's work on the heart; and if they are so, a greater regard to divine truth, and especially present truth, will appear foremost among them. There will be less of outward show, more of self-abasement, and inward converse with the heart. The widow, and the fatherless, will be visited in a more spiritual frame, and to better purpose.—Christians will observe a greater distance from the world, and manifest a greater abhorrence of its fashions, and a greater love to one another. They will talk less, and do more. There will be more of secret prayer. Ministers will be more practical, and searching, in their sermons; and the people will go away more delighted, and pleased, with Christ Jesus, than with the oratory of the speaker; and more dissatisfied with themselves. There will be a greater care over the purity of instituted worship, to take heed to do that which God has commanded. But is all this the case? Have not these unions been bought at the expense of present truth? Are they not confessedly agreements to differ? Are they not, in many instances, a specious show of harmony and heart-love, to cover burning jealousy? Is not the increase of numbers, and a respectable appearance, before the other churches, and the world, an avowed object in effecting them? Have not the motives, of very many, for entering into them, been of a mercenary kind?—Their manifest tendency has hitherto been, to make professors *less scrupulous* about all religious concerns together. To widen the door of admission,—to relax the exercise of discipline, and to go half way to meet the world, in many of its fashions. With good words and fair speeches, designing men have deceived the hearts of the simple into a passive assent to the project. But by and by, the cloven foot appears. It is neither Christ, nor his truth, but vile self that they were seeking. Were it true that undefiled religion produced these unions—"Instead of the thorn, would come up the fir tree, and the myrtle instead of the briar."

en over breaking up their fallow ground, for fear of marring and disturbing the surface. Consequently, they sow among thorns; and they themselves witness that the preaching has almost no effect! They cry, peace! peace! and the city, on the credit of this, has composed itself into a profound sleep! And they seek not to disturb it; yet complain that their labours are fruitless! They probe not the sore to the bottom, because the sensitive delicate charity of the times might faint at the sight; but heal it slightly, yet they are ever ready to cry out against the people—"There is no appetite for food—no digestion!" The hidden manna is light food, and the living water flows by untasted!

Of these things there is not wanting abundance of proof, which will come in better afterwards. Charity is the boast of the day. It abounds to overflowing every where. Now, if this is really the case, vital religion must have increased: for charity, as described in the Word, is the root, trunk, and branches; the sum total of the spiritual life; the other graces cannot exist a moment without it. But it "rejoices not in iniquity, but rejoices in the truth." Dare this be said of the charity that holds so conspicuous a place at the present time? Does it not require that all points in dispute, shall be laid aside? Does it not set up a distinction among truths, into *essentials* and *non-essentials*? Does it not require, that you must not be so sure of any truth, in your profession, as to call its opposite *erroneous* and false? Does it not bring together a motley group at the Lord's table, to say constructively over his broken body and shed blood, in the most solemn manner—"We are one body, have one heart, one mind, and one way,"—while their public creed explicitly declares the contrary? Does it not rejoice in a multitude of names, annexed to a party, rather than in *the truth*? Does it not wink at the contempt which is cast upon the Testimony of Jesus and the word of God? These things cannot, in truth, be denied. It is, therefore, only a vile harlot in virgin's attire; and its wide spreading influence, instead of proving that religion is on the increase, proves the contrary.

Revivals are almost as numerous as the stars of heaven.—Not scarcely a religious newspaper or periodical, which brings not weekly, and monthly, fresh intelligence "of the downpouring of the spirit," as they term it, "and some forty or fifty having been added to the church." And if they were revivals, in a scripture style, we should be compelled to acknowledge, that our times have evident signs of increasing godliness.—There would not be a corner in this extensive country which would not manifest the life and power of religion. But that this is very far from being the case, the devoted advocates of

revivals do themselves confess. The need for them is as great as ever.

A true revival comes not like a strong and great wind, rending the mountains and breaking the rocks in pieces; or, like an earthquake, or a fire; but like the still small voice of the gospel, which instrumentally gives it birth. If they were genuine, it were impossible that opposite doctrines, as is the case, could be equally instrumental in producing them; nor would their influence be of so short continuance. The communities which are most acquainted with them, talk like the consumptive patient, with great earnestness and anxiety of *being better* to-day, but the next time you see them, they are worse than ever. All their zeal and fervour are gone; a death-like apathy and coldness hath seized the members. Secret prayer, the respiration of the soul, is now so hard, so hurried, and so difficult, that a soul in health would think every prayer would be the last. Alas! reader, they are but "clouds without rain."

Finally: If vital religion were on the increase, it would manifest itself in an increased regard to the holy Sabbath, and to public ordinances. Christians would study to have a spiritual frame on that day; they would watch against the common affairs of life, against carnal company and conversation, and even against carnal thoughts, that would interfere with the spiritual work of that sacred day. They would be earnest to see God's face in the sanctuary, and to have others see it.—When returned home, they would give themselves to holy conversation and devout meditation, reading and prayer—nor would they be content to have a spiritual frame on that day only, but they would strive to have the frame of one Sabbath continue to another. But, reader, is this the general case? Is it not quite the reverse? Is it possible to walk through the length and breadth of the land, without meeting with the most appalling proofs that the true spirit of the Sabbath is about taking its leave? This one thing, would be sufficient to determine that vital religion is exceedingly low. And that if God, in remarkable mercy, prevent not, the thick darkness of Atheism will soon fall upon many a fair portion of the Christian world, where once the Sun of righteousness brightly shone.

But there are some good signs of our times, which it becomes the duty of the Christian carefully to study, that he may record the loving kindness of the Lord, and also know what Israel ought to do. In this part of the subject, I wish to be understood as speaking of events in their relation to Divine Providence only; reserving the part which men act, for subsequent consideration. And it will be useful to the reader

to remember this distinction; because, the same event viewed simply, in this relation, may be considered as a sign for good, which in relation to the motives and conduct of men, will have a very different aspect. In speaking of the times, it will be necessary to take into view the past as well as the present, so far, at least, as to enable us to discover which way the current is going.

If we look back fifty or sixty years, we will find that a *revolutionary spirit* has been one of their characteristics. It has gone over a great part of the civilized world, and it still continues its march, and seems to gather strength as it proceeds. The Revolution of the United States was the first within that period, and seems to have been a signal to the rest of the world. That of France was next. Then St. Domingo cast off slavery and the French yoke. The whole of South America has been revolutionized. Greece has, just now, become independent of Turkish oppression. Attempts have been made in Naples, Spain, Portugal, and Ireland. In a great many other places the same spirit has manifested itself, though in a less hostile manner; and has effected alterations and meliorations in the policy and commerce of the nations, without bloodshed. And in a great many others, in which its voice has not been publicly heard, as yet, the powers that be, seem to be aware of its existence. Abstracted from the concern which men have in it, I call this spirit a good sign of our times; because it has done, and is still doing, much that will subserve the cause of Jesus Christ in the world. The kingdoms of this world shall become the kingdoms of our Lord, and the utmost ends of the earth shall be his possession. And the knowledge of the Lord shall cover the earth as the waters do the channels of the sea.

Before these and similar predictions can be accomplished, the policy which holds the minds and consciences of men in bondage and darkness, or that hinders the free admission of the gospel into the nations, or restrains the subject from his christian liberty, must either be changed or overturned. Till this much be effected, there will be "*overturnings*," "*overturnings*," and when these *overturnings* take place, we may warrantably conclude that it is a sign of *His* coming whose right it is, and that in the appointed time it shall be given *Him*. These, in the first instance, may promise little advantage, or rather, immeasurable damage to the kingdom of Christ. For men generally run from one extreme to another. It is, therefore, natural to suppose that the vassal who succeeds in throwing off the yoke of the despot, will become licentious and impatient of all rule: And that the superstitious devotee, upon finding himself free from the authority of great

names, will quickly become a skeptic. Perhaps there never was a more striking instance of this transition of mind, than that which was apparent in the French revolution. Something of the same nature has followed this spirit of revolution wherever it has made much progress; and from these mad extremes, Christ and his church have as little to expect as from the tyrant or the Roman Pontiff. But the Lord who hath in his providence made these overturnings, is more of might than the noise of many waters or great sea billows, and his wisdom will eventually prevail, and then it will be seen that they were a step towards making men the free citizens of the kingdom of God. This happy result is hardly to be expected, in its fulness, very soon. It seems most probable that the tide of revolutionary spirit has yet to come to its height; then, perhaps, rising above all its present barriers, it may sweep along the face of the political world like a flood, before its force be spent, carrying away, not only those cruel tyrants of policy and superstition, which have so long cursed the earth, but it may be, also, the attainments of the Reformation Church. But still there are a train of effects and consequences following these overturnings, which in no very remote manner, appear even now to subserve the kingdom of Christ. First, an increase of *civil liberty*, has evidently resulted from them. In sundry countries, men begin to understand it, and thirst for it, and its actual enjoyment is already extended to many millions. Tyranny and despotism are giving way. In their old form, at least, they have ceased to exist on the American continent, and in Greece, and in sundry other countries they are much weakened. The political influence of the Pope and his conclave of cardinals, on the cabinets of Europe, is annihilated, or nearly so. The thunders of the Vatican which were wont to make the mightiest monarch tremble on his throne, are scarcely heard, and utterly disregarded. Men freely associate to discuss and determine the principles and maxims that ought to regulate their conduct in all respects. The voice of public opinion is heard, and the weight of it acknowledged, even where the government is monarchical; and the press, which is the mouth of the public, has, in several countries, obtained a greater liberty of speech; in others, it is altogether free. But perhaps nothing indicates more strongly the pervading influence of the spirit of liberty, at present, than the efforts made and still making to *abolish slavery*. This subject has been discussed fully. The public mind has been deeply impressed with its political and moral evil. Treaties have been made in which its abolition is a stipulation. The traffic of it has been interdicted under the penalty of death. In many places the slaves are now free. Colonies of free

blacks are already planted on their native soil, and great and generous efforts are made, not only to set them free, but to qualify them also to appreciate and enjoy their freedom.

By means of this spirit of liberty, does the cause of Christ indirectly obtain great advantage; for though many of the principles by which it is moving onward, be as hostile as the despotism and superstition that preceded; yet now *divine truth* unattended by civil authority is admitted to the common privilege of speaking for *herself*, and to enter the arena, of public discussion, and meet her antagonist in fair combat.— And though sly infidelity may at first hold her “hope against hope,” in derision—though aspiring ambition and devouring avarice, may, in turn, treat her with neglect—yet will she prevail and triumph over all opposition.

A second consequence of these overturnings, which indirectly favours the kingdom of Christ, is a reduction of public burden and increase of pecuniary strength. To some countries, this may not apply in any remarkable degree, as yet; but to others it will. It is not the proper effect of revolution, itself, which commonly demands heavy contributions, while in its progress it destroys property and sheds blood. Nor is it always even a consequence of it, for it may lodge the supreme power in the hands of despotism, as well as establish freedom on its own just foundation, but where this last is its achievement, the consequence mentioned will soon be perceptible. And that it *has* been its consequence in this country, and to some extent in others, cannot be reasonably denied.— In former times, the wealth of the world was drained to sustain the Roman Pontiff and his creatures, in boundless luxury and unspeakable debaucheries, and what they left was swallowed up by pompous and ambitious tyrants. The profits of the trader and the earnings of the labourer, they durst not call their own: but now there is a great change; the operative classes of men, not only enjoy the fruit of their own industry, but they have risen to a condition in which they can contribute largely to the support of any institution which meets their approbation, and consequently to the institutions of the gospel. The sums now annually raised, in Europe and America to support free institutions of a religious nature, are sufficient to prove that the pure ordinances and doctrines of the gospel can be supported throughout a vast extent of the world; enormous religious establishments and taxations notwithstanding, whensoever it shall please the Holy Spirit of God to turn the hearts of men towards that subject.

(To be continued.)

REMARKS ON QUERY 1, IN NOV. NUMBER.

"How is the opposition made to sin, by the natural conscience, to be distinguished from that made by a principle of grace?"

To what extent sin may be opposed by the mere force of conscience, especially when assisted by the knowledge of the will of God, revealed in the holy scriptures, which may be attained by the unregenerate, it may be difficult to determine. But that the mere legalist, the hypocrite, or nominal Christian, may abstain from every thing inconsistent with a fair profession, of religion, or outward conformity to the divine law, is abundantly clear from the sacred oracles. The proud pharisee is not charged with exceeding the bounds of truth, when he vauntingly said—"God, I thank thee that I am not as other men are, extortioners, unjust, adulterers," &c. Paul, referring to his unrenewed state, declares, that "touching the righteousness of the law, he was blameless," till it pleased God to call him by his grace. And that sect to which he belonged, "outwardly appeared righteous unto men." But while, to maintain such a character, it necessarily required a careful study to avoid vicious indulgences, or scandalous transgressions of the rule of duty; it is certain that such strictness was not influenced by gracious principles; not the true fear of God, or love of his law, had influence here; but some worldly, selfish, consideration, as a regard to character and interest. For amidst all their professions of religion, and pretensions to piety, "within they were full of iniquity and hypocrisy."

This, then, may justly be considered as constituting an essential difference between the opposition made to sin by natural conscience, and that made by a principle of grace; that the first is partial; all sin is not the object of it. There may be a care to abstain from external sinful acts, even a strenuous endeavour to curb and repress the workings of particular lusts, but not an aiming at the mortification of the whole body of sin. On the contrary, "they that are Christ's, have crucified the flesh with the affections and lusts," of every evil principle, every sinful habit or propensity, nothing less than the entire destruction is aimed at. An exterminating war is carried on. The whole body of sin is under sentence of death. And however the true Christian may have occasion to mourn over the remains of sin, and to loathe himself for his iniquities, and his abominations, an invincible principle of antipathy to all sin, is inherent in his new nature. If in his unconverted state, "sin reigned in his mortal body, and he yielded his members as instruments of unrighteousness unto sin;" now,

"he yields himself unto God, as those that are alive from the dead, and his members as instruments of righteousness unto God." And as he opposes sin, as such, this necessarily leads him to oppose all sin; sin in thought, as well as in word, and action. Here, the natural man, in his opposition to sin, is altogether deficient. Sin, in its real nature, as contrary to the holy nature and law of God, is not the object of his opposition. The guilt of sin is what alarms him, or what he apprehends of the demerit of sin, as exposing him to the curse of the law. Could he indulge his lusts, or practise sin with impunity, the consideration of its evil nature, and the dishonour thereby done to God, would have no power to restrain him. Rather, he is blind to such views of sin, and of course not affected with them. How different the true penitent! While he cannot but acknowledge that because of sin, he deserves the wrath and curse of God, and that without an interest in the all-atoning blood of the Redeemer, he must have perished forever; he is no less penetrated with a sense of the abominable, odious nature of sin, than with its guilt; no less earnest for sanctifying grace than for pardoning mercy. The language of the penitent monarch is expressive of his feelings—"against thee, thee only, have I sinned, and in thy sight done evil."

And if we turn our attention to the species, or kinds of sin, to which opposition is made by the natural conscience, we need not hesitate to assert, that it by no means extends to such as, in the light of revelation, are of the most damning nature, the most offensive to the only Holy One, and of the most ruinous consequence, especially the sin of unbelief. To convince of this, our Lord declares, as the work of the spirit: "Of sin, because they believe not on me." "I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look upon me whom they have pierced, and shall mourn." Indeed, for an answer to the question under consideration, we might refer to what is commonly observed in the character or ingredients of legal or natural repentance, as distinguished from what is spiritual and evangelical.* A constant respect to Christ as exalted a prince and a Saviour, to give repentance and remission

* Spiritual sins, says Charnock, may revel, where the more fleshly and sensual iniquities are excluded. There is a war in the heart of the new creature, against spiritual wickedness. Eph. vi. 12. Spiritual wickedness in high places, or, *wickedness spiritualized in high places*, i. e. the choicest faculties of the soul. Satan doth most excite those sins in the heart, and natural conscience makes no resistance against them. A natural man may quarrel with some sins, not with all; renewed men with all, because all are enemies to God, and to the life of grace in the heart. The renewed man is always with arms in his hands to extirpate sin, and drive the Canaanite from his tents, as well as from the open field.

of sins; and a dependence on the Spirit for grace and strength, to prosecute our conflict with sin, and to render us victorious over that worst enemy of the soul, may be regarded as a true criterion of the spiritual warfare, the fight of faith.

We may add, that a holy jealousy lest we be found inclined to spare any sinful lust, any evil habit, any beloved idol; saying in our hearts of this or the other sin, "Is it not a little one?" is no small evidence of the power of divine grace in the soul, or that the state of matters is such as the apostle describes, (Gal. v. 17) "The flesh lusteth against the Spirit, and the Spirit against the flesh, and they are contrary one to the other."

The importance of Query 2d. entitles it to more attention than can at present be given to it. F.

Selections.

EXTRACT FROM A REVIEW OF ADAM CLARKE'S DISCOURSES,
PUBLISHED IN THE CHRISTIAN SPECTATOR.

Discourses on various subjects relative to the Being and Attributes of God, and his Works in Creation, Providence, and Grace; by ADAM CLARKE, LL. D., F. A. S. etc. etc. New-York. 1809. 8vo. pp. 304.

The writings of Dr. Adam Clarke are a strange compound—we will not say of sense and nonsense—but of *common* sense and that which is singularly *uncommon*. From his Commentary on the scriptures, which opens with some ten or twenty reasons to prove that the serpent who tempted Eve was a *ba-boon*, down to the volume of sermons now before us, they abound in learned lore, ingenious conjectures, gross inconsistencies, very doubtful metaphysics, and much excellent feeling, which are poured out upon the reader with but little regard to order or selection. If Dr. Clarke does not act on the fixed principle of exhibiting the whole amount of his knowledge on every subject as it comes before him, he at least deals it forth with a lavish hand; leaving it, however, very often to the reader, to discover at his leisure the precise relevancy of his facts and quotations. Though frequently *pu-gnant* in his public discourses, yet, where his subject or the occasion would prompt him to be *eloquent*, we commonly find him either coldly learned, or dryly casuistical. Of this his Charity sermons are a striking illustration.

This profusion of learning, science, and metaphysics, appears a little singular in one who stands at the head of a sect so distinguished for fervid declamation against human learning and "*man-made ministers*." Precisely what proportion of

his brethren in this country, whether bishops, priests, or laity, will be able to follow him in his quotations from the Saxon, Latin, Greek, Hebrew, Samaritan, Arabic, and Ethiopic languages, with which he has variegated his pages, we cannot say. We regret, however, that at some one could not be found to correct so obvious a slip of the pen, as occurs in a translation of a short Hebrew phrase, on page 254, where Dr. Clarke twice writes *day* for *night*; as well as to present his Hebrew quotations to the American public, without the blunder of making them read, as on page 253—5, from the lower line to the one above. But, to waive this subject, it is no anomaly at all in human nature, to find our Methodist friends indulging rather unduly in their exultation over this wonderful display of learning in their champion. Perhaps the very vehemence with which they have decried "human knowledge," only prepared them to hail, with greater rapture, so powerful an auxiliary and even to overrate his prowess, when they saw him coming to their aid, loaded with the spoils of so many unknown languages and nations. Had Dr. Scott crowded his works, in this way, with learned and abstruse matter, what would have been the result? Could they ever have become generally popular, till the abstruse and the illegible matter was swept from his pages? Would his Bible, especially, ever have become a "*family Bible*?" And yet we have now before us an edition of A. Clarke's Commentary on the New Testament, on coarse paper and in cheap binding, to accommodate it to the means of all; and even in this edition, the stiff and stately Hebrew, the nimble Greek, the sprawling Arabic, and almost all other conceivable characters, are found parading the pages in dumb show. Had these costly accompaniments been omitted, the paper and execution might have been much better at the same price, and the work equally useful to those for whom it was chiefly designed.

After all, we do not object to this in the least. We only wonder at it,—and wondering, rejoice to see it. For, however unprofitable in itself, the indirect and ultimate bearing of that work will be propitious. Widely circulated as it is, it will tend powerfully to change for the better one broad feature in the character of those, who will be the principal admirers of Adam Clarke. They will cease to decry learning; and, we hope, will become its zealous promoters, and do much to raise the standard of knowledge among the more uninformed in this country and in Great Britain. Such a change is now rapidly taking place. Their seminaries are rising in different parts of our land with considerable promise; and we doubt not there are already many of their number, who are ashamed of what has heretofore been said by both preachers and lay-

men on this subject. This increase of light, will do much to dispel doctrinal error, and cure fanaticism.*

Should the change in this respect become complete in all our existing denominations, it would not be surprising, if a new sect should arise to promote ignorance as its distinctive object; and thus allure to its standard, the miserable remnant of those who should still believe that a preacher is the more likely to be aided with a direct inspiration from heaven, just in proportion as he is incapacitated to read or understand the revelation which God has given in his word. Lest any one should think this conjecture extravagant, we beg leave to add, that we once knew of a preacher in a distant part of our country, who openly boasted in a public assembly, as he requested a woman to find and read his text, that he had never been able to read himself, but had received his gift of preaching from a higher source. This man found not a few to admire and caress him. We ought in justice, however, to say, that he was not a Methodist.

The sermons before us will help forward the desirable revolution to which we have already alluded. They bear the same aspect as the author's other productions. Upon at any page, and you recognize the personal identity of Adam Clarke,—the same exhibition of diversified learning, old and new,—the same parade of science,—the same style of reasoning,—the same quaintness and tartness of expression,—the same mingling of things high and low, dignified and vulgar. We are sorry to be compelled to add, that occasionally his vulgarity of expression on sacred themes, too nearly resembles the coarse language of the profane. To illustrate this remark, as well as the one just made respecting his incongruous mingling of things high and low, we extract the following short, but entire note, from his commentary on Acts xii.

How true is the saying, there is neither counsel nor might against the Lord. In the midst of all troubles and afflictions, that kingdom of heaven which is like a grain of mustard seed, grew and increased, and became a mighty tree which is now filling the whole earth; and fowls of every wing are flying to lodge in its branches. *Ride on, and be thou prosperous, O Christ! we wish thee good luck with thine honour.*

It will not be thought strange, that the man who can thus speak of *luck* with reference to an omniscient and omnipotent Being, should also deny the decrees and the perfect foreknowledge of God.

* We would recommend that Dr. C's. sermon on "*christian moderation*," the last in this volume, be publicly read at the opening of every camp-meeting,—and perhaps read again, if found necessary, some time during the last night. Though not expressly designed for such an occasion, it would doubtless be found very useful.

Still, with all his faults, the writings of this original and indefatigable author seldom fail to interest. Sometimes he is quite amusing in manner or matter. He deals in thought of some kind; and is quite instructive to the mind, and often searching to the conscience. His air is rather antique, and one is tempted to think him born out of his age by a few centuries, and that he properly belongs to a period some generations nearer to that of Thomas Aquinas, whom he admires as "an *eminent divine*." He aims at great *acumen*, and is fond of discussing curious questions in a curious way. But, while he is often perspicuous and forcible, he is occasionally very obscure; and sometimes falls into the most palpable contradictions on the same page. He does not stoop to modify his assertions or his reasonings; but drives right on with a very comfortable self-reliance, and where it is not convenient to give *reasons*, he substitutes *dogmas*,—sometimes very forcibly expressed and very true, and sometimes very false and absurd.

The sermons before us, fifteen in number, are on miscellaneous subjects, some are very long, others are quite short; and are thickly studied with figures denoting numerical divisions. The third, which is by no means the longest, contains, if we mistake not, *ninety-six* formal divisions. It is quite possible that others have still more, but having counted the number in only two of the discourses, we cannot vouch for the fact.

In an advertisement prefixed to the work, Dr. Clarke gives some brief notices of himself which may gratify the curious, as they show, among other things, the estimation in which his friends in England hold him as a preacher.

During my long ministerial life, I have written but very few sermons, most of which have been already published; and, for want of time and health, they have been permitted to get out of print. I wished to have republished those, and to have added a few more, which I had prepared for the press; but the editors having got most of my MSS., without properly consulting me, announced a volume of *original* sermons, for which I was not prepared. Many were brought to me which were said to have been "taken down by shorthand writers;" but, when I came to peruse them, I found I could make no kind of use of them. They were neither in *language* nor in *manner* any thing to which I could creditably or with a good conscience set my hand. I afterwards understood that my enunciation, though distinct, was too *rapid* to be caught by those artists, in consequence of which many *half sentences* appeared, and the *reasoning* was marred, unconnected, unfinished, and indeed, sometimes contradictory to itself. This was the case particularly with several which had been taken down, some years ago, at the instance of *some gentlemen*, who, believing that I was near death, (for I was then in a bad state of health,) thought they could oblige the public and *themselves*, by having my last discourses ready by the time I might be interred! Their good intentions have been hitherto frustrated, and I think it is well for all concerned, and who might have been concerned, that such *odds and ends* never appeared, and this imperfect taking down was nearly the same in all: for let the artists be whom [who] they might, I found, on examining the fruits of their la-

hours, that they had, to a man, given me a *strange language*, worse by many degrees than my own; that they had often *perverted my sense*, misrepresented my criticisms, and confounded my reasoning. pp. 3, 4.

It is not our object to remark on this passage, but we may be permitted to say, that we fully believe 'his reasoning appeared marred unconnected, unfinished, and sometimes *contradictory to itself*.' But how much of all this is to be charged to his stenographer, is not so clear a point. If a man can deliberately *write* contradictions, it is very possible he may have uttered them in his *extempore* effusions. Before closing this article, we shall give a few specimens, which may serve, at least, to palliate the errors, complained of in the stenographers.

We give another paragraph from the advertisement, for the purpose of making a few remarks on the topics which it contains.

As I believe that *just notions* of God are the foundation of true religion and of all rational worship, I have endeavoured to introduce such in the Discourses on the *Being and Attributes of God*. Some think it is always best to leave such difficult and sublime subjects *untouched*. I am not of this mind; and I am sorry that this notion has prevailed so much: through it many are weak, and all easily stumbled, that have got under its influence. What can we rationally believe, and how can we worship, if we have not tolerably correct notions of Him in whom we live and move, and from whom we have our being? If spared, I may resume even this subject, and endeavour to calculate with greater accuracy several matters, that might be considered in exact detail. pp. 4, 5.

We hope indeed he will be spared to "*calculate*" these matters with far "*greater accuracy*," than we have yet seen from his pen.

We agree with him perfectly in considering these *deep* matters the very foundation. A proper knowledge of the attributes of God in connection with a like knowledge of the attributes of man, comprises almost all the knowledge of true religion which we need, or can possibly gain in this world. And we are as sorry as he can be, that any one should think a preacher ought to leave *untouched* the profound or the sublime parts of what God has seen fit to reveal. Where such a prejudice predominates, it is proof enough that the people are weak, misguided, or thoroughly depraved. We fear our own age is not a little in fault in this matter; though we hope, just at the present moment, that we are not, (in this part of our country at least,) relapsing any deeper into this error.—The alarm begins in a measure to be felt, lest the reading of ephemeral matter should be *all* our reading; and the preaching which the people will desire, and ministers will be induced to give, should become little else than that which is fitted to gratify a superficial habit of thought, or regale an ap-

petite for mere excitement. We hope the tide in this respect is beginning to turn, and that there will be a call for profounder research, and a readiness in preachers and writers to meet the call. The question with the catholics, which seems about to be revived, will incidentally aid the progress of thought and research. The rising of "the man of sin" among us, we hope will be the occasion of deeper knowledge and greater holiness, in those who may be called to guard against his seducing wiles.

But while we should preach, and hear, and study with patience and delight, the *revealed* attributes of God and of man, let us beware of that excessive passion for theory, which leads its devotee to supply from imagination the real or supposed chasms which God has left in his word. Let the inquisitive lover of truth penetrate to the depths, or soar to the sublime heights where revelation would lead him, but there let him stop. At a period like this, when a taste for investigation appears to be awakening with new vigor, there is peculiar need both of the encouragement and the caution, contained in that memorable declaration of the aged Moses to the generation of Israel, who had grown up under his instruction. "*The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.*" On this passage Dr. Scott has the following remark. "Almost all the heresies and controversies, which have corrupted the purity, or disturbed the peace of the church in every age, have originated from disregard to this distinction; from vain attempts, by human reasonings and authority, to fill up supposed chasms in revelation, and to make it more apparently consistent and systematical than it hath pleased God to make it; from deducing disputable consequences from revelation, or tracing back its sacred mysteries to some *unrevealed* antecedent causes." Admirable reflection, on a most admirable theme!—Would to God, that both text and comment were inscribed on brass, and placed in the study and right before the eye of every one, who is to preach, or write, or speak, or think on the great doctrines of godliness. With this in view, let each one of us, young and old, review most prayerfully his present creed, and compare it with the word of God; ready to remove, with a cautious but unsparing hand, all those portions which shall appear manifestly of mere human fabrication.—And having done this, let us proceed with the like circumspect regard to revelation, to enlarge and fill up the measure of our faith, that we may no longer be incumbered, or be the means of incumbering others, with that which at the best is but "wood, hay, and stubble." Absolutely here, if any where in

the whole range of intellect, man needs to know and to keep steadily in view, the proper boundaries to the province of human reason; yet no where have they been so frequently or so violently trampled down. Is there not some one of all the gifted sons of the church, to rise up in the hour of need, and mark more clearly to our vision these sacred confines? An effective work "on the province of human reason," would be as great an encouragement to thorough investigation, as it would a barrier to vain and hurtful speculation. And designedly such is the rapid and comet-like outline, given in the brief declaration from the lips of Moses, on "secret and revealed things." It is designed at once as a *stimulus* and *guide* to the candid inquirer, and a *frowning barrier* to the audacious theorist.

Had Dr. C. among others, been suitably mindful of the revealed caution on this subject, we surely should never have had such speculations from his pen as some of those which it now becomes our duty to notice.

There are attributes which now belong to God, that are not essential to his nature: He is *merciful*; but before the fall of man this could not have been one of his attributes; in like manner, he is *long-suffering*; he is the *Forgiver* of iniquity, transgression, and sin; and in a word, he is *GOD our SAVIOUR*. But though all these spring from his infinite *goodness*, which ever was, and must be, an essential attribute of his nature, yet it was only in consequence of *sin* entering into the world, that his innate essential goodness became necessary to be expressed by these *manifestations*, and their concomitant acts. p. 75.

For ought we can conceive, Dr. Clarke might go on to say just the same of every divine attribute which finds its appropriate object in creation. If God could not be merciful or long-suffering till there was a sinful object towards which to exercise these attributes, how could he ever have been good, till there was some other being than himself to be the object of his goodness? How could he have been wise, or powerful, until the very period of calling these attributes into exercise? How could he have been any thing at all, except the supreme God of the Bramins,—a being not only destitute of passions, but of all qualities? But the absurdity of Dr. C.'s position, whether it goes necessarily to this full extent or not, requires to be met only by his own direct contradiction, which we find under the same head, and within the compass of a single page.

There is one God.—There is one self-existing, infinite, eternal Being: possessed of all possible perfections, and of each in an infinite manner. An *eternity* of perfections; and each perfection absolutely so. He is so perfect that no perfection is wanting: and so absolutely perfect that no perfection can be added. This God is the Good Being; the Fountain of goodness—the Source of blessedness. p. 74.

'An eternity of all possible perfections,' must surely have included the perfection of *mercy*, just as truly as any other perfection, which finds its appropriate object in the precincts of time and creation.

We strongly object to such views of God, as countenance at all the position, that any of his attributes first spring into existence, when the period arrives for their visible manifestation. Such views are extremely derogatory to the divine character. They are entirely at war with the doctrine of his immutability; and leave us no assurance that he will continue forever to be the same just, merciful, or holy being, which he now is. They find not the least countenance in the word of God. They find no place in any system, but one which denies the foreknowledge and the strict immutability of Jehovah. The constituent parts of such a system, we deem it a sacred duty to expose, wherever we meet them.

[From the Spirit of the Pilgrims.]

THE PRIMITIVE CHRISTIAN CHURCH.

In 1791, was published in London, "An Enquiry into the Constitution Discipline, Unity and Worship of the Primitive Church, that flourished within the first three hundred years after Christ. By an Impartial Hand." This "impartial hand" is known to have been the hand of Sir Peter King, afterwards Lord Chancellor of England. His work (a truly learned and valuable one, of which we should be glad to see a new edition) is often quoted by Unitarians to prove that, in the primitive age, there was no distinction between church and parish—the whole assembly were considered as the church—and all were entitled to vote together in the choice of their religious teachers. We have recently examined the work of Chancellor King with this object specially in view, and shall now present to our readers the result of our inquiries.

Our author describes "a particular church" of the primitive age, as "a company of *believers*, who, at one time, in one and the same place, did *associate themselves together*,"* and concur in the participation of *all the institutions and ordinances* of Jesus Christ, with their proper pastors and ministers." p. 3.—The members of the primitive churches, as will be seen from this definition, were all of them *communicants*. We celebrate the sacrament," says Cyprian, "the whole brotherhood being present."

The terms of admission to the communion of the ancient churches are thus described by Chancellor King :

"Those persons who designed to leave heathenism and idolatry, and desired to be members of a Christian church, were

* Pliny says the Christians in his time "*voluntarily bound themselves by a solemn oath, to abstain from vice, and to relinquish every sinful pursuit.*"—Epist. Traj. Imp. Lib. x. Epist. 97.

Tertullian describes the Christian church as united "by an agreement in discipline and a covenant of hope." Apol. ad. Gen. cap. xxxix.

not presently advanced to that degree, but were first continued a certain space of time in the rank of Catechumens, or the catechised ones. These were candidates of Christianity, who were to stay sometime in that order for these two reasons: The one was, that they might be catechised and instructed in the articles of the Christian faith; and the other was, that they might give demonstrations of the reality of their intentions, *by the change of their lives, and the holiness of their conversation.** "When they had changed their manners, and rectified their irregular carriages, then they were washed with the water of baptism, and not before; for as Tertullian saith, 'We are not baptized that we may cease to sin, but because we have already ceased.'" pp. 100—103. "The person to be baptized was first asked several questions, by him that officiated, unto which he was to give his answers."⁷⁸ "Now these questions and answers were two-fold: First, of abjuration of the devil and all his works; and secondly, of a *firm assent to the articles of the Christian faith.*" "Cyprian writes that, at baptism, they asked the baptized person's assent to this creed, 'Whether he believed in God the Father, Son and Holy Ghost, remission of sins, and eternal life through the church?'" "For in the days of the Apostles, as well as afterwards, it was the practice at baptism, to demand the baptized person's assent to the fundamental articles of the Christian faith; among which fundamentals, we may be certain they reckoned the DOCTRINE OF THE TRINITY, and that of the unity of the Godhead, and that of the resurrection of the body, and life everlasting."

"The water being consecrated, the person was then baptized in the name of the Father, of the Son, and of the Holy Ghost. So, writes Justin Martyr, 'They are baptized in the name of God the Father, Lord of all, and of our Saviour Jesus Christ, and of the Holy Ghost.' This baptizing in the name of the Trinity, Origen terms, 'The invocation of the adorable Trinity.'" pp. 24—72. part ii. "As soon as they were baptized, they commenced members of the church universal, and of that particular church wherein they were so baptized, and became actual sharers and exerts of all the privileges and powers of the faithful." p. 103.

After this account of the manner and terms of admission to the primitive churches, given in the very language of Chancellor King, our readers will know how to estimate the appeals which are often made to him, as affording countenance to the views of Unitarians respecting the church. He does in-

* Here was a formal examination previous to admission. Justin Martyr, in his second apology, says, "They examine such as are admitted to their communion, whether they be able in all things to conform themselves to the word and will of God."

dead say that, in ancient times, "a parish and a particular church were synonymous terms;" but he takes special pains to show that, in saying this, he does not use the word church as synonymous with *parish* in the modern sense, but the word parish as synonymous with *church*, in the defined, exclusive sense, as comprehending *none except the communicants*. For he mentions the case of a certain heretic whom the parish to which he belonged would not receive; that is," says King, "the particular *church* to which he appertained excluded him from communion." p. 17.

The work before us, so far from proving that the whole assembly, in primitive times, were considered the church, and entitled to privileges as such, proves directly the contrary.

"As for the persons *communicating*, they were not, indifferently, *all* that professed the Christian faith, as Origen writes, 'It doth not belong to every one to eat of this bread, and to drink of this cup;' but they were only such as were in the number of the faithful, such as were baptized, and received both the *credentials* and *practicals* of Christianity. Such as these, and none else, were permitted to communicate."—"Hence, when the other parts of divine worship were ended, and the celebration of the Eucharist was to begin, the catechumens, penitents,* and *all*, except the communicants, *were to depart*, as Tertullian says hereof, 'Pious initiations drive away the profane;' these being mysteries which were to be kept secret and concealed from all except the faithful."—"The catechumens, with others, being *gone out* and *none remaining but the faithful*, the celebration of the Eucharist next followed." pp. 104—100, part ii.

[From the Spirit of the Pilgrims.]

VIEWS OF THE PRIMITIVE CHRISTIANS RELATIVE TO THE ATONEMENT.

The following is from an Epistle of Justin Martyr to Diognetus, contained in the works of Justin, Ed. Paris, 1636, p. 500.

"When the measure of our iniquities was filled up, and it was perfectly manifest that now the retribution, even *punishment and death*, was alone to be expected; the time came which God had predetermined, for the manifestation of the goodness and power so surpassingly his own; so that his *sole love* from a kindness to man exceeding all thought, [has wrought this work of grace.] He has not branded you with his hatred, nor cast you off, nor remembered your wickedness; but, in his long suffering and forbearance he has said, '*He bore our sins.*' *Himself hath given his own Son, a ransom price for us; the Holy One for the transgressors, the Innocent for*

* Those who had been suspended from communion, and though seemingly penitent, were not yet restored.

*the wicked, the Righteous for the unrighteous, the Immortal for the mortal. For what, but his righteousness, could cover our sins? In whom was it possible that we, transgressors and ungodly, could be justified, but in the Son of God alone? O delightful SUBSTITUTION! * O unsearchable work! O beneficence beyond all expectation! That the iniquity of the many should be lost in the Righteous One; and the righteousness of the One should justify the many transgressors! Thus then, in the time past, God hath demonstrated the impossibility that our nature should, [by its own powers] obtain life; and now he hath displayed the Saviour, who is able to save, contrary to all [human] possibility. In both hath he declared his will, that we should trust in his goodness; and account him our Nourisher, our Father, our Teacher our Counsellor, our Healer, our Understanding; our Light, our Honour, our Glory, our Strength, our Life."*

INTERESTING CONVERSIONS.

"If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."—2 Cor. v. 17.

"Marvel not that I said unto thee, YE MUST BE BORN AGAIN."—John, iii. 7.

Too much stress has been laid upon persons being able to declare the time and manner of their conversion: Though we frequently find accounts given by individuals of their conversion to God, which are highly satisfactory to the mind, and carry with them internal evidence that the writers of them had been subjects of the *new birth*. Of this character, are the following accounts given by President Edwards and Andrew Fuller. Having admitted this much, we do not hesitate to say, on the other hand, that these accounts, many of them, carry an internal evidence equally conclusive, that they are mere delusion, and are as far removed from the new birth, described in the scriptures, as heaven is from earth. And a reliance on these has been one of the most fruitful sources of the great declension of our times. Therefore it is, that keeping the commandments of God, ("If ye love me keep my commandments,") and bringing forth the fruits of righteousness, are made, by the scriptures, the only safe criterion by which to test Christian character: And it is not because the writers of the following accounts say that they experienced such and such things, but because they speak a language known only to the *new man*, a language the import of which the unregenerate man can form no conception, that gives us a holy satisfaction and joy in reading them.

PRESIDENT EDWARDS.

This distinguished divine was the subject of frequent solemn impressions, and was regular in the performance of religious duties, from his childhood.—

* It is not a little remarkable to find an extract, teaching the proper substitution of our Lord, pass without comment, in a work devoted to the Hopkintian views of the nature of the atonement.—ED. REL. MON.

Soon after leaving college, when about seventeen years of age, he experienced a change in his affections, which he describes in the following manner :

"From my childhood up, my mind had been full of objections against the doctrine of God's sovereignty, in choosing whom he would to eternal life, and rejecting whom he pleased; leaving them eternally to perish. It used to appear like a horrible doctrine to me. But I remember the time very well, when I seemed to be convinced, and fully satisfied, as to the sovereignty of God, and his justice in thus eternally disposing of men, according to his sovereign pleasure.

"The first instance that I remember of that sort of inward, sweet delight in God and divine things that I have lived much in since, was on reading those words, '*Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever, Amen.*' As I read the words, there came into my soul, and was as it were diffused through it, a sense of the glory of the Divine Being, a new sense, quite different from any thing I ever experienced before.—Never any words of Scripture seemed to me as these words did.

"From about that time, I began to have a new kind of apprehensions and ideas of Christ, and the work of redemption, and the glorious way of salvation by him. An inward, sweet sense of these things, at times, came into my heart; and my soul was led away in pleasant views, and contemplations of them. And my mind was greatly engaged to spend my time in reading and meditating on Christ, on the beauty and excellency of his person, and the lovely way of salvation by free grace in him. I found no books so delightful to me, as those that treated of these subjects. The sense I had of divine things would often, of a sudden, kindle up, as it were, a sweet burning in my heart; an ardour of soul, that I know not how to express.

"Not long after I first began to experience these things, I gave an account to my father of some things that had passed in my mind. I was pretty much affected by the discourse we had together; and when the discourse was ended, I walked abroad alone, in a solitary place in my father's pasture, for contemplation. And as I was walking there, and looking up on the sky and clouds, there came into my mind so sweet a sense of the glorious *majesty* and *grace* of God, that I know not how to express. I seemed to see them both in a sweet conjunction; majesty and meekness joined together; it was a sweet, and gentle, and holy majesty; and also a majestic meekness; an awful sweetness; a high, and great, and holy gentleness.

"After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of every thing was altered;

there seemed to be, as it were, a calm, sweet cast, or appearance of divine glory, in almost everything. God's excellency, his wisdom, his purity and love, seemed to appear in every thing; in the sun, moon, and stars; in the clouds, and blue sky; in the grass, flowers, trees; in the water, and all nature; which used greatly to fix my mind. I often used to sit and view the moon for continuance; and in the day spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things; in the mean time singing forth, with a low voice, my contemplations of the Creator and Redeemer.

"I felt then great satisfaction as to my good state; but that did not content me. I had vehement longings of soul after God and Christ, and after more holiness, wherewith my heart seemed to be full, and ready to break; which often brought to my mind the words of the Psalmist, '*My soul breaketh for the longing it hath.*' I often felt a mourning and lamenting in my heart that I had not turned to God sooner, that I might have had more time to grow in grace. My mind was greatly fixed on divine things; almost perpetually in the contemplation of them. I spent most of my time in thinking of divine things, year after year; often walking alone in the woods and solitary places for meditation, soliloquy and prayer, and converse with God; and it was always my manner, at such times, to sing forth my contemplations. I was almost constantly in ejaculatory prayer, wherever I was. Prayer seemed to be natural to me, as the breath by which the inward burnings of my heart had vent."

ANDREW FULLER.

In his youth, this excellent man had frequent convictions of sin, and frequent struggles between his inclinations and his conscience, between the striivings of the Holy Spirit, and the suggestions of his evil heart. He often spent his evenings in vain and sinful company, to which he was strongly attached, and on leaving which he was uniformly in great distress.

"One morning," says he, "I think in November, 1769, I walked out by myself with an unusual load of guilt upon my conscience. The remembrance of my sin, not only on the past evening, but for a long time back, the breach of my vows, and the shocking termination of my former hopes and affections, all uniting together, formed a burden which I know not how to bear. The reproaches of a guilty conscience seemed like the gnawing worm of hell. I do not write in the language of exaggeration. I now know that the sense which I then had of the evil of sin, and the wrath of God, was very far short of the truth; but yet it seemed more than I was able to sustain. In reflecting upon my broken vows, I saw that there was no truth in me. I saw that God would be perfectly just in send-

ing me to hell, and that to hell I must go, unless I were saved of mere grace, and as it were in spite of myself. I felt, that if God were to forgive me all my past sins, I should again destroy my soul, and that, in less than a day's time. I never before knew what it was to feel myself an odious lost sinner, standing in need of both pardon and purification. I knew not what to do! I durst not promise amendment; for I saw such promises were self-deception. To hope for forgiveness in the course that I was in, was the height of presumption; and to think of Christ, after having so basely abused his grace, seemed too much. So I had no refuge. As near as I can remember, I was like a man drowning, looking every way for help, or rather, catching for something by which he might save his life. I tried to find whether there were any hope in the divine mercy, any in the Saviour of sinners; but felt repulsed by the thought of mercy having been so basely abused already. In this state of mind as I was moving slowly on, I thought of the resolution of Job, 'Though he slay me, yet will I trust in him.' I paused, and repeated the words over and over. Each repetition seemed to kindle a ray of hope, mixed with a determination, if I might, to cast my perishing soul upon the Lord Jesus Christ for salvation, to be both pardoned and purified; for I felt that I needed the one as much as the other. In this way I continued above an hour, weeping and supplicating mercy for the Saviour's sake: (my soul hath it still in remembrance, and is humbled in me!) and as the eye of the mind was more and more fixed upon him, my guilt and fears were gradually and insensibly removed. I now found rest for my troubled soul.

"When I thought of my past life, I abhorred myself, and repented as in dust and ashes; and when I thought of the gospel way of salvation, I drank it in as cold water is imbibed by a thirsty soul. My heart felt one with Christ, and dead to every other object around me.

"From this time, my former wicked courses were forsaken. I had no manner of desire after them. They lost their influence upon me. To those evils, a glance at which before would have set my passions in a flame, I now felt no inclination. 'My soul' (said I, with joy and triumph,) 'is a weaned child!' I now knew, experimentally, what it was to be dead to the world by the cross of Christ, and to feel an habitual determination to devote my future life to God my Saviour."

SERMONS on Doctrinal and Practical subjects; by the Rev. James Whyte, late of Salem, New-York. Philadelphia. Towar & Hogan. Duodecimo, pp. 379.

This work has just been received, and we had commenced preparing a notice of it, when the Magazine of the Reformed Dutch church came to hand, containing the following, which answers our purpose: And to save labour we shall give it instead of our own. It may be proper, however, to observe, that we have discovered some obvious errors in substituting wrong words, either in the transcribing or printing of these sermons; but it is believed that they may be generally corrected by the reader.

To the Editor of the Magazine of the R. D. Church:

Dear Sir—Some time ago I noticed with great satisfaction, in your valuable Magazine, a short account of the Rev. JAMES WHYTE, late Pastor of the Associate Congregation of Salem, N. Y. He was, indeed, "a burning and a shining light." As a preacher of the everlasting gospel he had but a few equals. He uniformly addressed his audience with so much earnestness and unction, that his hearers seldom failed to catch some of his fervour. Even the thoughtless and unbelieving were moved by his zeal, and the most trifling and profligate were not able to resist the spirit by which he spake. This excellent man also lived as he preached. His exhortation was not of deceit nor in guile. All who knew him "are witnesses, and God also, how holily, and justly, and unblamably," he behaved himself among them that believed.

This eloquent preacher and faithful servant was called to rest from his labours, when he had been but a few years in the ministry. But he died in the Lord, enjoying a hope full of immortality, and largely experiencing the consolations of that gospel, which he had so faithfully preached. Though summoned early and suddenly away he left behind him many proofs of his industry. Some of these remains have been thought by his friends too precious to be suppressed. And one of my objects in writing this letter to you, is by this means to inform your readers, that a small volume of sermons selected from his manuscripts, has just been published. These sermons may be less perfect than they would have been, had they been corrected by the finishing hand of their highly gifted author, but with any imperfections they may have, I think they may be safely recommended to the public. I am persuaded there are but few sermons that will be read with more pleasure and profit. But my object is not so much to recommend them, for they will recommend themselves, as to beg of you the favour to insert the following extract taken from one of them, in your Magazine, and at the same time to express my hope that, if any of your readers should like the

matter and style, they may be induced to take the volume.— It may possibly be an additional inducement to your benevolent readers to know, that the profits of the publication are to be paid over to the destitute family of this distinguished preacher.

I am, &c.

A. S.

New-York, ec. 1829.

The following extract is part of a sermon on these words, Luke 7, 13. "*Weep not.*" After a very suitable introduction the author proceeds: "In the first place, I request your attention to the occasion on which these words were uttered, and to the situation of the individuals, to whom they were addressed. 'The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound: to appoint to them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness!' Such was the prophetic character of the Messiah, and it is completely ascertained, and verified in the person and miracles of our Lord Jesus Christ. His whole life was a tour of charity. He went about continually doing good. In one of his journeys of benevolence, he went down to Nain, a city not far distant from Capernaum. As he approached the gate, he met a funeral procession; and if ever tears of unaffected anguish were shed, it was on this melancholy occasion. Behold, there was a young man carried out to be buried! This is one of those occurrences which force upon us the ungrateful conviction which we all strive to suppress, that 'man at his best estate is altogether vanity.' It is awful to see death in all his might, blasting youth and withering life, and severing the strongest ties of nature in the heart, trampling on all human power, and defying all human skill, and crushing all at a blow in the cold, and silent grave.

You that are in the morning or meridian of life, think on a lot, which may, ere long, be your own. You are now blushing in beauty; every pulse beats strong with health; your nerves are braced; your spirits are elevated; and your blood flows with a full and regular tide. Death, and judgment, and eternity, are not in all your thoughts. But did you never see the tree, full of blossoms, stripped at once, and blasted by a sudden blight. Did you never see one die in his full strength, being wholly at ease and quiet; when his breasts were full of milk, and his bones moistened with marrow? The morning has dawned fair on many, who, ere the evening tide, have slept the sleep of death. The hectic fever, the wasting, con-

sumption, or a casual stroke, may soon enfeeble the most athletic frame, and bring down strength to the level of the grave. 'Man that is born of a woman is of few days, and full of trouble, he comes forth as a flower and is cut down; he fleeth also as a shadow and continueth not!' Perhaps some of the healthiest before me have not a year, a month, between them and judgment. Ere that period shall elapse, some of us 'may be carried out to be buried.' Whether it shall be you, or you, or you, God knoweth. 'Be ye also ready, for in such an hour as you think not, the Son of man cometh,' 'Behold I come as a thief, blessed is he that watcheth.'

The affection of a mother toward her child is proverbial.—Can a woman forget her sucking child, that she should not have compassion on the son of her womb? To her the heart turns instinctively in the hour of calamity, and never turns in vain. She will be alienated neither by misfortune, nor crime. She will hide the tear that moistens her cheek, lest it should seem to reproach the author of her woes.

Even a father's attachment toward his babe is great. Witness the bitterness of spirit which dictates the exclamation of the aged patriarch Jacob. 'We have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me!' Witness the agony of the monarch of Israel over the untimely death of a much loved, but profligate and rebellious son. 'And the king was much moved, and went up to his chamber over the gate, and wept; and as he wept, thus he said: O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!'

Yet it is justly believed, that a mother's love is still more ardent. Almighty God has graciously rendered her duty her blessing; and reconciled her to innumerable privations and toils, from which the father is daily exempted. To this she submits with the most cheerful alacrity, and will sacrifice—what will she not sacrifice for the comfort of her babe?

Though a family be numerous, it is the first wish of a parent's heart to see them spared, and it deeply wounds, when one of them is cut down while they grow up, as olives planted around the table. But a calamity such as this paragraph records, has brought down many a parent's gray hairs with sorrow to the grave. For the young man that was carried out, was an only child—the *only son of his mother*. When the affections of the heart centre in one object, they cling to it as their all. The loss of an *only begotten* and well beloved son, is a calamity the most full of solemn and soul subduing tenderness. It is one of those strokes which penetrate to the vital seat of happiness; which blight the fairest prospects, and ex-

cite the bitterest pangs which men endure in this world of wo. It was the lot of this female, however, to experience this poignant anguish. 'To mourn for an only son, and to be in bitterness for a first born.'

The calamity was greatly aggravated by her circumstances. 'She was a widow.' Possibly she had seen happier days; her prospects were fair and cloudless; but they were soon overcast. Death entered with relentless purpose, within the pale of her domestic circle, and consigned her much loved husband to the grave. Again and again had she visited the spot endeared by a thousand tender recollections. Again and again had she wept there, until the power of weeping no longer remained. She had still, however, one earthly comfort—she had a child, an only child. With the deepest solicitude she had watched over his infancy, and superintended the education of her orphan boy. She indulged the fond hope, that the house of her husband would be built up, and that his name would be revived and perpetuated in the person of his son. The beauties of his childhood, the opening talents of his youth, and his first efforts in business, were all marked by her with exquisite delight. He grew up before her the image of his father; and with eyes glistening with tears of gratitude, she had looked upon him and said, 'this shall be the companion of my widowhood, and the staff of my declining age; when I am old and gray headed, he shall sooth my sorrow, smooth my dying pillow, and close my eyes in death.'

The heart of her child responded to her wishes. He said, 'I will be as a husband to my mother.'

My brethren, there is no security in human bliss. He died. His mother is now widowed and childless. He grew up fair and fresh as the gourd for the head of Jonah: but God had prepared a worm that smote it, and it withered. His youth struggled hard with death, and his mother clung to hope, while there was hope to cling to. Hour after hour, she sat watching his body as it hastened to decay, that feeble frame, which in infancy she had nursed with all a mother's anxieties and fears. With indescribable emotions, she watched the hourly ravages of disease, as now another and another rose fades from his cheek. It is when the weeping mother is looking for the last time, on the countenance, now faded and wasting, that the heart drinks in all the bitterness of human wo.

The current of life is fast ebbing away; the eye that once sparkled with vivacity, is now covered with the film of death; ere long its light shall be extinguished, for a moment it brightens, joy sparkles in it. Welcome death and glory; farewell world of wo: farewell, mother, dear to my heart: I go to my Father, and your Father—to my God and your God. Living,

I served you,—dying, I leave you—and in eternity I will meet you. I die, but God will be with you. His tongue, about to become silent in death, faltered, while giving utterance to his last words; a languid colour reddened his cheek, as he spake, a smile brightened faintly in his eye: as he gazed at her it grew dim—it fixed—it closed. The last breath is drawn—the last pulsation has beat—the spirit is gone. Those eyes, which, ere while, gazed on his mother in fond affection, are now sunk in their sockets; the nerveless hands so closely locked in hers can no longer retain her affectionate grasp, that heart which sympathized in all her joys and griefs, is now indifferent alike to every fluctuation of fear and of hope.

The distressed feelings of the widowed mother, who can describe? With emotions which cannot be uttered in words—with emotions which the heart only can record, she looked upon the cold and feelingless remains of her son—her only son whom she loved. A few days before, she had seen him young, virtuous, and happy. You who are parents will judge of her felicity then. You who have been rendered childless, will judge of her affliction now. She who, yesterday, rejoiced in the accomplishments and caresses of her son, 'now refuses to be comforted, because he is not.' But words were not designed to express the agonies of a fond mother, who finds herself husbandless and childless, in the solitude and dreariness of domestic desolation.

My imagination pictures it to me—the trembling step and faded form of the bereaved widow, as she goes forth to lay in the grave, her last child, and her last hope. The object of her affection has been removed from her sight, but cannot be torn from her heart. His excellence lives there, deeply chronicled in her bosom; and the thought that she shall never see him more, touches every spring of painful sensibility, and to her soul says unutterable things. 'Oh! that it were with me as in months past, as in the days when God preserved me; when his candle shone upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of the Lord was upon my tabernacle; when the Almighty was yet with me, and when my children were about me; when I washed my steps with butter, and the rock poured me out rivers of oil.' 'Call me not Naomi; call me Marah, for the Lord hath dealt very bitterly with me.'

The whole city had crowded spontaneously to mingle their sighs with the widow's tears. They were conducting the lifeless body to its long home. At this moment the friend of sinners met the funeral procession. Amid the group of mourners, he knew that there was one bleeding heart, and he long-

ed to bind it up. With the tenderest sympathy he approached the sufferer; and in the kindest accents said unto her 'Weep not!' There was something about his manner which showed that he was a being of a purer world. Having roused her from the stupor of grief, he touched the bier on which the dead was laid, and said, 'Young man, I say unto thee, arise.' At the sound of his Almighty word, the body, which was about to be consigned to the cold grave, begins to glow with renewed animation, the blood again flowed through the swelling veins; the bosom heaves; the heart beats; the pale cheek warms with returning life; and the eye, once closed in death, opens, and is instinctively fixed on his mother.

To her bosom the Saviour restored him. And how precious the unexpected present was, can only be conceived by that mother who has seen all the blossoms of life fading and falling; and who, after shedding tears of anguish over her only son, receives him, 'against hope,' raised up from the very verge of the tomb.

Nature, lately labouring under a load of sorrow, is now ready to sink under an excess of joy. She did wisely in not attempting to express her gratitude. At such a moment, her heart must have been too full for utterance. There are certain situations which defy description—there are certain emotions which silence only can explain; and on the present occasion how eloquent is silence.

Our Lord Jesus Christ is immutable. He retains the same compassionate feelings, now that he sits enthroned in glory, as when on earth he healed, by a miracle, the broken spirit of this forlorn widow. 'He knoweth our frame, he remembereth that we are dust.' 'For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted as we are; yet without sin,' that he might know how to succour them that are tempted.

We proceed now to the second object of our method, which was to accommodate those gracious words to the situation of mourners in Zion, and would address them—

1st. To those who are ready to despair of God's pardoning mercy.

Of all the sorrows which ever broke the human heart, that which originates from the conviction of guilt, is the most pungent and afflictive. Within the narrow circle of our own observation and experience, we have met with some very afflictive instances of this description. We have seen individuals—and those too, distinguished for the purity of their morals, filled with the most dreadful perturbation, and alarm under a consciousness of deep depravity. The awful picture drawn by Job and David, of their own condition, seemed most de-

scriptive of their circumstances. 'The arrows of the Almighty are within me, the poison whereof drinketh up my spirit. The terrors of God do set themselves in array against me. Thine arrows stick fast in me, and thy hand presseth me sore; there is no soundness in my flesh, because of thine anger, neither is there any rest in my bones, because of my sin.'

We have seen individuals admitting, 'that the blood of Jesus Christ, God's Son, cleanseth from all sin'—that he is able to save to the uttermost, all who come unto him; and yet, in defiance of all these concessions, pertinaciously refusing to admit the justness of the inference, that consequently their situation cannot be hopeless and desperate. It is true, Christ can make me clean, but he will not. I am too polluted and worthless to be forgiven. I am condemned already, and the wrath of God abideth on me. To pray is worse than useless—it is criminal. I cannot be otherwise than miserable.

Thus tossed from wave to wave, they are on the eve of abandoning all hope. They indulge the fearful conclusion, that their sins are too numerous, and too aggravated to be forgiven them.

If there be any in this assembly thus afflicted, tossed with tempests, and not comforted, we would say to them in the words of our Lord—'Weep not.' Your sorrow for sin cannot be too pungent; nor your self-abasement too deep. But neither can you magnify too much, the riches of sovereign grace, nor confide too implicitly in the promises of the gospel. The mercy of Jehovah is unbounded. The merit of the Redeemer is infinite. The agency of the Holy Ghost is omnipotent. To presume that their influence cannot reach you, is to dishonour God's clemency, and to discredit his word. Never until you abandon hope, does your situation assume a desperate aspect. It is not the strength and virulence of the distemper, but the obstinate rejection of the antidote, which renders your case hopeless. 'The Son of man came into the world to save sinners!' 'Not to call the righteous but sinners to repentance.'

Through him salvation is proffered to the most criminal of human beings. Sinners, whatever may have been their characters, have a complete warrant to accept it. It is their crime—the greatest of all their crimes, to refuse it. Were it the reward of merit, your objections would be unanswerable, your difficulties insurmountable. But in the forgiveness of sin, you are not the objects of reward, but of mercy. 'God justifieth the ungodly.'

We readily admit that you are a worthless and impure sinner—meriting nothing but the damnation of hell. The Bible tells you this. Satan tells you this. Conscience tells you this.

But in opposition to the despairing suggestions of Satan and conscience, we tell you upon the authority of Him, 'who is exalted a Prince and a Saviour to give repentance unto Israel and the forgiveness of sins,' that though all the enormities of Manasseh, all the blasphemies of Saul of Tarsus; in short, all the guilt of all the different criminals which have hung upon the gibbet since time began its course, met in thy single person, so as to constitute thee a monster in iniquity: yet all this accumulated transgression would be no more to the infinite merit of the Redeemer's blood, than the smallest cloud to the sun's meridian lustre; than a drop to the ocean; than a particle of sand to the globe. 'The blood of Jesus Christ, God's Son, cleanseth from all sin!' 'He is able to save unto the uttermost, all who come unto God by him.'— 'The Spirit and the Bride say, come. And let him that heareth say, come. And let him that is athirst come: and whosoever will, let him take the water of life freely!' 'I, even I, am he that blotteth out your iniquities as a cloud, and your transgressions as a thick cloud!' 'Him that cometh to me I will in no wise cast out!' These are the words of God who cannot lie. And if his word be not sufficient to induce you to believe him; behold him stooping to accommodate himself to your weakness, and adding the sanction of his oath to the solemnity of his promise:—'Wherein God, willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it with an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold on the hope set before us!'

Thousands, in all ages, whose case was worse than yours, have been pardoned and sanctified and glorified. They, too, questioned the ability and willingness of Jesus to save them. But the voice of his gracious gospel calmed the tumult of their heart. 'When the Lord turned back the captivity of Zion we were as men that dreamed: then our mouth was filled with laughter and our tongue with singing.' The awful torment of eternal woe, which haunted their imaginations, were succeeded by a joy unspeakable and full of glory.

The slave who leaps exulting as the last link of his debasing vassalage is broken; the criminal, who expects in horror the execution of the fatal sentence, but is unexpectedly saluted with a pardon as he ascends the drop, feels little, compared with what those feel who have been raised from the gates of hell, by the very arm which they expected would have thrust them into unmingled and never ending woe. Joy and gratitude, as ardent as swelled the bosom of the widow of Nain, when her beloved son was restored to her fond embrace,

pervades his soul; to whom Jesus has said in his mercy; 'Son, be of good cheer, thy sins are forgiven thee.' 'Bless the Lord, O my soul, and forget not all his benefits! who forgiveth all thine iniquities, who healeth all thy diseases! who redeemeth thy life from destruction! who crowneth thee with loving kindness and tender mercies!'"

The words are addressed in like manner in the subsequent part of the discourse, to those who are sighing over the desolation of christian friends; and to those who are alarmed at the prospect of their own death. But I will copy no more, as the above may serve as a specimen of the author's method of preaching. The volume contains twenty-three sermons rather of a miscellaneous character. There is one on the Pharisee and the Publican; one on the parable of the rich fool, whose grounds brought forth plentifully; One on Death on the pale horse; One on preaching; and another on hearing the gospel; Two on Divine forgiveness; One on leaving all to follow Christ; and another on Christ's coming to seek the lost; Two on early piety; Two on carnal security; One on the felicity of the heavenly state; and a few on other subjects.

Miscellaneous.

EQUAL RIGHTS, AND RELIGIOUS DUTIES.

In consequence of some late remarks by an editor of a political paper in an adjoining State, in which remarks he censures us for doing what has been done *very generally* by editors of religious publications without censure. we are reminded of an intention which has been for some time in existence, viz. to state explicitly some of the rights of an editor of a religious newspaper, his duty, and the duty of the people in regard to some points connected with the public affairs of the nation.

An opinion appears to prevail, that as soon as a man assumes the *sacred office* or becomes the conductor of a press devoted *more particularly* to religious purposes, that he has not the right of a common citizen, that he has no right to say any thing in regard to the public matters of the nation. Now let it be inquired, How does he loose his right? If he had the privilege of an ordinary citizen previously to engaging more especially in religious employments, those privileges are not taken away by the nature of his occupation. He is still subject to taxation. He is still amenable to the community for his conduct, and liable to punishment, in case of transgression of the laws. His individual interests, and the interests of his family and connexions are concerned in the movements

of the nation. As a constituent part of community, he is still liable to partake in the judgments, which a *righteous Providence* sometimes causes to fall upon nations for their crimes. How then, or when, does he loose his right, or why should he loose all interest in every transaction of the government?—“Is it such a sin to become a minister” that he who does, should be virtually disfranchized? Does the occupation disqualify him from judging correctly in regard to *temporal affairs*? It may be replied that his duties are of a higher and more responsible nature than those of ordinary citizens, and are sufficient to occupy all his time. It is admitted that they are. But this admission does not take away from a minister or editor the rights of a common citizen, nor can it deprive him of all interest in the public affairs. Sometimes religious duties are connected with them, we therefore notice, and insert the principal secular occurrences of the nation, believing it the duty of *every minister*, and of *every private Christian*, and of *every man* to know in what state the nation is, what are its transactions, and what are the transactions of the world. It is not possible to perform all the duties of a Christian, without such knowledge.

But do some ask, Is it expedient for a minister, or an editor of a religious paper, *tenaciously* to exercise his right of a common citizen? I answer, it is the most prudent course in *most cases* to yield the exercise of it. It is so, in *all cases* where he is likely to be considered as leagued with a party to promote political purposes. At no time, had he better support the cause of *any individual*. But is he to advocate no fixed principles, which relate to the nation, of which he is a member. The Bible speaks of the duties of rulers, and of the ruled. It describes what rulers should be, what nations may expect who are governed by unrighteous men; it calls upon the ‘watchmen to lift up their voice,’ and condemn wickedness in high places. Fixed principles then he ought to have, and *one* should be, to quell *party spirit*, because it generates slander, hatred, variance, disturbs the peace of the community, and unfits for the worship of God. Against these things, a minister ought to preach and publish, let his *just remarks* censure whom they may. Let *all of every party* who feel themselves reproved, take the reproof. If that which is part of ‘the council of God’ bears directly upon some, let them conform to it.

It ought to be a settled principle with the Christian, to urge the necessity of morality, of a regard to the laws of God, in those who bear rule in the land. His principles ought not to change with parties. They should be immutable. He should from year to year urge the necessity of such men being elected to office,

as fear God, such as will not dishonour the nation, and bring down the judgments of heaven. If at any time these principles condemn the character, or operate against the cause of a profligate candidate for office, of this denomination or that, of this party or that, very well. Let him reform. Such is the duty, in our opinion, of a minister, or an editor of a religious newspaper. And it is a plain course. But do any say you claim great privileges for these persons. No greater, in regard to the things specified, than I would for any common citizen. The same principles ought to be advocated in the Senate Chamber, on the Bench, at the Bar, in every newspaper and every social circle. Those who advocate them ought not to be charged with being religious aspirants, *any more than* the manufacturer who watches the manufacturing interests of the country, should be charged with monopolizing. Not so much, for self-interest is not so intimately at stake. The manufacturer believes it is for his interest and for the welfare of the country, that the manufactures should be supported. He lays down his principle and says 'I will vote for no man who is not a friend to manufactures.' A man who thinks as he ought to do, says, 'I believe the interests of morality and religion ought to be promoted by the *example and conduct* of rulers, and I will vote for no man who is not moral or religious.' Here the latter lays down his principle also, and ought he to be charged with *treasonable designs*, *any more than* the former? By no means. But do any ask, would you support a man for office, however ignorant or incapable, merely because he was moral or religious, and in preference to one intellectually qualified; but who was addicted to some of those *little failings*, such as intemperance, profanity, or gambling. I answer, I would support neither, but would select a man who had intellectual, moral and civil qualifications for office. If one candidate is somewhat inferior to another, in political qualifications, but superior in moral, it is better to trust to him that *takes counsel of the Almighty, than to him that leans upon his own understanding.*

Unless rulers and people are willing to practice upon Christian principles, we ought not to be called a Christian nation, and we are not unless we do. If we are not Christian, we are not Jewish, nor Mohammedan, nor Pagan. If none of these, the only *possible* appellation that we can assume, is that of Infidel. If this is to be our character, let it be written in letters of "Corinthian brass," on the dome of the capital at Washington—TO THE INFIDEL NATION OF THE UNITED STATES, that posterity may know what we were, and the cause of our ruin. But Christianity has *again and again* been so far declared, both *legislatively and judicially,*

to be part of the *common law* of the land as to control a man's external conduct, if not his belief, and this we trust no municipal laws will ever controul in this land. But notwithstanding it has been so declared, men are elected to make, and execute the laws, who are not only entirely disbelievers in it ; but disregard every principle of it in practice. We wish no 'religious test.' We do not wish Presbyterians elected to office more than others ; but men who can *consistently* do their duty—we wish men to be rulers who will be 'a terror to evil doers and a praise to them that do well'—men that will exalt a nation by their righteousness, and will not bring a reproach upon it by their sins. Unless there are such men elected, almost in vain is it, that the friends of morality attempt to exert a purifying change, while those who sit in 'high seats' diffuse a pestilential influence throughout the country and mark their train by unrighteous deeds. It is for want of observance of these principles, and because *professedly moral and religious* men are carried away by party feelings, without regard to much else, that our Halls of Legislation, are for the most part filled with men that are unworthy of a Christian nation. It is true, that most of our Legislators, endeavour to maintain some rectitude of conduct, when they are among their constituents, or in public view, but we speak advisedly, (yet reluctantly, under a sense of duty,) and from knowledge derived from those who have been both state, and national legislators, when we say, that a *very considerable* portion of those who are found in our State and National Legislatures, are profane swearers ; and another portion, persons who are immoderate drinkers of spirituous liquors ; another portion, Sabbath breakers ; another, gamblers ; and another portion, persons who do things still worse. And ought the moral, and religious part of a community, who believe that *virtue* is the only solid basis of a republican government, to countenance and support such things in rulers ? Let them sleep on, indifferent to this subject, and none dare venture to predict that the evil example and influence of those in power, will not eventually corrupt such a large portion of the *body politic*, that it will not of itself entirely fall to pieces. Let *party* and *personal* interests continue to divert the attention from the morality of rulers, and we know not how soon every bell-man in the land may prepare to sound the funeral knell of the Republic. It is high time for the Christian public to awake, pray for those in authority, read the fate of wicked nations, and the pages of Holy Writ, that denounce threats on wicked rulers, and destruction to the ruled.—*Christian Herald*.

LETTERS FROM REV. JOSEPH WOLFF.

In our number for September, says the Jewish Expositor for November, we inserted a letter from D. Barker, Esq. communicating the intelligence of an attempt having been made to poison Mr. Wolff. Several letters have been received from Mr. Wolff since, from which we subjoin extracts, one of them contains his own account of the attempt abovementioned.

May 19. Soon after I had written so far, I went to the coffee house, to converse as well with Jews as Christians, and drank a cup of coffee, (the cups here are about the size of a very old fashioned Chinese tea-cup,) in which I perceived a curious taste, I went home and felt unwell. Next morning I went again to the coffee house, to invite Greeks to the Sunday preaching, but as I was drinking another cup of coffee, I was seized with such a sickness, that I was obliged to go out, and in going home, I vomited several times, in such a manner, as left no doubt, either in my mind, or in them that saw me, that poison had been administered to me. My wife gave me castor oil, which removed the immediate symptoms; but I still suffer from the effects. There is no doubt the poison was furnished by Greeks; for, on Sunday, by permission of the bishop, (after he had given his sanction in writing to our sending the boys to the old school master,) an excommunication was read in the great church against all who should send either boy or girl to us. I am now not able to write or dictate much, but I conclude this letter with an assurance, that if I lay down my life at Jerusalem, I shall die with a shout of joy, at having been brought to the knowledge of Christ, and that he has thought me worthy of dying for his name sake.

On *June 1st*, he thus writes:—

Our gracious Lord having now saved me from the deadly effect of the poison which had been administered to me by the Greeks, and which almost brought me to the grave, I must here express my public obligation to the Superior of the Catholic Convent, who sent his physician to me immediately, and whose medicine did a great deal of good.

The report which the Jew Amzalack is spreading abroad, that I had bewitched several Jews, among whom he was one, whom I had bewitched so that he became quite mad, has had a great effect, so that the Jews scarcely dare sit near me, or to touch me, fearing lest the effect of witchcraft should come over them.

I intend, therefore, to leave Jerusalem after a few weeks, for some time, and go with Lady Georgiana to Alexandria, and perhaps come back to Jerusalem after a year. I never had such a trying time during the whole eight years of my missionary labours, as I have now. Letters of Jews come against me from Odessa, London, Persia, Constantinople, and other places.

THE INFIDELITY OF THE AGE.—The infidelity of the age is not like that which once arose, with daring front, and lifted high its arm, railed out aloud its blasphemies against Jehovah, threatening, by its own might, to exterminate from earth every vestige of Christianity. When the walls of Zion thus were stormed, there were not wanting men, who, girt with armour of ethereal temper, stood ready to repel the rude attack. They acted well their part.—But now infidelity has changed its position, and its aspect has assumed the name and the garb of Christianity, has entered into the sanctuary, has taken into its hand the book of God, with the contents of which it has become familiar, and with ingenuity more than human, has diverted the precepts of truth from their real intent, and has clothed error in a form that seems to be divine.

This is an infidelity, which in its external aspect is very amiable. It calls forth respect, by the apparent candour, and the liberality of its spirit. It challenges no open opposition. It is wily and ingenious, and difficult of attack. It glories in the pride of learning, in its lofty fellowship with the style, the spirit, and the genius of ancient Prophets and Apostles; and while its principles are all congenial with its own depraved feelings, like the arch tempter of our Saviour, it relies for the success of its argument upon its appeal to the authority of God himself.—*Amer. Bap. Mag.*

COMING TO THE POINT.—The following petition, copied from the *Western Intelligencer*, comes directly to the point, at which all similar petitions should aim.

The editor of the *Philadelphian* respectfully enquires of Col. R. M. Johnson, of the Senate of the United States, if he did not know of the law of Congress, which positively requires Post Masters to deliver letters and papers on the Sabbath, when he presented his report? If he did not know of it, ought he not in candour to acknowledge it now, and move for a repeal of that law, so far as it goes to legislate at all about labour on that day?

Petition to Congress.

To the Honourable, the Senate and House of Representatives in Congress assembled :—

The petition of the undersigned, citizens of the United States, residing in the county of Portage, and State of Ohio, would humbly represent, that by a statute law of the State of Ohio, it is enacted, "That if any person of the age of fourteen and upwards, shall be found on the first day of the week, commonly called Sunday, Sporting, Rioting, Quarreling, Hunting, Fishing, Shooting, or at *common labour*, (works of necessity and mercy only excepted,) he or she shall be fined in a sum, not exceeding five dollars, nor less than one dollar; provided, nothing herein contained shall be construed to extend to those who do conscientiously observe the seventh day as the Sabbath, nor to prevent families emigrating from travelling, watermen from landing their passengers, superintendants or keepers of toll bridges from tending the same, or ferry-men from conveying over the water, travellers, or persons removing with their families, on such day."

Your petitioners would further represent, that, by the law of Congress requiring the mail to be transported, and Post Offices to be opened, and letters and packages to be delivered, on the first day of the week, many of the good citizens of Ohio are reduced to the painful necessity of violating, either the law of Congress, or that of the state of Ohio, or the solemn dictates of their consciences; or of abandoning their employment to those who are less anxious to preserve and obey the state authority.

Your petitioners would further represent, that they understand, (and rejoice in it,) that Congress has no power to make religious establishments; and therefore ask for no law for any such purpose; nor yet for any law that will interfere with individual rights of conscience: but understanding also, that Congress can make no law "prohibiting the free exercise of religion," your petitioners simply ask the repeal of that part of the Post Office law now complained of, which infringes, so extensively, the individual rights of conscience, and bears, so heavily, upon the civil rights of all that numerous class of citizens who regard the first day of the week as the Christian Sabbath.

THE AGE OF MIRACLES RETURNING.—Under this caption, a correspondent of the *Richmond Visitor and Telegraph*, gives an account of a sermon he heard lately in North Carolina, in which the preacher claimed what amounted to working miracles. One of the cases is stated thus:

"A lady had kept her bed sometime through severe sickness and extreme debility of body. I preached to her the efficacy of faith in order to her immediate restoration. She forthwith arose from her bed and *pranced* [this was the word used] several times round the room!"

The writer says, "The above voucher of miracles is a popular speaker, and called a 'mighty fine preacher.'" If such men can get hearers and followers, a Mahometan or even a Pagan need not anticipate much difficulty in making proselytes in the United States, and in the nineteenth century. How absurd to say, "We need not be under any apprehensions from error, for we live in an enlightened age, and in an enlightened country."

MOURNING APPAREL.—It is but a few years since we first heard a question raised as to the propriety of wearing a *particular colour* to evince our respect for the memory, and our regret for the loss of relatives. Indeed, the first time

our attention was called to reflect upon the propriety or impropriety of the practice, was our seeing a venerable and devoted minister of the Baptist denomination refuse to wear any badge, other than that of the deepest sorrow depicted on his countenance, on the death of a favourite son, just at the time he was to have been married. The son had put on the apparel of the grave, instead of that prepared for the bridal festival. We were surprised to see the father and family appear at the funeral *unadorned* with the usual dress or badges of mourning. This led us to enquire into the reasons for such a wide departure from long established custom. But a very short examination satisfied us that the Elder was in the right. That the house of mourning is not the place, nor the hour when our departed friends are dressed for the narrow house, the time, to prepare new apparel for a family, and that too to evince respect and sorrow, when these will be manifest by our acts and appearance, if they exist, and if they do not, neither black nor white can palm their counterfeit, as genuine, upon the discerning observer.

We do not purpose to go into the merits of this subject at present, but rather introduce it to call attention to it, and to *invite discussion*. It is time it was thoroughly examined. If the practice of our fathers has been wrong in this respect, let the reasons be shown, and let us set a better example to our posterity.—*Rochester Obs.*

PSALMODY IN THE GENERAL ASSEMBLY.—A committee of the General Assembly has been for several years engaged in preparing a collection of psalms and hymns, for the use of the Presbyterian church, and last May reported that they had completed the selection. The Assembly referred back the selection for further revision to the same committee; and persons who should examine this work, (1500 copies having been printed,) and would suggest improvements and corrections, were requested to address their communications to the Assembly's Stated Clerk, within six months.

It was expected that after this work had been submitted to the inspection of members of our church, and suggestions as to improvements, &c. requested, that the committee would be able so to perfect the whole selection, as to secure its adoption by the Assembly, and its recommendation by our churches next May.

Now, as many of our congregations are in need of Psalm and Hymn books, and as I have heard some enquiry of late as to what books they had best purchase, (whether Watts, Dwight, or Worcester,) and as I have recommended the Assembly's selection, I would enquire through you, of the Rev. Doctor Ely, the Stated Clerk of the Assembly, whether it is probable that the work now in the hands of the committee of Psalmody, will be perfected and ready for delivery next summer?

Yours,

DAVID.

Roch. Obs.

GEORGIA SLAVES.—A law has just been enacted by the State of Georgia, which prohibits the teaching of any "slave, negro, or free person of colour, to READ, or to WRITE, either in *written* or *printed* characters, under penalty of *fine, whipping, or imprisonment* at the discretion of the court." Should a *white* person be engaged in so nefarious a transaction, such person is liable to \$150 fine, and imprisonment in the common jail.—*Jour. of Com.*

ECCLESIASTICAL RECORD.

On the 28th of October last, Rev. James P. Miller was installed in the pastoral charge of the Associate Congregation of Argyle, by the Associate Presbytery of Cambridge. Sermon by Rev. A. Whyte, Sen. from 1 Cor. iii. 11.—Charges by Rev. A. Gordon.

At a meeting of the same Presbytery, held at Cambridge, Nov. 5th, Mr. John G. Smart was ordained to the office of the holy ministry. Sermon by Rev. J. P. Miller, from Acts, i. 8. latter clause. Charge by Rev. A. Gordon.

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

NO. 10.

MARCH, 1830.

VOL. VI.

Original Communications.

TO THE EDITOR OF THE RELIGIOUS MONITOR.

Remarks on the last letter from the Reformed to the Associate Synod.

In my last communication, I entered on a review of the Associate Presbytery's Declaration and Defence of their Principles, on the head of Civil Government. This was judged necessary, that those of your readers, who had not seen that Treatise, might know what principles are therein maintained and defended, and that they might be satisfied that it contains no such principles as those imputed to Seceders by the Reformed Synod in their last letter. The whole work consists of three sections. The first, contains a Declaration of the Associate Presbytery's Principles on the subject of civil government; the second, a Defence of these Principles; and the third, is the conclusion of the whole. It has already been noticed that the Presbytery adhered to all that was incumbent on magistrates by the covenants of their Reforming ancestors. They maintained that the connexion, between magistrates and the people, is of the nature of a contract—that civil government, both in its constitution and administration, ought to be agreeable to the word of God,—that the commands of magistrates ought in no case to be obeyed when they are not consistent with the commands of God,—and that the authority of usurpers and habitual tyrants ought in no case to be owned as binding on the conscience. These principles, laid down by the Associate Presbytery, were next compared with three of the principles imputed to them by the Reformed Synod in their letter; by which comparison it was clearly proved, that these three tenets were ascribed to Seceders, not only without any just reason, but in the face of their most solemn declarations to the contrary.

The next thing to be considered, in reviewing this treatise, is the Defence of the principles laid down in the first section. But after what has been said in illustration of the Associate Presbytery's principles, and after it has been proved that they are diametrically opposite to the imputations of the Reformed Synod, it may be thought by some a work of supererogation to attempt any vindication of their Defence. For it can hardly be supposed that they would advance any thing in defence of their principles, contrary to the principles themselves, because this would have been to defend what they had not asserted, in direct opposition to their own assertions. Yet, as the Reformed Synod have thought fit to overlook the Declaration, in which alone the principles of the Associate Presbytery are set forth,* and to make all their extracts from the Defence, it has been thought advisable to offer some remarks on that likewise. This is done not so much with a view to bring forward any additional evidence that these three principles, imputed to Seceders by the Reformed Synod, are a fabrication of their own, as to give the reader some insight into the nature and design of the Defence itself. For I hold, that the proofs which I have already produced, that these principles are not the principles of Seceders, are so direct, and positive, and complete, that if any be not convinced by them, their intellectual faculties must be too obtuse to perceive the force of any evidence. To attempt to persuade them would be lost labour. They are in the state of those who would not hear "Moses and the prophets." No evidence will persuade them.

In considering the Associate Presbytery's Defence, it is of great moment to understand the precise point they undertook to defend. This lay within a very narrow compass, and may be explained in a few words. After stating the principles mentioned above, as their own principles, which they considered themselves under an indispensable obligation to defend and maintain, as they resided in Great Britain, they thought it necessary to consider them in relation to their own circumstances as subjects of the British government. They gave it as their judgment that Seceders could not swear allegiance to that government, not because they thought they did not owe it obedience in lawful things,† but because they had valid objections to the oaths‡ prescribed by government.—

* One would be almost tempted to think that the Reformed Synod have not been very anxious to ascertain the principles of Seceders, otherwise they might have looked into the Declaration, in which their principles are briefly stated; instead of labouring so hard to mystify the Defence.

† Lawful and unlawful are always used in relation to the law of God, and in relation to the law of the country.

‡ The reason Seceders would not swear allegiance to the British government, was because oaths to her government excluded the oath of their covenant, and was in some respects contrary to it.

But although, by the word of God and their solemn covenant engagements, they held themselves inviolably bound to maintain these principles stated above, and in their several capacities to use all lawful endeavours for the reformation of the civil government, as also to oppose and to testify against all its corruptions and evils whereby the reformation had been departed from and overthrown; nevertheless, they considered it to be their duty to acknowledge the civil authority of that government, in its administration and commands that were lawful, and thus far to yield obedience to it in their circumstances.

The one point, then, which the Associate Presbytery undertook to maintain in their Defence, was, that in their circumstances they "ought to acknowledge the (then) present civil authority over these nations, and subjection thereunto in lawful commands." This was the only point at issue between them and Mr. Nairn, and afterwards between them and the Reformed Presbytery. The *Reformation* of the Reformed Presbytery, consisted wholly in maintaining that a due measure of scriptural qualifications were essential to the being of a lawful magistrate in a christian land, and that no magistrate can be lawful unless he be "a brother in respect to a cordial embracing and sincere profession (so far as men can judge) of the same cause of religion." That is to say, he must be a Reformed Presbyterian. But as none of the supreme magistrates in Great Britain, nor indeed in any other country, (that I ever heard of,) were of this persuasion, the Reformed Presbytery professed to believe that it was sinful to acknowledge them or to obey their lawful commands, or even pray for them. All this however was mere speculation; it was not reduced to practice. Indeed, the only article of their peculiar principles that they could reduce to practice, was their refusing to pray for the government. In all other matters, they yielded to that government, which they held to be unlawful, all the obedience which it required of those who were subject to it, only they did not do it from conscientious motives, but from considerations of convenience. Those of them living in Great Britain and Ireland, paid all the taxes and other dues which were levied by authority of government, from other subjects; and in Ireland they paid tythes for the support of the Episcopal clergy, while they testified against the lawfulness of that authority by which they were collected. It is true they professed, in their Testimony, to "testify against a free and voluntary paying of tribute and other dues," but still they paid them, and this was all the submission the government required. They also testified "against law processes in a way of express homologating the authority of an unlawful judge."

and yet they allowed they might go to law if they could do it "without the formal and explicit acknowledgment of unjust authority." By this Reformed method of doing things involuntarily and indirectly or tacitly, they got over all similar difficulties and inconveniencies.*

Seceders were a plain people, and could not comprehend the logic of the Reformed Presbytery, by which they attempted to prove that the government was unlawful, and that submission to it was sinful, while they allowed that they might yield to it all the obedience that it required, provided always, they did it *indirectly or involuntarily*. The Associate Presbytery, therefore, in opposition to this curious sophistry, which many considered a trifling with the conscience, undertook to defend the principle of obedience to the civil authority in lawful things. They could see no reason why Reformed Presbyterians should have the chief magistrate of their peculiar persuasion in preference to any other religious community in the nation. They also thought, that if every religious denomination should insist on having a chief magistrate of their own persuasion, to which they might have as good a claim as the Reformed Presbytery, it would inevitably lead to anarchy and confusion. They were thus led to maintain the principle of a dutiful obedience in lawful things, to such magistrates as are chosen to rule by the consent of civil society. This principle appears to be agreeable both to reason and scripture, and in their Defence the Associate Presbytery proved it to be agreeable to the plain tenor of scripture. First, by adducing several texts of scripture, asserting and inculcating the principle defended, which they explained and illustrated at great length. Secondly, by shewing the consistency of the scripture precepts insisted on with other scriptures, and also with scripture examples. And thirdly, by shewing that their judgment in this matter, was agreeable to the principles of all the Reform-

* This method of doing things involuntarily, is strongly and justly reprobated by the author of the Hind let loose, p. 511 "The payment cannot be; for the law enjoining it, being the public law of the nation, requires no other voluntariness but obedience, and judges no other thing involuntary but disobedience. Neither are we to please ourselves with our fancies and fictitious unwillingness. To be unwilling to part with money, is no virtue in itself; and to be unwilling from some strugglings of light and conscience, remonstrating against paying, is such an unwillingness as aggravates the guilt of the giver, and makes it more heinous in the sight of God, and hateful in the eyes of all tender men. The law only requires obedience, and when that is yielded, it is satisfied, and must construe the agent as a willing walker after the command, and a voluntary complier with the public will of the nation. Every man is supposed to put the question. What shall I do in the case? Shall I obey and be free? or disobey and suffer. Here is choice on mature deliberation, and so the deed becomes truly free." The martyrs and sufferers knew nothing of doing things involuntarily. Had they adopted this Reformed logic they need not have suffered.

ed churches. Now the extracts taken from this Defence, by the Reformed Synod, and which are contained in their last letter, are chiefly, if not exclusively, selected from the illustrations of the texts, quoted by the Associate Presbytery.— And as these extracts are only part of what was intended to illustrate these texts of scripture, it must be obvious to the plainest understanding, that all that they can possibly prove, is simply that the Associate Presbytery differed from the Reformed Synod, about the meaning of these texts. This I suppose might be admitted without troubling them to produce much evidence. These things being premised we may now proceed to consider some of the extracts taken from the Defence, and which are found in the Reformed Synod's last letter.

The first thing worthy of notice, in these extracts, is, that obedience in lawful things which the Associate Presbytery judged due to magistrates who might rule by the election or consent of the people. Expressions of theirs on this subject, are quoted again and again by the Reformed Synod. The following are some of them, copied from their letter. "Thus in illustrating Prov. xxiv. 21, they say this text doth plainly teach that the Lord's people, particularly, ought to fear all kings, who are acknowledged as such by the kingdom they belong to," "All those who are the ordinance of man, or who have a constitution by the consent of civil society, are to be submitted unto for the Lord's sake." And much more to the same purpose. But these and similar quotations assert nothing that can be objected to, provided they be understood in the sense which the connexion requires. And the whole reasoning requires, that by fear, we should understand a conscientious acknowledgment of their authority, and submission to their just laws. This fear, and submission too, are only due to such kings or magistrates as have the consent of the people, while they are not tyrants, while they rule by just laws, and are not unhinging the liberties of the nation. For throughout the whole treatise, it is always taken for granted, that when magistrates cease to rule by just laws, then the consent of the nation may be justly withdrawn,* and then they are entitled to no obedience whatever. Let all this be taken into the account, and surely no one will find any thing objectionable in these extracts. In addition to this, it should also be remembered that the Associate Presbytery had taken great

* This was actually reduced to practice by the people of the United States, at the revolution. They remained subject to the British government, till that government began to unhinge their liberties, by attempting to tax them without their own consent, and then they refused to submit to it any longer. This was quite agreeable to the political principles of Seceders.

pains, to shew from scripture, that the office of every magistrate, supported by the majority of a nation, is founded on the word of God, and is agreeable to his law in its rise and origin. This is a principle which few in this country will be disposed to call in question; unless it may be the Reformed Synod, and such as are connected with them; and luckily I can refer them to authority that will probably have more weight with them than any other that can be produced, and which will serve to shew that it is at least one precept of God's law, "that the constituting of the relation between rulers and the ruled, is voluntary and mutual; and that the lawful constitution of civil magistrates, is by the mutual election of the people, (in whom is the radical right, or intermediate voice of God, of choosing and appointing such as are to sway the sceptre of government over them,) and consent of those that are elected and chosen for the exercise of that office."* Now if it be admitted that the radical right to elect magistrates, be in the people, and if their voice be (as the Reformed Presbytery say in their Testimony,) the intermediate voice of God, then surely it cannot be denied that magistrates, elected by the people, are ordained of God.†

The second thing deserving attention, is an attempt made by the Reformed Synod in their letter, to represent Seceders as maintaining that every providential magistrate is also preceptive. But nothing of this kind has ever been asserted by Seceders. If the reader will examine the Reformed Synod's letter, he will see there is nothing of this sort in the extracts. It is only to be found in the third principle imputed to Seceders by the Reformed Synod, and is only one of their own inferences. They indeed quote largely on the subject of providential and preceptive magistrates, from the Associate Presbytery's Defence, and from the Review of the Anti-government Scheme; but then it is nothing to the purpose. All that can be proved from these extracts, is simply that Seceders maintain, that when a magistrate is providentially placed over a people, agreeable to the preceptive will of God, then, in this case, the distinction between providential and preceptive, is altogether groundless and absurd. The Associate Presbytery did not say that the distinction is groundless in all cases; but, only in those cases where the magistrate is chosen agreeably to the divine precept. And for this good reason, that

* Reformed Testimony, page 190.

† "There are no immediate voices from heaven, saying to a people, 'This is your king.' "The making of a king is an act of reason, and God hath given a man reason to rule himself; and therefore hath given to society an instinct to appoint a governor over themselves." Rutherford's *Lex. Rex.* pp. 29, 30.

the magistrate set up in the providence of God, according to the precept, is both providential and preceptive. To make the thing plain by a familiar example:—Our present worthy chief magistrate, who is set over us in providence, is a providential magistrate. But as he came to the presidential chair by the voice of the people, which the Reformed Synod say is the intermediate voice of God, he is also a preceptive magistrate. Now, as he is both a preceptive and providential magistrate, "such a distinction in" his case, would be absurd. This is the amount of what the Associate Presbytery have said on this subject, as may be easily gathered from the extracts contained in the letter.

Thus in the extract taken from the Review of the Anti-government Scheme, it is said, "The Associate Presbytery have nothing to say in defence of that magistracy which is *merely providential*, though not a little they have to advance in proof, that the office of every magistrate whom a people have chosen, and whom they acknowledge to be invested with civil authority over them, is founded on the preceptive will of God, and is agreeable to his law in its rise and origin." In the extract taken from the Defence, too, the reasoning is all about the overthrowing "of a distinction, that has been made of those who are *acknowledged as magistrates by civil society*, into such as are so, by the preceptive will of God, and such as are so by his providential will only." Those magistrates chosen by the people, "the intermediate voice of God," are viewed as preceptive in respect of the origin of their office, and it is only in this ("the above") respect, that the distinction is declared to be "altogether groundless and absurd."

It may possibly throw some additional light on this subject, to remind the reader, that it had been usual in Scotland, before the Defence was written, to speak of tyrants and usurpers, who attain the supreme power without the consent of the people, as providential magistrates. Thus the Presbytery of Edinburgh, the author of the Hind let loose, and others, speak of Oliver Cromwell, Monk, and the tyrannical brothers, Charles and James, as providential magistrates. Seceders allowed there was good cause for the distinction in these and like cases; but they considered it altogether groundless when the supreme magistrate was raised to power by the voice of the people. From these remarks it will be abundantly evident that the Reformed Synod have produced nothing to shew that Seceders assert that "every providential magistrate is also preceptive." It follows, therefore, that it is an invention of their own, and of course, the whole superstructure which they have reared upon it, must fall to the ground.

The only other thing worthy of notice, in this part of the

letter, is, that the Reformed Synod find great fault with Seceders for saying that some texts of scripture enjoined obedience in lawful things, to those magistrates who ruled in the Roman empire, at the time when the gospels and apostolical epistles were written. But if these scriptures enjoined such obedience, is it not very sinful in the Reformed Synod, to blame them for maintaining what is agreeable to the word of God, although it may be inconsistent with their own dogmas? Their conduct in this matter, resembles that of a certain Pope who silenced a priest for preaching doctrines "contrary to the Catholic faith." The priest defended himself by saying he advanced nothing but the gospel, and the word of God.—To this, his holiness replied, that this was, in effect, "to subvert the Catholic faith."* For if these texts be interpreted according to their obvious signification, they would subvert the whole scheme of the Reformed Synod. But even were they to be understood according to the Reformed gloss, the principles of Seceders would be left untouched. For the only use they have made of them in this controversy, is to advance them in evidence that obedience was enjoined in scripture, to such magistrates as ruled in the Roman empire, when they were written; and then they have inferred from this fact, that obedience is also due to those magistrates who are set up by the consent of the people, while "they rule according to just laws, and do not attempt to uphinge the liberties of the nation. It will be easy to determine which of the two bodies had the strongest motives, to accommodate these scriptures to their own views. The Seceders, whose principles can be easily established from other scriptures; or the Reformed Presbyterians, whose scheme must fall to the ground, if their singular interpretation of them be set aside.

But as some of your readers may not be acquainted with the Reformed method of explaining scripture, it may be worth while to furnish them with a specimen or two. One of the texts mentioned in the extracts, is Luko xx. 25.—"Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." This is our Lord's answer to the question, "Is it lawful to give tribute to Cæsar or no?" In remarking on this text, the Reformed Presbytery say, in their Testimony,† "That the answer given by Christ contains no acknowledgment of Cæsar's title, or of his authority as lawful." They say, "it is granted that the Jews had by this time consented to Cæsar's usurpation, yet that could not legitimate his title." That, "Infinite wisdom shone forth, in giving such an answer, as declared their wisdom to be but fol-

* Life of Henry, prince of Wales.

† pp. 146, 147.

ly, and at once disappointed all their malicious hopes ;—an answer which left Cæsar's claim unresolved, as to any positive determination, whether it belonged to him or not." And they add, a little below—" So, that by looking into the divine law, they might see that he had a just title to all that was due to an usurper, idolator, and murderer." Now, to say nothing of the Reformed doctrine, of Cæsar's being an usurper over the Jews with their own consent, a kind of usupation so far as I know, mentioned no where but in the writings of Reformed Presbyterians ; and not to dwell on the horrible idea of our blessed Lord telling the persons that questioned him to take away the life of the emperor ; (for what else can be meant by rendering to Cæsar all that was due to a murderer, according to the divine law ?) it may be asked, how does infinite wisdom shine forth, in leaving Cæsar's claim unresolved ? This interpretation of the Reformed Presbytery, makes the text just mean nothing at all. A meaning surely, as remote from infinite wisdom as can well be imagined.

Let us now briefly notice the view given of this text by the Associate Presbytery. They considered the words of our Lord as a direct answer to the question proposed to him by the spies. That he acknowledged Cæsar's title, by asking whose image the tribute money bore, and then telling them to render to Cæsar his due ; and by connecting with this the command to render to God the things which be God's, he also prescribed the obedience due to God. There appeared so much wisdom in this answer, that the spies marvelled at it, as they could find in it no encroachment, either on civil or ecclesiastical law. In support of this view of the text, the Associate Presbytery have argued, that it is altogether inconsistent with the character and perfection of our Lord to shift or elude the question, as the Reformed Synod suppose him to have done. They allow that he might have refused to answer the question, had he seen meet ; but they consider it would be reproachful, to impute to him an equivocal answer. For either Cæsar had, or he had not, a just title to tribute ; and to answer equivocally, was either to palliate sin, or to dissemble the truth ; which would have been dishonourable to the perfection of Christ. But abstracted from all other considerations, they urged that if Cæsar's right be left undetermined here, then God's right is also left undetermined, in the the following words, for God's right and Cæsar's are asserted in the same terms. A sufficient argument against the Reformed gloss, although there were no other. I might here mention several commentators, generally allowed to be orthodox, who have given the same view of the text as the Associate Presbytery have done ; such as Guyse, S. Clark, Doddridge, Gill, Heary,

and others. I judge it, however, to be quite sufficient to refer to the authority of the Westminster Assembly of divines, and of the General Assembly of the church of Scotland,* to shew that in their judgment, these words of our Lord had a direct and unequivocal signification. In the 127th Question of the Larger Catechism, they teach, that "Inferiors are bound to maintain the persons and authority of their superiors, according to their several ranks and the nature of their places."— And the text they produce to prove this, is Matt. xxii. 21.— "Render, therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's." A clear proof that the Westminster divines, and the General Assembly, which ratified the Confession of Faith and Catechisms, understood the text in the same sense as Seceders have done, and that they did not think that Cæsar's claim was left unresolved; for on this supposition the text could prove nothing at all. O, but says Mr. Thorburn, one of the defenders of the Reformed gloss,— "The Assembly erred in adducing this text to prove that truth." But do not the Reformed Synod adhere to the Confession of Faith and the Catechisms? O yes. But we have shewn clearly, that they explain this text altogether different from the sense put upon it by the Westminster divines, and the General Assembly. And now I may leave it to themselves to say, whether there be not some deception in this. After this, I think the Reformed Synod had better say nothing about contradictions in principles.

The other passage mentioned in the extracts, is Rom. xiii. 1—7.— "Let every soul be subject unto the higher powers," &c. In explaining this passage, the Reformed Presbytery say, in their Testimony:—"First, the power here spoken of by the apostle, is not a physical, but a moral power." And, secondly, that "the *being of God*, or the ordination of God, here spoken of, is not a being of God providentially only; but such a being of God, as contains in it his institution and appointment, by the warrant of his law and precept."— All this is readily granted, but then it is also further hinted, that this and like scriptures, are not to be applied to the magistrates or powers then in being, in the Roman empire. Mr. Fairly in his Humble Attempt, declares, "The Reformed Presbytery deny that these apostolical precepts (Rom. xiii. 1—7 Titus, iii. 1. and 1 Pet. ii. 13.) can be applied to the persons and government of those that were actually in power, in Rome, when these epistles were written." And he adds— "If Tiberius, Claudius, Caligula, Nero, Vitellius, Domitian, and such like, wild beasts, were moral powers, and the ordi-

* That met at Edinburgh in July, 1648.

nance of God, I know not who may or can be called tyrants." The Reformed Synod speak much in the same way of "the bloody Cæsar and his ruffian ministers," calling him "the minister of the devil for evil," &c.* as may be seen by referring to their letter. Others of the Reformed church have said, "That when the apostle says there is no power but of God, the powers that be, are ordained of God, he certainly means either the office of magistracy in all its different branches in the abstract, or else the office filled with virtuous rulers." Such is a small sample of the various ways in which Reformed Presbyterians have attempted to explain these, and some other passages of scripture, in order to accommodate them to their own views. But all will not do; for, as Mr. Goodlet rather facetiously remarks, "the sophistry is so lumpish, that according to the proverb, one might feel it through a pair of mittens."

But it is now time to observe, that Seceders, in explaining those parts of scripture which enjoin obedience to magistrates, have not in general attempted to defend the character of the Roman magistrates. It is true they have not brought against them such accusations as their Reformed brethren, because such practices seem to be discountenanced in the word of God. The apostle Peter speaks of those persons as being presumptuous and self-willed, who are not afraid to speak evil of dignities. And both he and Jude, say that they speak evil of the things that they understand not, and that they are as natural brute beasts. But, although Seceders have brought no railing accusations against the Roman magistrates, yet there was no reason why they should attempt to vindicate their character. On the contrary, the whole force and point of their reasoning, lies in their being supposed to be persons whose characters were by no means unexceptionable. They have indeed supposed that the apostles enjoined obedience to their lawful commands, because they could not otherwise understand their exhortations to that effect. And this has been their argument. If obedience was enjoined by divine authority, to the lawful commands of such magistrates as were in office in the Roman empire when the apostolical epistles were written, surely we ought to conclude that obedience is due to such magistrates as are set up by "the intermediate voice of God," and which we believe to be a great deal better than Cæsar and his ministers. But it is manifest that had the Roman magistrates been upright rulers, and religious men, they would not have been able to draw the same conclusion from the fact of the scriptures inculcating submission to them.

* 2 Pet. ii. 11. "Whereas, angels, which are greater in power and might, bring not railing accusation against them, before the Lord. But these as natural brute beasts," &c. See also Jude, viii. 9, 10.

It would moreover appear, that it was nothing but reverence for the scriptures that induced the Associate Presbytery to believe that the apostles enjoined obedience to those magistrates who at that time ruled in the Roman empire. For, as it appears from one of the extracts, contained in the letter from the Reformed Synod, they are made to say, "If, therefore, there should seem any *insuperable difficulty*, in applying unto such magistrates the characters here given, of the *higher powers*, nothing remains unto one who would deal reverently with the oracles of God, but to believe the certain evidence that these indeed are the persons meant, and to rest in an humble confession of ignorance, as to how they come to be so spoken of." It was not, then, from any wish to support a system of their own, that the Associate Presbytery were led to believe and assert that obedience to such magistrates was enjoined in scripture, but simply from reverence for the oracles of God. It appears also, that their humility and their confidence in these oracles, were so great, that they would rather confess their own ignorance than question the truth of God's word.—Such being the case, it is surely reasonable to think, that if they could have found out any other interpretation of these texts, consistent with truth, that they would readily have adopted it.

It is not to be imagined that any one will see in this any thing discreditable to the Associate Presbytery; for this would be to suppose that faith and humility are discreditable. Many pious persons have acknowledged that there are truths revealed in the word of God, which ought to be believed, although they might not be fully comprehended. It is meet to be said unto God, "What I see not, teach thou me." But it would seem that the Reformed Synod are not troubled with any of this sort of diffidence. They own, indeed, that this was a conscientious way of settling the difficulty; but then they seem to hint that some might think it not creditable to the word of God, that there should be any thing in his oracles above their comprehension. They have, at all events, rejected this *conscientious* way of settling the difficulty, and adopted a *different method*, that is, a way of explaining the texts in question, so as to make them serve as a prop to their own scheme.

But let us now try how these Reformed explanations will answer. And let us suppose, first, that the apostle means by the powers that be, magistracy in the abstract. Then we must understand him as saying that magistracy in the abstract is not a terror to good works, but to the evil:—That magistracy in the abstract, is the minister of God for good:—That magistracy in the abstract, beareth not the sword in vain:—

That magistracy in the abstract, is the minister of God to execute wrath, is a revenger, &c. and we must pay custom and tribute to magistracy in the abstract. And in like manner, when the apostle Peter exhorts Christians to submit themselves unto every ordinance of man, we must understand him as telling them to submit to magistracy in the abstract, as sent for the punishment of evil doers. (1 Pet. xi. 13. &c.) But this is too absurd and senseless to need any refutation. For who ever heard of person's paying tribute to magistracy in the abstract? Or of magistracy in the abstract being sent to punish evil doers?

But, secondly, let us try their other interpretation; for Reformed Presbyterians have two strings to their bow. Their other method of explaining these texts, is to deny that they are to be applied to any magistrates who were *then* in being; and to teach that they are only given for a rule of duty towards *duly qualified* magistrates, when they should happen to come into being, long after the persons to whom they were addressed were gone. According to this goodly method, when the apostle speaks of the powers that be, we are to understand him as speaking of powers that had no being, at that time, but were to have it at some future period. When he says to the Romans—pay you tribute,—we are to understand him as speaking, not to the persons to whom the epistle was addressed, but to persons who should happen to live when there might be Reformed Magistrates. And in short, that these texts had no relation whatever to the persons to whom the epistles were sent, but that they referred exclusively to persons who might afterwards be differently situated. This method of explaining these scriptures, so as to render them useless to the very persons to whom they were first addressed, is too much at variance with common sense to be seriously entertained. “If any man,” says a judicious writer, “can swallow the sense which the Reformed Presbytery have given of the 13th of the Romans, and other similar texts, he will never strain at a gnat, for he is able to swallow a camel.”

In concluding these remarks, I think it is not presuming too much, to anticipate that the reader will be convinced by them, that the crude notions of the Reformed interpreters, are far behind the *conscientious* method of dealing reverently with the oracles of God, suggested by the Associate Presbytery. For it seems to be difficult to make any other thing of the *powers that be*, than just the powers that be. Nor is it easy to conceive what can be meant by Rulers, Ministers of God, and Governors, unless it be magistrates actually in office. Moreover, when the apostles enjoin obedience to magistrates, it is surely most rational to understand them as mean-

ing those actually in office, and that they should submit to them in so far as they considered the end of their institution : viz. the punishment of evil doers, and the praise of them that do well ; for the commission of rulers can morally extend no further. And we cannot refuse this submission and obedience to lawful magistrates in lawful things, without dealing irreverently with the oracles of God.

A. H.

FOR THE RELIGIOUS MONITOR.

ONE OF DR. ELY'S POPULAR HOBBIES.*

MR. EDITOR:—It has been often said, and I am almost ashamed to repeat it, that the human mind is prone to extremes.

* As our correspondent neglected to give a name to his observations, we have selected the above, from a number which presented themselves to mind, as being most appropriate. Dr. Ely stands high in the General Assembly, and is their stated clerk. He has written and published much, on a great variety of subjects ; on many of which he has reasoned well ; and he is now the editor of the *Philadelphian*, a weekly newspaper published in the city of Philadelphia. But to take his whole works together, (six volumes of which we have seen,) they are exceedingly incoherent ; partaking of nearly all the variety of shades that have distinguished the theological world for the last twenty years. At one time we find him zealously maintaining the substitution of our Lord, in the room of the sinner, and a limited (though a numerical) atonement, against the Hopkinsians ; representing them, (very truly,) as subverters of the whole system of Christian doctrines, and very plainly insinuating that they have no business in the General Assembly, even asserting that they are destitute of common honesty in staying there ; while he seems to have had no scruples of conscience against acknowledging them to be brethren in full communion and good standing. See his *Contrast*, and a *Sermon preached before the students at the Princeton Theological Seminary*.

At another time we find him recommending fellowship with *pious* Quakers, &c. See his *Theological Review*.

At one time we hear him saying—"It would delight us to obtain a sort of blank verse translation of the Book of Psalms, in which there should be found the spirit of the inspired penmen."—"It should never be said, even figuratively, that there is occasion for the efforts of Dr. Watts to convert David into a Christian."—"The superior excellence of inspired psalms, hymns, and spiritual songs, over any human compositions, is likewise admitted." And again, in the same article, he says—"One would naturally, from the use of a SIMPLE TRANSLATION of the verses, be led to sing HIS OWN MALIGNANT RECREATIONS against HIS OWN PERSONAL ENEMIES, and to think he was doing God service by BREATHING OUT REVENGE!"

And again, he says in the same article—"That it is a fact, not admitting of doubt, that where Watts' compositions were first, and have been longest used, in the psalmody of the church, Socinianism has made the most extensive progress."—"That Watts' Imitation and hymns, are in some instances unscriptural." While he admits—"That Rouse's version cannot be charged with any unscriptural doctrine." But then adds—"After all, the instances in which erroneous sentiments are expressed in Watt's Psalms and Hymns, are few, and might be easily corrected. Until they are, every minister and people are at liberty to avoid singing any part which they deem exceptionable."

Again he says to the advocates of a scripture Psalmody,—“Come and unite with us in every thing else ; and you may sing *Rouse for ever*.” But

This may be particularly noticed in the estimate of character. If men be good or bad, they must always be like Jeremiah's

now he "is of opinion that all who are addicted to the *Scottish* mode of singing Rouse's *paraphrase* of the Psalms of David, had better attend the Associate or the Reformed Presbyterian church." Once he was for maintaining a scriptural profession; now he is for an increase of numbers, and insists that the ministers of the General Assembly should "out preach and out pray" those of all other denominations. He stands on an eminence and in the name of the General Assembly waives his flag of truce, and proffers the right hand of fellowship to the most incongruous multitude of which the annals of Christendom give us any account. Hopkinsians, Arians, Arminians, Quakers, &c. all are called upon to become "American Presbyterians, attached to the General Assembly."

Once Dr. Ely spoke of *Camp meetings* like a sensible man and a sound divine. Theological Review, Vol. II. pp. 228, 229, 230, 232.—"Camp meetings are generally the scenes of the greatest disorder." "We have witnessed a camp meeting, and desire never to see another." "As we approached, the Methodists were holding a prayer meeting, and the variety of unusual sounds which at once fell on our ears, and the scenes presented to the sight, made our hair bristle up with an involuntary nervous affection. We do not wonder that persons of a weak mind, and badly strung human frames, whose nerves are subject to an undue excitability, should be moved by sympathy to strange, indefinable feelings, and irrational actions. In the lowest part of the consecrated enclosure, we saw about fifty persons in various stages of prostration. Some were lying on their backs, some on their faces, some on their sides, some on their knees and elbows, some with half the body elevated from the ground, at an angle of about thirty degrees; while others were on their bended knees; and around the whole of this *convicted* group, a file of new converts was marching, in a circle, hand in hand, with black and white commingled. The persons wheeling round in Indian file, were singing several different airs, to different words, and shouting and praying all at once. Some of them we distinctly heard saying, more than once, 'Well, well, Lord, I guess you are doing the job for them now.' A very large woman, with rosy cheeks, was squat in the centre of the whole, and every now and then, she smote her hands together, and cried in a shrill, imperious tone, 'A'n't you coming, Lord? come quick, Lord! come now! come quick!'"

"Some of the young women, we saw, took pains to fall backwards, in a favourable position, and on the cleanest part of the ground: but the Methodists would have it, that every instance of falling was involuntary, and the irresistible work of the Spirit. These fallen persons had not a few teachers, seated beside them, or bending over them, or kneeling behind them, and each one was whispering texts of scripture, or something else, to the distressed young woman which he had selected as the object of his peculiar care."—"From such vanities, may the Lord deliver all who call upon his name, in every denomination!" But now it is far otherwise with him.

In proof of our assertion, we give the following extracts of a letter addressed to the Doctor by one of his "American Presbyterian General Assembly brethren, which he inserts in the *Philadelphian* of January 29, 1830, without comment:

"PRESBYTERIAN CAMP MEETINGS.—*Springville, S. C. Jan. 4th, 1830.*—Rev'd. and Dear Brother,—In your last, you request me to give you an account of Presbyterian camp meetings in the South, and wherein they differ from Methodist camp meetings. I comply with your request with pleasure, but I shall say nothing invidious in the comparison between Presbyterians and Methodists, for I am engaged at present, in writing a sermon, which I preached a few weeks ago, at a Methodist camp meeting, for the purpose of forming a general union, between Methodists, Baptists, and Presbyterians throughout all the interior of our country; which you will see accomplished, if I am not

ligns, either very good or very bad. If we speak of such men as Moses, or Paul, we can find nothing too good to say in

much mistaken, before 1850. It will be published by an aged Baptist gentleman, who requests a copy of it, which I promised to give him, and if you will print it I will send it on to you.

Our meetings are in some respects different from Methodist camp meetings, and I shall only mention these points and let people prefer which they please. They are advocates for shouting; we are not. They are in the habit of praying in concert, with very loud voices, accompanied with clapping of hands, which sometimes makes a tremendous noise; we have but one to lead in this part of divine worship. They give vent to their feelings, by indulging in frequent and loud laughter during all parts of worship, accompanied with such expressions as "Amen," "glory to God," &c. This is common among ministers and people in this part of the country; we have none of this except a rare instance, when an individual is completely overcome, and cannot suppress his feelings. I have seen a few of our strongest men compelled to cry out, right or wrong. They made every exertion to avoid it. They tried every posture of body, but all in vain, their joy was too full. They were happy beyond expression, and their cups ran over. They were exemplary, experienced Christians of 40 and 50 years old, of strong nerves, and no advocates for noise or disorder; but these old bottles were filled with new wine, and they must run over or burst."

"Camp meetings have had the seal of God's approbation upon them wherever they have been held within our bounds." "Christians of all persuasions hail each other as brothers and sisters of the same household of faith."

"If you are not satisfied, by the hearing of the ear, if I live till April, come down and judge for yourself, for at that time I expect to have a Union Camp meeting at my Darlington camp, of Baptists, Methodists, and Presbyterians, which I expect will be the greatest meeting ever held in South Carolina."

Your Brother in the best of bonds,

NICHOLSON R. MORGAN."

To say nothing of the amalgamating schemes of the day, and the kind of political manœuvring, which degrades almost every religious periodical in the land, and disgraces the cause of religion, which so strikingly assimilates the leaders of different religious parties to those who make office-seeking a trade, so that a discriminating mind can discover but trifling and unimportant differences between the two classes—both seeking to employ the most effectual means to turn every popular breeze to their own account.—the one totally indifferent as to the nature of the means he employs, though they should convert liberty into licentiousness; and the other, acting on the same principle, equally regardless whether the commandments of men or the oracles of God be the rule of faith and practice,—to say nothing of these things, we say, how deplorable is the depravity of man! We speak not now of this or that name, or nation, but of all mankind. Having apostatized from God, how lost! how ruined! How prone is he to satisfy his conscience with any subterfuge but reconciliation with God! The very means appointed by God himself for his recovery and restoration, (such is the malignity of sin,) are made the occasion of his greater condemnation! And how amazing is the grace of God, that saves even a remnant! How greatly is his faithfulness magnified, by keeping securely his chosen ones amidst all this corruption! "He that keeps Israel sleeps not nor slumbers." We could extend these reflections with more satisfaction than to return to the subject immediately before us, but we are exceeding our limits.

Dr. Ely is at present engaged in advocating sound and scriptural views of the duty of Christians in relation to the exercise of the *right of suffrage*, but we shall see how long it will last. To say nothing of his disingenuous use of the term *paraphrase*, instead of *version*, in order to play off a deception; his manner of drawing the article quoted by our correspondent, so as to im-

their favour: if we blacken ever so much, the characters of such men as Cain, or Ahab, we still think we have said too little. If one should say all manner of evil against the men of Sodom, it would be believed as only a part of the truth; but if he should insinuate that they had any reason, or any goodness among them, he might be regarded as the advocate of brute beasts. Yet the men of Sodom showed in their dispute with Lot, that they had some reason about them; and

press upon the reader the idea that *national* instead of *scriptural* peculiarities, were the causes that prevented the Associate church from falling in with the General Assembly, is altogether beneath a man of his pretensions.—It is believed that two-thirds of the members of the Associate church are American citizens by birth. But this is a subject too trifling to dwell upon. We had been led to believe that the word of God taught the same duties in Scotland that it does in America; and that it was infinitely more important to us to obey the commandments of God than to belong to any particular country. Therefore, we cannot but think that the article quoted by our correspondent, is merely "*one of Dr. Ely's popular hobbies.*"

It is with pain we have noticed the above matters of fact; but the cause of truth, in our estimation, is too precious to be thus sacrificed, without any effort being made to expose the conduct of such triflers. When masters in Israel, men who are set for the defence of the gospel, can thus deliberately, with their eyes open, sacrifice the honour of our Lord and the most precious interests of the human race on the altar of a worldly ambition, it is time for the people of God to awake from their slumber; it is time for them to learn that it is in vain to put confidence in princes or men's sons: But blessed be our God; for "his mercy endureth forever." Churches once famous have been, and may again be, sunk in awful apostacy, and they may literally put out the light of Divine truth, so far as themselves are concerned: But saith God,—"*My covenant will I not break, nor alter the thing that has gone out of my lips.*" The reader is requested to turn to Psalm lxxxix, either the prose or metre version, for an exhibition of God's faithfulness to his chosen people, and should he think it needs the pen of Dr. Watts to convert it to Christianity, we hesitate not to say that he needs to be instructed in "*the first principles of the oracles of God.*"

In thus freely speaking of the vascillating course of others, we have nothing of which to boast; we lay no claim to superior excellencies of any kind; we have nothing which we have not received; but we regard the scriptures as the word of life, and the spiritual food of the children of God. Now apply this to temporal things. All mankind regard with a kind of instinctive horror the man who will take the bread from the widow and orphan, or wantonly oppresses the poor. How much more should the Christian feel when he beholds his teachers stealing not only from himself but from his countrymen, the bread of *eternal life*! Or, what is equally base, adulterating it with poisonous materials; so that if he uses it he will sicken and die; and if he rejects it he must perish! For by nature we are more wretched in our spiritual estate, than is the beggar in his temporal. Because we are not only beggars, but condemned criminals. "*He that believeth not is condemned already.*" Either the scriptures are the word of God, or they are not. If they are, let them be observed by those who name the name of Christ. If they are not, let those who *profess* to love and honour the religion of Jesus, while at the same time they tamper and trifle with these holy oracles, take their abominations out of the house of God, and avow their true characters, that they may no longer deceive the people; that they may lessen the severity of their punishment; and escape the woes denounced against their predecessors in the twenty-third chapter of Matthew, and a variety of other scriptures.—EDITOR REL. MON.

advocated their own cause in such a way, that some might be not a little puzzled to give them an answer. They considered that they were many, and that Lot was but one. They were the natives of the city, he was a stranger. They were liberal in their sentiments, he stood separate from others.—What business, then, had he to come in among them, to trouble them, to speak against the opinions and customs of the place? What arrogance, to think that he alone was right, and that all the rest of the people were wrong! What presumption in a foreigner, to compare his opinions with those of the natives; to find fault with others, and make himself a judge among them. *"This one fellow,"* said they, *"came in to sojourn and he will needs be a judge."* And Lot had not a word to say in self-defence, though both his religion and his life were in danger. And was not this some evidence that he felt the force of their arguments? He was one man, they were many. He was a sojourner, they were the people of the land. He was a judge, they were liberal. Was any thing more necessary, to shew that he was in the wrong?—Should he not either have remained among people like himself, or if he must push himself in among the people of Sodom, should he not have conformed to the religion and customs of the place? We have been so used to hear nothing but things infamous said against this people, that it might startle us at first, to hear of union between them and Lot; but why not be united? It cannot be proved that they did not hold the essential doctrines of religion, or that there were not some among them of whom a charitable man might have had favourable hopes. Abraham, who was a judicious, charitable man, thought there could hardly be less than fifty righteous persons in Sodom. If Lot had been as liberal minded, would he not have seen it to be his duty to join with those who held the essentials, and among whom he might hope there were so many pious children of God. How could he refuse this without rejecting a communion which God might own, and separating from those whom even Abraham thought righteous.—He might not approve of every thing in their sacrifices, yet he needed not to swear by all that was upon the altar, but only by such things as he approved,—*"He might take the good and reject the evil."* Was it not then very unreasonable and very insulting, in Lot, to stand separate from all the rest of the people, as if there was none so good as he was, or rather as if there was not one good but himself? And did not the sequel of his history show that he was little better than they were, notwithstanding all his high professions? It is true Sodom was a place of great wickedness, but some of her citizens might have been as good as some in the best of churches.

The Israelites were called rulers of Sodom and people of Gomorrah; so that they were not so much better than all others that they needed, on this account, to be so strict in their communion. However, these remarks are not intended to vindicate the character of these people, much less to make any comparisons between them and others; but only to exhibit in a proper light the force of their reasonings, in their contest with Lot. If a *paraphrase* might give any additional light to their words, the following from the Philadelphian of Jan. 22d, may answer the purpose. It may also be the more interesting, as being suited to the present times.

"*A Scotch Kirk in Philadelphia.*—A clerical brother inquires what the Editor would think of attempting to collect a *Scotch Presbyterian* church in this city, which should be strictly *Scotch* in its mode of worship, but still to be connected with the Presbytery of Philadelphia. The editor is of opinion that all who in this city are devoted to the Scottish mode of singing Rouse's paraphrase of the Psalms of David, had better attend the Associate Church in Walnut-street; or the Reformed Presbyterian church in South Eleventh-street. It is apprehended that few persons, addicted to Scottish peculiarities, could be found here, who would attend church any where but in one of these covenanting churches. It seems, moreover, undesirable to keep up in the Presbyterian church, the peculiarities of any foreign country. Let us be scriptural, American Presbyterians, if we are Presbyterians in America, attached to the General Assembly. Let the *Dutch* Presbyterians live in Holland, and the *Scotch* and *Irish* Presbyterians in the kingdom of Great Britain. When any of these friends of orthodoxy and piety come to America, we should be glad to find them leaving their unessential peculiarities behind them. Here we are all Americans."

In this paragraph it is taken for granted that the General Assembly Presbyterians, are not only more American than other Presbyterians, but so much so that no man can be an American Presbyterian, without being "attached to the General Assembly." Other Presbyterians are not American at all; and what more is necessary to prove that they should either stay at home, or if they come here, conform to the Scriptural American, General Assembly, Presbyterian church. The kingdom of Christ is not of this world, but is it not one of its greatest glories to be like the kingdoms of men? When can a church be more properly said to look forth, fair as the moon, clear as the sun, and terrible as an army with banners, than when she looks like the American government? Some, indeed, when national distinctions are not in their favour, cry out against them, and fill our ears with texts about all being one in Christ, and not knowing men after the flesh; but though Paul calls it a foolish kind of boasting, he yet contrives to slip it in, that he was an Hebrew, and an Hebrew of the Hebrews; as if he had said, an American Presbyterian in Presbyterian America. And the woman of Samaria had something to say when she said to Christ, "Thou art a Jew and I am a Samaritan." And it is something also, to say, Ye are Scotch; Irish,

and Dutch, people of Nazareth and Galilee; "Here we are all Americans." Some pretend to consider it as one excellence of the gospel, that it unites believers of all the nations of the earth, in one great family; that as God made them of one blood, and sin made them into many nations, so the gospel makes them one as at the first; but this seems like an impracticable theory. Men have always found it much more convenient to suit their religion to time and place. And when we find men, like the members of these covenanting churches, obstinately adhering to the old way, would it be any want of liberality to prevent their molesting us in this free country? As we are liberal, are we not bound to oppose uncomplimentary orthodoxy and piety, to prevent their entrance among us, or reduce them to conformity? Might not an ecclesiastical tariff be planned, which might discourage the importation of Dutch and British religions, and promote our own domestic manufactures. Some may be ready to say this is intolerance, and party zeal, and bigotry, and neither Americanism nor liberality. But it is only a measure wanted to complete the American system. And is it not as reasonable to prevent imported religions as imported goods? The covenanting churches have so long been considered as the legitimate heirs of bigotry, and the General Assembly as the exclusive possessors of liberality, that let each of them say and do as they will, there is no reason to apprehend an exchange of property.

Perhaps some ignorant person may be ready to ask, in what the superior Americanism of the General Assembly consists? It is well known that the Congress of the United States neither made this church nor their Bible, their Confession, their book of discipline, or their hymns; neither have they yet become a church established by law, or any way favoured beyond other churches; neither do they make American citizenship a term of communion. To this it may be replied, that as they are more numerous, they have a greater portion of being in the country, and are therefore more assimilated to it. Besides, they made their own Confession; that is, left out some portions of the Westminster Confession, altered it a little, and published it as the Confession of the Presbyterian church in the United States. And though professing adherence to this Confession, they have never been backward to encourage new American inventions in doctrine, worship, and discipline. It is true, both the Associate and Reformed Presbyterians, have published standards since they came to the country, but they are suited to it much like Lot's sayings in Sodom, by finding out and exposing the faults of others so as to suit nobody but themselves. The government of Britain slighted the covenants, and the Reformed Presbytery disown-

ed their government. Here the Congress have never yet covenanted, unless to get themselves into places; so these people will not own our Congress: They will neither be Scotch or Irish, Dutch or American, or any thing else but Reformed Presbyterians. The Seceders quarreled with the General Assembly in Scotland, for refusing them the right to choose their own preachers. They thought they knew as well what ministers would suit them, as patrons who might neither know them nor the minister he sent them; and though there might be some show of reason in this, they were not content in maintaining the sufficiency of their skill, but contended for the right of choosing, and when they could not get it, they complained, and when their mouths were shut they complained still, and when the church sent them away in this grumbling humour, they set up for themselves, and were continually haranguing like so many Americans, about liberty of conscience and the rights of the people. But since they have been in the United States, they persevere in adhering to their Scotch Bible, their Scotch Psalms, and their Scotch Confession. Though the American Presbyterians have often told them that there was no use in being so particular or so obstinate, they have gone on in their old way as if they heard them not. Now did ever any one witness such obstinate perverseness? These people will be nothing but Americans in Scotland, and nothing but Scotch in America. It seems as if they thought it best to take their own way, and preferred what they believe themselves, to the opinions of others.—Now, as these people have not adapted their religion to the country, and as the General Assembly have been so pliant as to become completely American, is it not evident that no Presbyterians should have any countenance among us but the General Assembly, and that this is a religion which should not be spoken against?

However, the paragraph alluded to suggests some remaining imperfection, in this church, excellent as it is. It is laid down as a proper maxim in religion, that all "unessential peculiarities" should be laid aside. We cannot think the writer means *orthodoxy* and *piety*, by these unessential peculiarities, though this interpretation might be put upon the words, by an ill-natured critic. That which is unessential appears to mean a doctrine, without the knowledge of which it is possible to be saved. And a peculiarity, is that which distinguishes one sect or society from others. Thus it is the peculiarity of some societies to prefer a version of "the Psalms" for the use of the church in worship: It is the peculiarity of others to make Psalms for themselves. It is the peculiarity of many Protestant churches to prefer king James' paraphrase of the

Hebrew Bible. It is the peculiarity of Catholics to prefer the Latin paraphrase of Jerome. It is the peculiarity of Shaking Quakers to have a Bible of their own making, instead of any imported ones. It is the peculiarity of one church to immerse, and of another to sprinkle. Now it appears evident that if every unessential peculiarity were thrown away, and Rouse were, on this ground, sent out of doors—Watts' must follow him—sprinkling must be laid aside—the ordination of ministers, the existence of Presbytery, adherence to a Confession, and a thousand things which men might lack and yet be saved; and which are the peculiarities that distinguish the General Assembly from other societies in which there may be good Christians. There appears, then, much room for reformation—"Much has been done, but much remains to be done." And I pledge myself, if I should happen to be a member of the next General Assembly, to propose a resolution to the following effect,—That this church do expunge from her standards every thing peculiar and unessential, so that it will be no more possible for any good man to differ from us in what we maintain, or to say, of any doctrine or usage of this church, that it is a General Assembly doctrine or usage.—Would not this very much simplify religion? Would it not be the newest and best way of going on to perfection? Would it not be the most speedy and effectual way to swallow up all other churches in the world, and raise the American Presbyterians to such power that they could do more than express their wishes not to be molested by importations of orthodoxy and piety, from Britain and Holland? They might then sleep in the sweet consciousness that not a note of Rouse was to be heard in the land, and that there were no people so bigoted as to covenant to be the people of the Lord. Some one speaks of its being the highest commendation of a clergyman, that he had nothing of the clergyman about him. Would it not be as high a commendation of religious people, to have about them none of the peculiarities of religion? If any make themselves a peculiar people, they are always wondered at and spoken against and they need never expect that the world will come into their communion or respect it, so that the main thing, the extension of the church, is prevented.

In fine, if the writer of the above paragraph will only show that what the Scots and Irish mistake for a version of the Psalms, is only, according to the modern use of terms, the paraphrase of Sir Francis Rouse; and if he will only write a few more paragraphs against the covenanting churches, who knows but that he may induce them to go home to their own countries, and leave the land to those who have the best right to it, the American Presbyterians?

AMERICANUS.

FOR THE RELIGIOUS MONITOR.
SIGNS OF THE TIMES.

[Continued from page 401.]

When men have once tasted the blessings of freedom, they are desirous to have them continued; for which nothing is better adapted, as a means, than knowledge; an increasing desire for this seems to be *another of its consequences*, which subserves the cause of Christ. A spirit of inquiry may lead to an investigation of the doctrines and tenets of the gospel, which the Holy Ghost may be pleased to terminate in the regeneration of the heart. But where this is is not the issue, there may be such convictions as lead to a public profession and a liberal support of gospel institutions, and even that is gain. This desire is strongly manifested in the general anxiety to have the youth educated. This is now, more than ever, considered an object worthy of the attention of Legislative bodies, and city corporations. The consequence is, a general provision for the education of all classes in the common branches, and many free and charitable institutions in which not unfrequently some of the higher are taught. At the same time the mode of education is greatly improved, and consequently the requisite time is shortened, and the necessary expense greatly diminished, by which it is brought within the reach of all; and the happy result is, that millions are qualified to read the word of eternal life, who in the former part of the last century would have been left in ignorance.

To the same source may be traced the spirit of commercial enterprize and invention, so characteristic of the present times. From this, the cause of truth derives great advantage. Commerce makes one part of the world acquainted with another, and by degrees opens up a way for the gospel to enter into new places. The great improvement in the art of printing makes the circulation of gospel truth comparatively an easy matter. While much, very much error and enthusiasm by this means; so finds vent, yet we may believe that the amount of truth circulated in religious periodicals at present, is unparalleled. The great improvements made in the mode of travelling, enables ministers and missionaries to go in the service of the gospel with great expedition and small expense, from one country to another; and likewise it affords opportunity of transporting intelligence of church affairs with the greatest dispatch to those concerned. In this connexion it may be proper to notice also the spirit of emigration, particularly to the American continent, by which it is rapidly filling up with civilized inhabitants, who carry with them not only the arts and sciences, but some knowledge of the Chris-

tian religion. This opens the way for missionaries, and in the course of time, for the regular organization of christian congregations, and the administration of all gospel ordinances. By this it comes to pass, that what a few years ago was only a desert and the haunt of the savage, now literally as well as metaphorically rejoices and blossoms as the rose. And it is remarkable too, that at present (if public statements be near accurate) there is a vast increase of inhabitants throughout the civilized world. Twenty-nine million, it is reported, have the population of Europe increased since A. D. 1815. Do not these facts seem to subserve the fulfilment of the prediction—"The knowledge of the Lord shall cover the earth as the waters do the channels of the sea." By the revolution of the United States, a complete separation of church and state was effected, and all denominations were put on the common level—religious liberty. When the revolutionary movements of atheistical France subsided, they left a free toleration to the Protestants; which was not the case before. The revolution of the South American States, has, in a number of them, effected the same thing. And such has been its result also in Greece. Likewise, there is a more free access for the truth of the gospel into the extended empire of Russia. At the removal of the East India company's charter, there was an admission granted at least for church missionaries into their large territory.

Another good sign of our times, is, that Divine Providence has brought, and is bringing, the scriptures and some of the truths and ordinances of the gospel into several countries where fifty years ago they were not known. The principles and conduct of men, as concerned in this, would have to come under a separate consideration. But whatever they may have been, or whatever may be the medium through which the truth of God comes to a neighborhood, or kingdom; it comes *from him*, with the same gracious design, and the same authority which it ever had. Neither shall it return unto him void, but *it shall* accomplish that whereunto he sent it. The facts of this kind are most numerous. The oracles of God are finding their way into every continent, and almost into every kingdom, tongue, and language, in the world; where we hope they will continue after the errors and defects of those who brought them are forgotten. Some of the capital truths of the gospel are likewise preached far and wide. Although these waters of life may now be turbid, yet He from whose throne they are issuing forth, may cause all that is earthy or human to subside, until they become clear as crystal, deepening and widening, as they descend to all the nations of the world, making all to live where they come. In the Burmese

empire, the East and West Indies, the South and West of Africa, among the American Indian tribes, and also among the Islands of the Pacific, the name of Jesus, the only name under heaven by which men can be saved, is now heard where fifty years ago he was not known. In Otaheite the gospel has triumphed over idolatry and the cruellest superstition and barbarity the sun ever beheld. How strongly so ever I reprobate the unwarranted anti-scriptural measures that are adopted to effect good, yet in the simple facts I rejoice. Moreover it is highly deserving of notice as a token for good, that the openings for a scriptural profession and raising the banner for present truth, are very numerous and yearly increasing.—Would to God that men may be raised up qualified and determined to stand or fall with the truth, and enter in and possess them.

Another sign of our times which ought to be accounted good, is an auspicious movement among the Jews. In sundry places on the continent of Europe, and in the East, they manifest a willingness to listen to the arguments of Christians, and to read the New Testament scriptures. In other places, particularly in Poland, the Jews manifest a spirit of inquiry and of reform; and not a few have become at least nominally Christians. How long this may continue, or to what it may grow, is known only to Him who has reserved the times and the seasons in his own power; but it is not too much to say that this looks like a "shaking among the dry bones." At the same time the attention and the sympathy of the christian world is turned toward them in a greater degree than at any past time since their dispersion. A christian education is provided in London, and in some other places, for such of their children as they will let receive it; a way of subsisting is provided for those who are cast out of their fellowship on account of embracing Christianity: For their benefit the New Testament has been translated into Hebrew. Several converted Jews who appear to be endowed with great prudence and sound judgment, the chief of whom we consider Mr. Wolff, have gone forth with unwearying diligence to seek them out of all their dispersions and follow them with arguments to prove that Jesus is their Messiah. Add to this that the river Euphrates (the Turkish empire) seems now beginning to fall to make way for them (called the kings of the East) to return to their own land. For whatever may be the event of the present contest, this much is already certain, that the revolt of Greece and the invasion of the Russians hath reduced the Territory and weakened the strength of that cruel and bloody power. It has never received such a stroke as the present;

and, without presuming to say whether we still be near or distant, that great river is at present below high water mark.

If the following statement be matter of fact, it is a doing of Providence which deserves to be noted as a *good sign* of the times. "The extraordinary decline of theatrical amusements in this city, is scarcely more remarkable than that which has been witnessed in London and Paris, and to some extent throughout the civilized world," &c.* It deserves to be noticed along with this, that a very great number of theatres have, in late years, been burned both in this country and England. It is not to be expected that the wicked abettors and friends of theatres themselves will take any other notice of this than of other events of a like nature; but the discerning Christian cannot fail to perceive in it the judgments of God on that monster of vice and dissipation which has gorged its millions. Whatever the proximate cause of the decline of theatrical amusements may be, we hail the fact as an indication that the time is approaching when the Lord will consume *them* together with the rest of Satan's visible kingdom, by the breath of his mouth and the brightness of his coming; and when perhaps both the buildings and the money which were wont to be in their service shall be appropriated to the worship of the triune Jehovah.

Last, but not least, the discovery and begun fall of Speculative Freemasonry, is a *good sign* of our times. That the *secret* is out, will be denied only by three sorts of men — *First*, zealous, high masons, who are determined at all hazards to stand by the institution. *Second*, ignorant masons, whom I charitably believe to be the greatest number of them, who have passed only one or two degrees, and consequently think themselves at liberty to deny every thing to be any part of masonry, save only the *little nothing* which they received in trust. And the *third*, are not masons, but, for reasons best known to themselves, seem determined, in the face of all evidence, to advocate the cause of that institution, at the same time understanding neither what they say nor whereof they affirm. To say nothing of the disqualification of each of these to give testimony in this case, which must be obvious to unprejudiced minds, we have a body of evidence which not only satisfies sober judgment of the fact, but scarcely admits of any parallel. The concurring testimony of a multitude of unexceptionable men, widely scattered, without concert, without emolument, or the prospect of reward, except the disburdening of their own consciences and the salvation of their country, with the certainty of abuse and slander and the risque of life before

* *New-York Mercury.*

them, who were eye and ear witnesses—the course of conduct which masons pursue towards those who have left them, and all others who are opposed to them, is in strict accordance with this testimony—and their frequent declaration that those who have given this testimony have perjured themselves, which cannot have a meaning unless they have told the secret. That it has begun to fall in this country, and probably throughout the world, needs no illustration to those who know what are the events of the three years past. That this ought to be regarded as a *good sign* cannot be doubted by any who have considered its nature and its power. Its nature may be clearly understood from John iii. 19—21—“*Aw. this is the condemnation, that light is come into the world, and men have loved darkness rather than the light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought of God.*” Who dare deny that the very essence of masonry is darkness? That it refuses absolutely to be tested by the light of scripture?—By the laws of any country—by public opinion?—Or to be seen by the light of the sun, or in any other way possible, by such as are not its sworn votaries? While masons have long amused the world with false reasons for this absolute secrecy, the Son of God, who knows perfectly what is in masonry, as well as every other dark and hidden thing, assigns here the true and only reason of it, viz. “*Because their deeds are evil, for every one that doeth evil, hateth the light,*” &c. If this be not admitted, why is it that they do not *now*, when the matter is fast approaching to an awful crisis, and when they are called on by every motive that can have weight with man to vindicate himself; “*come to the light?*” The text again answers, it is “*lest their deeds should be reproved*” “*He that doeth truth, cometh to the light.*” That is, he does not refuse to have his conduct inspected by the light of God’s word, and he that believes his conduct will any way at all bear the inspection and pass with a good name, frequently waits not till he is called, but voluntarily sets forth his own good deeds to public view; even masons do this with every item of good, and every thing that will bear the face of it. Their charities, their help to poor brethren and strangers, the rescues which they effect to brethren in any danger. Why do they not tell with equal forwardness and pomp *the rest?* It is because it is *evil*, because the light that is in it is *darkness*. The light here spoken of is Christ, as the context proves; see also ch. i. verses 4—9. But he is identified in scripture with all ordinances and parts of worship, for he is “*the way,*”—with all

the doctrines of the gospel, for he is "*the truth*,"—with all the influence of the Holy Ghost and all the graces of the believer, for he is "*the life*." Masonry is, therefore, to all these as darkness is to light. Instead of worship, it is the most horrible blasphemy. Instead of the truth, it is a system of lies and the basest deception,—instead of life, it is *death*. With this fair inference from the text, the disclosures lately made perfectly agree. (*See Bernard's Light on Masonry.*) Moreover this is not simply the theory of it: All this is in practice. It has grown to be the greatest association that has ever existed among men. Its power is gigantic and menaces the world in arms. It is a pestilence from Hell, walking in darkness secretly, and ere ever men were aware, it has polluted the moral atmosphere of the world with a deadly contagion. The vitals of society are deeply affected, its functions are paralyzed. Church and state are withering before it, and atheism, anarchy, and blood, follow behind it. Who, that wishes the principles of the gospel to take root and spread, or the nations of the world to be blest under its shade, will hesitate to call the fall of masonry a *good sign*?

All these events converge to one point, namely, to make way for the brightness of the coming of our Lord in the power and spirit of the gospel. In the mean time the practical question, "What ought Israel to do?" ought to receive attention.

1st. It will be admitted that these signs give cause to rejoice:—"The Lord reigns let the earth rejoice, and the multitude of the isles be glad;"—"Clouds and darkness are round about him;"—"Righteousness and judgment are the habitations of his throne; a fire goes before him and burneth up his enemies round about." He puts down and sets up kings and empires at his pleasure. When the floods in revolutionary tumult lift up their waves, threatening to deluge the world with anarchy and atheism, He stills them again. The triumph of the wicked is short. The counsils of infidelity to crush religion, are brought to nothing. The storm abates into a calm toleration of gospel institutions, and scriptural professions, and the wrath of man is made to praise him, and he sets bounds to the remainder of it. He makes rough places plain, crooked things straight, and darkness light before his people. So have we seen it.

2d. Israel ought to record these events as a fulfilling of the scriptures. Though nations rise and again fall and come to a full end, yet the *church* continues according to his word. No weapon formed against her has yet prospered; every tongue that has arisen against her in judgment, He has condemned; the evil that was intended to her, He has turned to good.—

He has shown that darkness hideth not from him, by bringing to light the hidden things of darkness, and causing that which was spoken in the ear and closet, to be proclaimed on the house top. We see many running to and fro, and knowledge is increased. In all this we should record his truth and faithfulness; and as to what remains to be accomplished, our confidence ought to be thus expressed:—"Hath he said it, and will he not do it? Hath he spoken it, and shall it not come to pass?" "His counsel shall stand and he will do all his pleasure." "He will work and who shall let it." Let the church infer from this how necessary and how safe it is for her to have every thing concerning her, based on his counsel, against which the gates of hell shall never prevail:

3d. Israel ought to be at his post and promptly doing what God has appointed to him, that thereby he may co-operate as an instrument, or as a servant, in carrying forward the good cause. He ought to be particular, constant, and fervent in prayer for the utter destruction of Pagan darkness, Turkish cruelty, Popish superstition, Atheism, Masonry, and every system of iniquity; and that he would either reform or overturn every political constitution that obstructs the progress of the gospel,—that he would speedily bring his ancient people to receive Jesus as the Christ, and bless those means now used, only so far as they are agreeable to his word. And he ought to act according to his prayers, in a scriptural way, and from pure motives according as providence affords means and opportunity. Particularly Israel ought to endeavour to the utmost that the "*Law may go forth from Zion, and the word of the Lord from Jerusalem,*" to enlighten the nations;—that those who are sent forth to preach, be able, steadfast, and faithful;—that those openings at present for the gospel, be occupied by such men;—that the liberty of the press be employed as much as possible in disseminating all the truth and nothing but the truth:—that every sound argument and every lawful means competent to him to use, be employed to destroy speculative Freemasonry.

4th. Israel ought to watch continually against that zeal which is without knowledge, which runs unsent, which employs means unauthorized. It is not the state of the heathen, —not the prospect of doing good,—not the prophecies and predictions, nor a principle of universal benevolence; but the voice of God commanding, that is to be our rule. God says to his church, and to all that propose to do service to him—"Obey my voice." Less than this is rebellion; more is presumption; and both are apostacy, and terminate in separation from God. Because it is predicted that many shall run to and fro, and knowledge shall be increased, many conclude that

they are justified in running as they do, unsest; yea, in the face of scripture authority. Let Israel beware of giving heed to those many prophets in our day, who tell their own dreams to the people, saying the Lord hath said, while he has not spoken.

I must now turn up the dark side of the picture and point to the *bad signs* of our times; and here duty obliges to be lengthy, for they are both numerous and alarming.

In speaking on this part of the subject, I purpose to consider events simply in their relation to human agency; and such only as may serve to illustrate the prevailing sentiments and general tone of feeling which characterize the times.—Farther than this may require, it is not my intention to advert either to the political transactions of the day, or to the peculiarities of any denomination of professors; as it requires a great variety of shade and colour to make the human countenance, so to make the entire aspect of human society, at any given time, it requires a great variety of motive, sentiment, and action, it is only the more prominent ~~and~~ characteristic I propose to notice. And though the particular motives of any, fall not directly under our view, nor can we be warranted in any case to pass an absolute decision; yet inferences may be made respecting the course in which the current is running which cannot easily be mistaken. We may compare the present with the past, and discover with certainty whether we of the present day, are keeping in the same course with the Protestant Reformers, the Primitive Christians, or with Christ and his apostles, or not. It will be readily admitted, by the closest observers, that our times are, in many of their leading features, peculiar, and without any parallel in the history of the religious world. The times of the apostles were distinguished from all others by the abolition of the Mosaic, and the gradual establishment of the gospel economy. The former expired by its own limitation. It was clearly foretold, and the church had sufficient reason from the word to expect it. The latter took its place by Divine appointment. And the apostles and first ministers, through the whole of their extraordinary course, were careful "to teach all things whatsoever Christ commanded." The times of the beginning of the fourth century were distinguished by the abolition of idolatry throughout the Roman empire, and the erection of the christian church on its ruins. This also was all within the compass not only of the prophecy but of the commandment. The beginning of the sixteenth century was peculiarly distinguished by the separation of multitudes, in different countries, from the communion of the anti-christian hierarchy of Rome, and the erection of the Reformation churches. And there are many express commands

In the word God which fully warranted such a course. Another thing for which the leading characters of these times were remarkable, was their great diligence to have every thing in the church, both in faith and practice, founded on a "thus saith the Lord;" and that in this particular, many of them succeeded to a great extent, is a truth which the weakness and sophistry of after ages have darkened, but can never overturn. Now to the question—For what are our own times most distinguished? In common with those mentioned they have many sudden and great changes, and greater still are in prospect. The powerful and prevailing principle which is producing these and forming one of the signs of our times, has received the name of *charity*. If it be the principle so called in the inspired oracles, and particularly described 1 Cor. 13th chap., our age is one of the most highly favoured of heaven; but if on the contrary it be another, under that imposing name, then woe unto us! For its strength is already overpowering. Its resources are inexhaustible. Its invention is interminable. Its projects are stupendous. Prompt and energetic in its executions beyond parallel. And for aught that appears, it may shortly revolutionize the religious and moral world. It is the mover of every great undertaking in the behalf of souls; the contriver of all that is, in popular account, excellent or noble. It is the pervading principle. The pulpit and the press, both as to matter and style, obey its commands. It forms the criterion of religious character and gives a tinge to the entire system of faith and practice. Therefore, whether it be the heavenly principle recorded in the Bible, and produced by the Spirit of truth and holiness, or some other, but vastly different, every interest of the soul, and every endearment of the visible church calls us to examine. If we will sincerely attend to the Spirit of inspiration and abide by its decision, the inquiry may be short and yet the result certain.

The description given of charity, in 1 Cor. 13, is plain and the principle itself easily distinguished. Its features are fully and distinctly drawn, and every one of them is essential to its being. If, therefore, *our charity* want any of them, more especially the most prominent, it cannot be it, and the character of the times is decided. The particular in which its nature is most strongly expressed, is its rejoicing not in iniquity but rejoicing in the *truth*. Hence we may infer that it is the "*love of the truth*." It is begotten "by the incorruptible seed of the word," (1 Pet i. 23,) that is, *the truth*. It is strengthened and purified by the *truth*. (See John xvii. 17.) "It can do nothing against the *truth*, but for the *truth*." 2 Cor. xiii. 8. Its "unfeigned love of the brethren" is in obe-

dience to the *truth*. (1 Pet. i. 12.) This is the charity of the Bible. Hath our modern charity all these features? It has not. It professes some regard to some of the truths which it calls essentials, yet without defining what these are, but it refuses to be absolutely bound up either to love or respect *all truth*. It cares not for the preservation of truth in the world, except a few articles that it may call essential. It speaks of it rather in terms expressive of some opposition to truth in its nature, when it calls it *cold, formal* orthodoxy. It speaks of them who make a strict adherence to all known truth, the characteristic of their public profession, in terms of bitter reproach, and holds them up to ridicule and contempt. Their endeavours to preserve the doctrines of the Reformation are, *to it*, hateful and disgusting. It will not enumerate them among Christian bodies; but it bestows its most benignant smiles on those who are confessedly somewhat erroneous. It rejoices to see all parties at its nod casting away their peculiarities, in other words, their witnessing character, and uniting under its banners. It says, "away with the Westminster Confession, the Shorter Catechism, Testimonies, and Covenants; spend not your precious time with cold systems of divinity, the Owens and the Bostons, &c. of olden times." Read the memoirs of Sabbath school scholars, the religious newspapers, periodicals, and pious fictions composed for the day. Preach neither Calvinism, Arminianism, Hopkinsianism, nor Episcopalian, Independent, or Presbyterianism, or any other *ism*; but preach the gospel; yet so as to be acceptable and pleasing to all these *isms*. Stay not long on the proof, neither multiply scripture quotations, but move the feelings—rouse your audience—denounce sectarianism—cry peace, peace, and invite all, in good standing with their own society, to sit down at the communion table.

Reader, is this the *charity* that "*rejoices in the truth*?"—It is not. It rejoices in burying the truth, and banishing it from recollection, and putting in its stead the trash of newspapers and the froth of noisy declamation. What then are we to think of the times? Is it not time to be alarmed? Is not the general and profound quiet more alarming still? That security is as frightful as it is false which lulls the mariner to sleep on the top of the mast. He dreams of entering the port, but his awakening is in the devouring deep!

Its pretensions are good and its promises very great. It pretends to break away from old prejudices—to dissolve the charm of party names. It is extirpating bigotry and party spirit. It is producing harmony and union among the friends of Christ,—diffusing light and emancipating the human soul from bondage and superstition. It is widening the sphere of

universal benevolence, and scattering the blessings of salvation from pole to pole. In its onward march to perfection it has left behind it the attainments of Calvin, Knox, &c. as far as the boy is in the rear of manhood. These are great and good things, and with these flattering pretensions it has won the multitude to be on its side.

Still we demand of it, Why will it not yield implicit obedience to the truth? Why does it not rejoice in it? Is not truth a stable friend to every good work under the sun, and an inflexible foe to all iniquity? Is it not destined to be the only channel through which the entire blessing of sanctification is conveyed to sinners? Does not it emancipate the soul from bondage and superstition? "If the *truth* make you free then shall ye be free indeed." Does it not accompany mercy on all its errands to soothe the pangs of the wretched? "By mercy and truth iniquity is purged." "Mercy and truth preserve the king on his throne." Depend on it, reader, if truth be banished, mercy will not stay behind her. "Because there is no *truth*," therefore it follows, "nor *mercy* in the land."—Hos. iv. 1. Is it not an enemy to bigotry and wicked prejudice? Is it not the foundation of peace and harmony? For which reason we are commanded to love first the truth and then the peace. It commands its servants to do good unto all men. It sends forth missionaries to the heathen, and charges them to preach the whole counsel of God, and to keep nothing back. It provides also for the thorough instruction of children. It is the benefactor of the friendless and the destitute. Nor is there a good work of any kind for which it does not "thoroughly furnish." It accompanies, supports, defends and honours its friends and servants in all situations. Are they weak, it is a girdle to the loins. Are they in danger, it is a sword to defend them. Are they in darkness, it is a light to their feet and a lamp to their path. "And the lip of truth shall be established forever."

Why then will it not obey the truth? Why not rejoice in it? I answer: Because it has not descended from the truth; is not supported by it; has no necessary connection with it, and is not charity at all, but a rebel against the King of saints, which has intruded itself, under this borrowed name, into his vineyard, and usurped his place and authority. It is the SELF-WILL of man.

This is an inference which cannot be refused. But we are not obliged to rest on this alone. If we will follow this pretended charity through her multifarious business, we may be fully satisfied that she neither has, nor pretends to have, her commission from heaven. She digests constitutions for herself, and forms her own plans of co-operation. She associates

the holy and the profane together, as co-workers, whom God commands to be separate, and she bids embrace those who cause divisions and offences contrary to the doctrine which we have learned, whom God commands us to avoid. She decrees or resolves what shall be done. She calls and qualifies her servants according to her own pleasure, and assigns to each his work. She lays down rules for them to go by. She has made the standard of reputation. God says that Christ Jesus is the pattern after which the character should be formed: but she says 'it shall possess just that form and just that degree of energy which shall correspond to the circumstances of the country and the age.' All these things she does without any authority from the Bible, and in opposition to it. She indeed agrees to do the same work required to be done in the Word, but she will not do it as a servant but as a *sovereign*. She must do it in her own way, and have the honour of it. Where God has made an appointment for the same thing, she either new models it or sets it aside and makes a new one. She sends out preachers and puts *her* word in their mouth; she appoints teachers of the youth and gives them the system of instruction which must be taught, and the books which must be read; all widely differing from the similar appointments in the Word. She devises ways and means from her own fruitful invention. She has entered the church of God and demanded that the doctrine, the government, the terms of fellowship, the ordinance of praise, and the exercise of discipline, be modeled to suit her views. And she grasps at universal dominion. She will have single associations subordinate to a county one;—county associations to a provincial or state one—and that to a national one—and that to one of the whole world—and herself at the head of all. This is only proposed, as yet; but her efforts will not be wanting to carry it into operation.

Who is it that speaks in that sovereign style, which is now so current?—that talks of revolutionizing and evangelizing the *world*? Who is it that lavishes encomiums on her own doings,—that sounds her own fame to the ends of the earth? It is *not* that "charity which is *not puffed up—vaunteth not itself—behaveth not herself unseemly.*" It is the *self-will* of man, which towers in its lofty imaginations above the cedars of Lebanon, and aspires to sit above the stars of heaven.

By this time the common objection may, perhaps, have arisen in the mind of some reader, viz: How can things so great, and results so good, as we know to have been brought about in our times, proceed from such a principle as self-will? All good results are the immediate effects of a divine power: God brings them to pass in such ways and by such means as

pleases him. And he sometimes makes the self-will of man instrumental in producing good results, while better means are often used with little success. He makes good come out of evil,—causes one sin to be the punishment of another,—the ambition and avarice of the bloody tyrant to execute his justice—and the wrath of man to praise him. This might suffice for answer. But as the instances are abundant to show that this *human will*, in particular, is capable of great exploits in the way of doing good, it may be proper to mention a few. And, first, the beginning of 1 Corinth. 13th chap. informs us what is possible to it. “It may give all its goods to feed the poor, and its body to be burned.” If Christ may be preached from *envy and strife*, as the apostle asserts to be matter of fact, it will not be too much for *self-will* to do so likewise.—We have it on good authority that “it can compass sea and land to make proselytes.” It has undertaken missions to the most distant and barbarous nations. It has built churches and cathedrals beyond number. It has formed charitable institutions—established seminaries of learning, and given a liberal education to thousands. We have but to think of *Rome* and we shall be convinced that there is no ostensible good which it may not undertake. It can do any thing but OBEY THE TRUTH.

Reader, I beseech you to inquire, before surrendering all to the disposal of this popular principle, whither it will lead you; and what will be the issue to the church and posterity? In answering this grave question it will assist us to observe the claim made in behalf of those institutions which rest purely on the authority of this charity. “They are the *means of grace*.” “The man who receives not a religious newspaper is not furnished with the means of grace.” The tract system is a “powerful engine for advancing the cause of the Redeemer, and breaking down the strong holds of the adversary.” “The Sunday schools are unfolding the treasures of religious knowledge to the minds of youth,” &c. If this high claim is admitted, a just inference from it would be, that those means of grace instituted by Christ and recorded in the scriptures for the benefit of all ages, are either not adapted to, or not sufficient for this age. Another fair inference is, that *man* has authority to devise and appoint *means of grace*. A third inference from this, if admitted, would be, that Tract makers and distributors, Sunday school teachers and superintendents, &c., and the Editors of periodicals and newspapers, are the proper authorized ministers of salvation. And these may be men or women, ministers or laymen, of any religious profession, or no profession at all—believers or unbelievers,—not bound to tell the whole truth, and bound not to tell any, or as few as possible, of those truths about which professors differ.

And yet we are to look up to them all, indiscriminately, as the ministers of salvation dispensing the means of grace!

It deserves notice, also, that they mean not to be helps or assistants to the church, in her work, in a due subordination to her authority; but have taken in hand to do the whole work on their own footing. They have undertaken to instruct the rising generation and form its religious character. They educate and send forth missionaries to organize churches, and set up that order which is intended to comprise the whole of religion. From this we are left to infer that there is no need for the labours of the different denominations. And we may also infer, that since they are doing all this, and by their extensive, powerful, and still growing system of co-operation, carrying all before them; that religion in the whole of its concerns will be cast from their mould, and that the present order will be overturned. And this is confidently anticipated. Mr. Lintner says, in his installation sermon delivered Jan. 1st, 1828—"The signs of the times are peculiarly awakening. They indicate a great and universal change in the sentiments and characters of men;—the world seems destined to undergo another mighty moral revolution. The spirit of *reform* has gone forth through the land: It is abroad among the churches. *strengthening the things that remain and are ready to die.* Christians of all denominations are beginning to awaken out of sleep: They appear to be no longer satisfied with their *former standard of religious devotion*—The objects of religious enterprise are becoming daily more important, and the operations of christian benevolence are constantly extending—Bible Societies," &c. &c. Another author, of the last year, expresses himself thus before an association for foreign missions,—“The religious world, if possible, bears still more striking evidence of an approaching moral revolution. From its earliest history this has been clothed in mystery. Doubt and uncertainty have impeded its progress. Two thousand years it was scarcely known. The succeeding two thousand advanced it but little, and the eighteen hundred little more than sustained its reality. Its sacred charter was rejected as an imposition. Its doctrines denied as irrational, and its subjects persecuted as unworthy. It did little to lessen the woes of life, and brighten the prospects for eternity. Few felt its benign influence—realized its cheering hopes, or secured its promised rewards. *A thick gloom hung over the religious world, until the dawn of the better day appeared, in the commencement of the present century. Now its energies are brought into action, and its influence is felt in the melioration of human suffering,*” &c. “There are several obstacles in the way of this revolution,” he says, “but

"union will remove these obstacles. Union of individuals, Churches, Counties, States, Nations, and the world." Namely, Sunday school, Education, Tract, Bible, and Missionary associations, so called.

I believe that a revolution in the religious world is near, and will be effected by the means of which this writer speaks, if mercy prevent not; that is to say, the Reformed churches will be in this way overturned, and only a few of those truths which they hold in common, and these are very few, will be gathered up out of the rubbish of Confessions, Testimonies, covenant engagements, &c. and made the elements of the new order of things. To this point are things moving. Already "church associations," (as they are diminutively called,) are considered of inferior interest when compared with any of "the branches of the high horn and holy cause" of co-operation. The *church way* of advancing the cause of the Redeemer and seeking the salvation of souls, is looked upon, by multitudes, as the result of some former "great moral revolution," but as now antiquated and nearly superceded by the new process. And if this *charity* is allowed to finish her design, posterity will have to learn the character and principles of the Reformed churches only, from the page of the historian. Surely then it is no mystery to foresee to what this will lead. Already there are specimens to be seen. A church without a standard—every one following the standard of his own forming. Fixed sentiments and established belief done away.—Error and delusion rioting at pleasure, and every thing, both in faith and practice set afloat on the tide of popular opinion. Alas! where shall the lover of precious truth go? How shall the broken in heart be soothed? Wherewith shall the mourner be comforted?

We are now prepared for the question—Of what is *this charity a sign*? Answer. It is a sign of apostacy and revolt. Examine carefully all those apostacies of which there is any account in scripture, and see if there be an instance where it did not begin from *human will*, under some fair name of great promise, setting up *itself* as the standard instead of God's commandments. God's quarrel with backsliders and apostates hath, from the beginning of the world, been this,—"*They did not obey my voice.*"—"they departed from my statutes and judgments." "*They refused in his commands to go.*"—Every point at issue could still be reduced to this. At this very point began that corruption and violence which called down vengeance on the old world. *Here* began the defections of ancient Israel; for which he is this day a bye word and a proverb. It was here those heresies and innovations entered, which sapped the foundation of the primitive Christian church—

es, and at length swept them away. It was this which projected and reared the mighty system of anti-christian superstition and cruelty under which the world has groaned for more than one thousand years. And when God in great mercy had broken that yoke in some measure, and set our fathers free, and placed his church again on the pure institutions of his word, and by his Holy Spirit had given them such attainments as were not afforded to any before; we, their children, have forgotten his mighty works, and "refused in his commands to go," and he has left us to our own inventions, and we are now vainly wandering in counsels of our own. We run in multitudes to do the work, and he has not sent us.—We dream a dream and then say, "the Lord saith," and he has not spoken to us. We have profaned his ordinances and his sanctuary: We have broken down the hedge of his vineyard. We are setting up abominations in the place that is called by his name. This, O reader! is "the great moral revolution" that is taking place!

(To be continued.)

PLAN OF A BIBLE AND TRACT SOCIETY.

MR. EDITOR:—At the last meeting of the Associate Synod, two committees were appointed; the one "To consider and report on the propriety of forming a Bible Society with a view to distribute Bibles with the Psalms in metre;" and the other to report "measures for the circulation of Tracts on the peculiar principles of our witnessing profession." It is not probable that these committees will have an opportunity of meeting before the meeting of Synod. It might be very difficult amidst the hurry of other business, to mature a plan for the accomplishment of these important objects. And when a plan would be reported, the Synod might not be prepared to act on it with the same unity or judgment, as if the subject, had been longer before their minds. These considerations have induced me to send for your pages, the plan of a constitution, embracing both the above objects. It is not intended to take the business out of the hands of these committees, but only to bring the subject before their minds and the minds of others who may be called to judge in these matters. The plan is as follows:

Constitution of the Bible and Tract Society of the Associate Synod of North America.

ARTICLE I. This Society shall be called The Bible and Tract Society of the Associate Synod of North America.

ART. II. The objects of this Society shall be, the distribution of Bibles without the Apocrypha and with the Psalms in

metre; which Bibles may also contain the usual tables of contents prefixed to the chapters, and the marginal references.—The society shall also distribute Tracts agreeable to our standards, and designed to promote the cause of truth and of practical religion.

ART. III. Every person subscribing annually one dollar, shall be a member of this Society. Every person subscribing ten dollars at one time shall be a member for life.

ART. IV. The annual meetings of this Society shall be held at such times, and places, as the Associate Synod shall appoint for their annual meetings.

ART. V. At each annual meeting the Society shall choose the following officers, viz: One President, — Vice Presidents, one Recording and one Corresponding Secretary, and two Treasurers.*

ART. VI. These officers together with the members of the Associate Synod, shall constitute a board of managers, who shall meet annually on the day previous to the annual meeting of the Society, and present to that meeting a report of their proceedings. They shall also meet subsequently to the annual meeting, at such time as shall be agreed upon by themselves, to arrange the business of the succeeding year. They shall have power to appropriate the funds of the Society for printing or procuring Bibles, and to prepare or select Tracts. They shall distribute Bibles and Tracts at first cost to members, and auxiliary societies, and gratuitously to the indigent. They shall examine the accounts of the Treasurers or other officers by them appointed, and attend to whatever other business the interests of the Society may require.

ART. VII. The managers shall appoint one or more executive committees, according as the convenience of distributing Bibles and Tracts may render most expedient. These committees shall meet quarterly or oftener if their business require it, to transact the business of the Society, during the intervals between the annual meetings. They shall also report annually to the board of managers the proceedings of the past year.

ART. VIII. The President shall preside in the meetings of the Society and of the board of managers. In his absence one of the Vice Presidents, or in the absence of the President and Vice Presidents, the oldest minister present shall take the chair.

ART. IX. The Corresponding Secretary shall conduct the

* The same reasons which render it necessary for the Synod to have a Treasurer both at Philadelphia and Pittsburgh, would render the same measure necessary in a Society connected in its meetings and operations with the Synod.

correspondence, and the Recording Secretary record the proceedings of the Society and of the board of managers.

ART. X. The Treasurers shall receive the money collected, procure and distribute Bibles and Tracts, according to the direction of the board or of the Executive committees. They shall also give an account of monies received and expended, which shall be examined by a committee of the board at their annual meeting. If the business of these officers be found such as to render remuneration necessary, it shall be the duty of the managers to grant such remuneration.

ART. XI. All the meetings of the Society, and of the board, shall commence and conclude with prayer by the President or such other person as he may request.

XII. Presbyteries and congregations under the inspection of the Associate Synod, may form auxiliaries in connexion with this Society. They shall be at liberty to form constitutions for themselves, agreeing in their principles with this constitution. They shall be entitled to Bibles and Tracts at first cost, to the amount of their remittances. Any money remitted as a donation shall be appropriated for Bibles and Tracts to be distributed gratuitously.

ART. XIII. No alteration shall be made in this constitution except by a majority of the Society at an annual meeting. Nor shall any amendment be considered by the Society unless first considered and recommended by the board of managers.

It is very probable that different views will be entertained respecting several things contained in the above articles; perhaps the whole plan may be considered as unsuitable, yet if it should help to suggest something better, the proposal will not be altogether useless. Membership in the church is not mentioned as a term of communion in the Society. If a Bible Society were an ordinance of worship, then we should be obliged to look for explicit scripture authority, and it might be very difficult to show that the church, as such, hath received this as an ordinance of worship. But if we consider this only as a good work, we have authority for it in those precepts which enjoin us to be ready to every good work, and may as readily unite with any disposed to co-operate in this, as in administering to the necessities of the poor, or contributing to the support of the ministry. Though the church ought to do good herself, she ought not to forbid others, nor discourage them from doing one part of their duty because other parts may be neglected. However, the intention of this communication was not to defend the plan proposed, but to submit it cheerfully to the candid examination of others.

ONE OF THE COMMITTEE.

REMARKS.

We consider the above plan, and the remarks of Ego on Bible Societies, heretofore published in the Monitor, as furnishing both sides of a question, which the Associate Synod, in all probability, will be called to decide at their next meeting: If Ego's views be correct, then the Synod should itself be the Bible Society, and Presbyteries and Sessions the auxiliaries: A friend, who is an advocate for Ego's views, has suggested that persons making donations, and not in full communion, should be regarded in the same light as those persons are who contribute to support the ordinary preaching of the word, though not in the communion of the church. No one supposes that such contributions entitle the contributors to membership. When persons become convinced that it is their duty to give their money for the circulation of the scriptures, why should they not as readily place it in the hands of the church, for this purpose, (she being already a regularly constituted Bible Society,) as to establish a new Society? It was also suggested that this plan is the only one radically different from that on which Bible Societies are presently constituted, and it is radically different from all others inasmuch as it effectually destroys, root and branch, the idea that giving money will entitle to privileges in the church or bring honour from it; while all other plans that have been adopted rather countenance such an idea. We forbear any observations of our own; but we think the subject worthy of the attention of Synod. Apart from the principle involved, the practical effects of the one plan will be materially different from those of the other.

Selections.

FOR THE RELIGIOUS MONITOR.

There may be a disposition in the minds of some who have read these journals, (Richmond's,) to censure, rather than to approve. The slender hold which the gospel has on their hearts and affections, utterly disqualifies them for estimating the spirit and aim of a man who, to use the words of the venerable Leighton, counted the whole world, *in comparison of the cross of Christ, one grand impertinence*. To such minds, the royal prophet would seem "vile," when in the holy exultation of his spirit, he danced before the ark of God; the great apostle would seem to rave, in the record of his sufferings and labours; and even the Saviour of the world to be "beside himself," while he found it his meet and drink to do the will of God. Such men cannot accomodate to the standard of their own selfish and earthly apprehensions, the zeal and piety of one who, "intent upon the attainment of heaven, (for himself and others,) rejects with indignation, every attempt to degrade or deride subjects he never recollects but with seriousness and anxiety." Let it be remembered, however, that "nothing but stupidity, or the most frivolous dissipation

of thought, can make even the inconsiderate forget the supreme importance of every thing which relates to a future existence. The most preposterous device by which the weakest devotee ever believed he was securing the happiness of a future life, is more rational than unconcern about it.— Upon this subject nothing so absurd as indifference—no folly so contemptible as thoughtlessness and levity.* Men may selfishly indulge themselves, and pursue their own immediate gratifications; and seeing nothing valuable in religion beyond the form, decry every attempt to realise or exhibit its power. They may affect to hide or explain away the direful consequences of idolatry, to the human race, and under cover of a false-named charity, which is, in reality, no other than an indifference, arising out of ignorance and unbelief, exclaim,— “What have we to do with other men’s religion?” But he who faithfully lays before his thoughts the awful delusions and abominable crimes of millions of his fellow creatures, and connects these evils with the solemn and affecting declaration of the Bible, “the wages of sin is death,” even “the bitter pains of eternal death,” will, in his own deliverance from them, “count all things but loss for the excellency of the knowledge of Christ Jesus his Lord,” and will burn with a zeal even to his consuming, till “all flesh shall see the salvation of God.”

O! for the expanded mind that soars on high,
Ranging afar with meditation’s eye!
That climbs the heights of yonder starry road,
Rising through nature, up to nature’s God!

O! for a heart that seeks the sacred gloom
Which hovers round the precincts of the tomb!
While fancy, musing there, sees visions bright,
In death discovering life—in darkness light!

O! for a soul to trace a Saviour’s power,
In each sweet form that decks the blooming flower!
And as I wander such fair scenes among,
I’ll make the Rose of Sharon all my song.

What though the chilling blasts of winter’s day
Forbid the garden longer to be gay?
Of winter yet I’ll not refuse to sing,
Thus to be followed by eternal spring!

Hervey! be thou my guide to point the road†
That leads far hence, to yonder blest abode!
Grant me his faith, thou good, thou great Most High!
Let me like Hervey live—like Hervey die!

Mr. Richmond, from his lameness, was never able to walk far without resting. He was leaning on his stick and looking

* Paley’s Moral Philosophy.

† We can scarcely find an isolated scrap of poetry, even of the most exalted kind, without something highly exceptionable. Hervey should not be invoked as a guide to heaven.—ED. REV. MON.

about him, when a poor fellow ran up to him, and offered his hand, inquiring with considerable earnestness, "Pray, sir, are you a radical?" "Yes, my friend," replied Mr. Richmond, "I am a radical, a thorough radical." "Then," said the man, "give me your hand." "Stop, sir, stop, I must explain myself; we all need a radical reformation; our hearts are full of disorders; the root and principle within us is altogether corrupt. Let you and I mend matters there; and then, sir, all will be well, and we shall cease to complain of the times and the government." "Right, sir," replied the radical, "you are right, sir," and bowing respectfully he retired.

Mr. R. used to say, "a religious man is never more out of his place, nor in greater danger of losing his piety, than in the squabbles of politics."

He had a great abhorrence of slander, in any form or on any occasion: he shrunk from its foul breath, as if he feared his own soul would be polluted by it. It was a maxim with him, never to impute a bad motive where you can find a good one, nor repeat a thing to the disadvantage of another, where imperious necessity does not require it.—*Memoirs of Rev. Leigh Richmond.*

Anecdote of Mr. Howe, one of Oliver Cromwell's chaplains.

Mr. H. was applied to for protection, by men of all parties, in those eventful times; and it is said of him, that he never refused his assistance to any person who was a 'worthy man,' whatever might be his religious tenets. "Mr. Howe," said the protector to his chaplain, "you have asked favours for every body besides yourself, pray when does your turn come." "My turn, my lord protector," said Mr. Howe, "is always come when I can serve another."

BOOKS.—A Christian has no time, and should have no inclination for any reading that has no real tendency to improve the heart. The finest rule I ever met with in regard to the choice of books, is this:—Books are good or bad in their effects, as they make us relish the word of God, the more or the less, after we have read them. There are too many valuable books on a variety of subjects, which ought to be read, to allow of time to be dedicated to unworthy and useless ones.

PRAYER.—Strive to preserve a praying mind through the day; not only at the usual and stated periods, but every where, and at all times, and in all companies. This is your best preservative against error, weakness, and sin.

[From the Philadelphian.]

MATTERS OF FACT,*Which interest every man, woman and child in the United States of America.*

"Danton, Robespierre, and Marat, formed the infernal triumvirate, in each of which the same degree of cannibal cruelty existed under different aspects. Danton was as fond of the pleasures of vice as the practice of cruelty. Vanity was Robespierre's ruling passion. Blood was Marat's constant demand—not in drops from the heart of an individual—not in puny streams from the slaughter of single families—but blood in the profusion of an ocean. After the murder of his colleagues, Robespierre announced, that some belief of a deity would do the nation no harm.—*Scott's Life of Napoleon.*

"The land is as the garden of Eden before them, and behind them a desolate wilderness." Joel ii. 3.

The people of these United States, after having lived in the enjoyment of independence, freedom, and prosperity for half a century, are now so highly favoured as to be visited by some English and Scotch adventurers, with the important information, that we are slaves and ignorant dupes to some mighty domination, that we neither have any knowledge, nor possibility of attaining it, unless we will submit ourselves to their disposal and guidance; and they promise us mighty attainments and enjoyments, if we will discard the idea of the existence of a God, of moral obligation and every thing connected with the claims of religion. These ambassadors of Apollyon are desirous that we should acknowledge his authority as a nation, and by so doing, they promise us national freedom, pleasures, and enjoyments beyond our present conceptions. But, while they promise us liberty, they themselves are the slaves of corruption.

These impudent projectors come forward with their scheme of emancipation, as if it were an invention never before tried, and as if we would be the first who had made the experiment; but their claims are hypothetical, and their project has been in the full tide of successful operation for several years, on precisely the same principle now proposed to us; the result, in some very faint degree is here subjoined. And as it is a philosophical axiom, that the same cause will produce the same effects under like circumstances, therefore these principles of Voltaire and Co. in France, will produce the same effects if put in operation in the United States of America.

France the theatre of infidel experiment, was famed for suavity of manners, social ease, respectful deference and attention to the fair sex, paternal tenderness, and veneration for old age, with a sedulous cultivation of all that was calculated to refine and elevate the human taste or intellect.—Whence then the mighty change? What transformed a great portion of this airy, polite, humane, gentle, and social people, into a horde of cruel assassins? What is it that converted, that realm of easy, careless, volatile, gay, and sprightly mirth; that bright domain, into a gloomy wilderness watered with rivers of human blood? This is an inquiry that vitally concerns the people of these United States; this ought to fix our attention. Without determining this point, we can draw no profit from these facts. The principles of infidelity, under the self-styled name of Philosophy, had been sedulously promulgated by every plan that could possibly be devised, and as generally diffused as the most vehement zeal, seconded by gold, and power, could possibly effect. At first, some circumspection was necessary. The more effectually to destroy the Christian religion altogether, they began by sapping the foundation of the Catholic faith, the only one the people had been taught to revere. They formed a schism with the church of Rome, well knowing, that the opinions of the vulgar, once set afloat, were as likely to fix on Atheism as on any other system; and more so, as being less opposed to their levelling principles than the rigid though simple morality of the gospel. A religion that teaches obedience to "the powers that be," inculcates humility and

peace; strictly forbids robbery and murder, and, in short, enjoins upon men to do as they would be done by. While the Catholic religion was ridiculed and abused, no other system was proposed in its stead—the uniform practice of our modern philosophers: on the contrary, those profligates who conducted the public prints, among whom were Mirabeau, Marat, Condorcet, and Hebert, filled one half of their impious sheets with whatever could be thought of to degrade all religion in general. The ministers of religion, of every sect and denomination, were represented as cheats, and the avowed enemies of the sublime and sentimental *something* which the Assembly had in store for the regeneration of the world. Having thus prepared the public mind, the Assembly made a bold attack upon the church; they discovered by the light of philosophy, that France contained too many churches, and of course too many pastors; a great part of them were therefore to be suppressed; and to make the innovation go down with the people, all tithes were to be abolished. The measures succeeded, and instead of tithes the equalizing republican philosophers were content to level a tax of *twenty per cent.* upon their emancipated freemen. The next measure was a declaration that all the wealth of the religious orders belonged to the nation, (alias Marat and Co.) to that indefinite being that exists every where, and nowhere, and that devoured all without receiving any thing. Thus millions of property, accumulated by the industry and prudence of successive generations, were wrested from the rightful owners at the end of the enlightened eighteenth century—the Age of Reason—by a horde of lazy, upstart, worthless ruffians, calling themselves the Nation. The crime charged upon them was that of being too rich, and vindicated by the author of the Age of Reason; but the successors of the constituent assembly laid aside the mask as no longer necessary.

On the 13th of March, 1794, all the merchants of Bordeaux were arrested in one day, and condemned, in presence of the guillotine, to a fine of *One hundred millions* of French livres, upwards of *four millions* of pounds sterling. On the 18th of April, the rich banker La Borde, after having purchased his life *eig t times*, was guillotined, and the remainder of his property confiscated. On May 10, twenty-seven rich farmers general were executed, because they had amassed riches under the monarchy. Finally, on the 27th of June, all property of whatever description, was declared to belong to the nation, and was put into a state of requisition accordingly, as the *persons* of the whole of the inhabitants had been before. Robbery and murder are the natural auxiliaries of each other: and with a people rendered ferocious, and hardened, by an infidel system that removes all fear of an hereafter, they must forever be inseparable. Robespierre, who afterwards issued a proclamation in favour of Deism, when told of his severity to the rich, used to say, Let me alone, I am coining money. Barrere, in one of his reports to the Convention, estimated three strokes of the national die (the guillotine) upon one occasion at twenty-two millions of livres. Before the decree was passed for the assumption of the estates of the regular clergy, every calumny that falsehood could invent, and every vexation that tyranny could enforce, were employed to debase the whole body of the clergy, and the religion they taught.

Hundreds of abandoned scribblers were employed to propagate the new principles: their little filthy ditties were spread through all the departments at the *expense of the nation*. Hebert, (whose strumpet was afterwards worshipped by the enlightened philosophers, as the Goddess of Reason,) published a journal, of which fifty thousand were struck off daily, and sent through France, filled with Atheism, and the most outrageous abuse of all that was respectable and sacred, interlarded with oaths and execrations without number. Such were the agents of Condorcet and his colleagues; thus did they corrupt the morals of the people; thus did they lead them from one degree of vice to another; thus were they hardened to rob and murder, and thus did the boasted Constituent Assembly lay the foundation of all the succeeding horrors, which a professed Atheist, in a public assembly in New-York, unblushingly denominated, *The Glorious Revolution*.

As soon as Louis XVI. had been transferred from his throne to a loathsome

prison, the National Assembly formed a plan for the total extirpation of the priests, and with them the Christian religion. The ministers of the gospel were seized and thrown into prison, or transported from every part of the country. At Paris, about three hundred were shut up, in order to be massacred, and were actually put to death, during the 1st and 2d weeks of September, 1792. The oath administered by the Constituent Assembly to their minions was this,—I swear to pursue unto death all *royalists, fanatics*, (the appellation for Christians,) gentlemen, (or well dressed persons,) and moderates, under whatever colour, or mask, or form, they may appear. I swear to spare neither parents nor relations; to sacrifice my personal interest, and even friendship itself; and to acknowledge for parents, brothers, and friends, nobody but the patriot, the ardent defenders of the republic.

The revolutionary committee of Nantz, seized and imprisoned almost all those who were esteemed rich men, men of talents, virtue, and humanity. Old men, women, and children, were drowned. They were put on board of lighters, railed round to keep the prisoners from jumping overboard; there were plugs made in the bottom, or sides, the lighters sunk, and all within were drowned. The committee used to turn the drownings into ridicule and jest; they called them national baptisms, vertical transportations, bathings, &c.

At first the drownings were with the clothes on, but this was too merciful; therefore they stripped the prisoners, and culled the young men and young women, and after stripping them naked, they were tied in couples, face to face, and thus kept for an hour, then thrown into an open lighter, and after receiving several blows on the head with the butt of a musket, they were then thrown into the river, (this was called republican marriages.) The Constituent Assembly abolished negro slavery, and prohibited the term negro; they were called *Americans*. At Nantz, where there were a great many West India merchants who had brought negroes from the West Indies as waiters; these were emancipated and taken into the service of government, and employed about Nantz to assassinate the inhabitants. These *Americans* reserved five of the handsomest women, and shut them up for their own use; and after having had to endure the horrid approaches of these negroes, (the handsomest was compelled to endure the embraces of more than one hundred of them, and had fallen into a stupor and lost the use of her limbs,) they were then abandoned and shot.

The wives and daughters of almost all the respectable citizens were put in a state of requisition, and were ordered, on pain of death, to hold their bodies in readiness for the embraces of the true republicans! Nor were they content with violation: the first ladies were led to the tree of liberty and there compelled to endure the approaches of chimney sweepers and common felons. Not content with butchering in cold blood, they took a pleasure in making them die by inches, and insulting them in the pangs of death; placing several of them together, they killed one of them at a time, to render death more terrible to the rest. Neither age nor sex had any weight with them.—Above two hundred women, thirty of whom had children at their breasts, whom conjugal love had led to follow their husbands, and more than fifty old men, whom filial piety had snatched from the assassin's stab, were all most savagely butchered at once. Several wounded prisoners were collected together, and put into a ditch, with sentinels placed around them to prevent them from killing themselves, or one another, and thus were they made to linger, some of them two or three days, while their enemies testified their ferocious pleasure by all the insulting gesticulations of savages.

A man named Phillippe, came to the jacobin club of which he was a member, and made a long speech on patriotism, and concluded by saying that he looked upon every man, who preferred the ties of blood to that of patriotic duty, as an aristocrat, and worthy of death; he then opened a box he had brought with him, and held up by the gray hairs, the bloody and shrivelled heads of his father and mother, "which", said he, "I have cut off because they obstinately persisted in not hearing mass from a constitutional, alias Atheist priest:" the speech of the parricide received the loudest applauses, as it was

discovered by philosophers that parental authority was only a vestige of the old feudal system which could not be tolerated by republicanism.

A new-married couple having refused to have the ceremony performed by one of the Atheist priests, a party of his myrmidons broke in upon them the wedding night, the husband made his escape, the wife became the prey of the party; they gratified their brutal passion and afterward their ferocity; they tore off her breasts as a tiger might have done with his claws, and threw them on the floor. They then left her to wait till death relieved her from her horrible situation.

A detailed account of the blessings derived from Atheist legislators, is a repetition of scenes like the foregoing, increasing in horrors, as the principles were improved upon by practice; these are only a few as a sample taken from thousands.

From the moment the revolutionary committee, of which the Atheist Danton was the president, was installed, the imprisonments began, and they augmented daily. They were all dictated by animosity, hatred, or avarice. To such a degree did terror prevail, that every man trembled for his life. I have seen, says Bennett, six hundred men at one time plunged into the water, and have been a witness of shootings amounting to three thousand six hundred persons at the Gigan; after this what could any man hope for? There is reason to believe that Carrier meant to murder the whole city of Nantz. Carrier, one day, pointing to the river, said to Naudiller, "we have already ducked two thousand eight hundred of them, there in the National Bath." The bodies thrown into the Loire were innumerable. Carrier alone put to death, in the city of Nantz, forty thousand. The number of persons murdered in the south of France, in a very few months, is reckoned at one hundred thousand, and this by self-styled philosophers and friends of freedom and of man.

The flourishing and opulent city of Lyons was a grand scene of destruction and massacre. An undistinguished butchery of all the rich commenced; hundreds of persons, men and women, were taken out of the city at a time, tied to trees, shot to death, stabbed, or knocked on the head. In the city, the guillotine never ceased for a moment; it was shifted three times; holes were dug at each place to receive the blood, and yet it ran into the gutters.

During the murderous work, the city of Lyons was struck with terror.—The members of the convention stuck up a proclamation, declaring all those who should express the least symptoms of pity, suspected persons, (infidel toleration,) those in the villages round about, who had dared to shelter a person escaped from massacre, the host and guest were butchered together beneath the hospitable roof, while the wives and daughters were reserved to gratify the brutal appetites of the murderers. In the space of a few months, at Lyons, and the surrounding country, the persons who were murdered amounted to two hundred thousand.

According to Monsieur Peltiere, the number of persons murdered in Paris, in the different prisons of that city, from Sunday the 2d, to Friday the 7th. of September, 1792, amounted to one thousand and five. To these, he says, should be added the poor creatures in the hospital of Bicetre, in the yards of La Salpetriere, those who were drowned at the hospital of La Force, and all those who were dragged out of the dungeons of the Conciergerie and the Chatelet, to be butchered on the Port-au-Change, which may be computed, without exaggeration, at eight thousand individuals in five days.

The track of the murderers, throughout the whole range of France, was marked with such barbarity, and more than savage atrocity, that a particular recital sickens the heart. However, let those whose nerves are sufficiently strong, and are willing to hear recitals of transactions of horrific and Satanic cruelty, such as were never heard of, or conceived, only by the enlightened Philosophers of the Age of Reason, in order to ascertain the liberty of conscience; the political, civil, and religious toleration we may expect from Atheists, from our high-sounding infidel philosophers, who are continually exclaiming against the prejudices of our forefathers, and the sad effects of big-

otry and religious zeal, with the hypocritical cant of priestcraft, superstition, priestly ignorance, cruelty, fanaticism, enthusiasm, &c., refer to Barruel's History of the French Clergy; Scott's Life of Napoleon; Madame Roland's Memoir's; Peter Porcupine's Bloody Buoy; Coke's Recent Occurrences in Europe; Simpson's Plea for Religion, and the various other histories of those events.

We, who have lived under the full blaze of gospel light, are not sensible how much we are indebted to the gospel for the blessings we enjoy, and what a thorough change it produces in the character and circumstances of man.— Besides lighting our path to the grave, and opening to us a prospect of immortality beyond the grave, it has conferred on us, and will confer on heathen nations, civil and religious liberty, and all the benefits of civilized society.

Man is by nature an enemy to God and man, and never will be changed in the temper of his heart, until brought under the influence of Christianity.— We see, that could the ignorance and superstition of bewildered mankind be done away, without communicating to them a knowledge of the true God, and of the retribution of eternity, instead of forming them for civilized life, they would become a race of cannibals; there would remain no principle by which they could be governed or associated. Mere secular knowledge has no tendency to reform the heart. It is the great men of the earth that have filled it with blood, and crime, and falsehood, and delusion. God has not so made man that a nation can be enlightened, free, and happy, while it remains ignorant of the gospel: the heathen cannot be civilized without being Christianized. It was not for the want of the press or the representative system, or the Lancasterian method of instruction, that the ancient republics, or the republic of modern philosophers in France, were subverted; but because the rebel temper of the heart was unsubdued; and their infidelity and impious idol worship were not relinquished for the worship of the true God.

It is the gospel that these United States are indebted to for their distinguished civil, as well as religious privileges. It is this that has falsified the maxims of political wisdom and the predictions of statesmen, and which alone will give perpetuity to our free institutions. Destroy the influence of the gospel, and the keystone of our political superstructure is removed, and the present proud temple of American freedom totters and falls, and buries in its mighty ruins the last, best hope of the redemption of our world from ignorance, savagism, superstition, tyranny, and anarchy.

Will not every man, who has within him the least remaining spark of virtue, patriotism, humanity, or love for friends, for country, for liberty, or for life, repel with manly indignation the present efforts of those foreigners, who have come among us with the old hypocritical cant of freedom, and are making efforts for the prostration of all order, the disorganization of all society, and to effect their purpose, and eventually bring about all those scenes of their philosophical rapine and butchery which deluged France in poverty, wretchedness, terror, and carnage? Present to them the butchers bill of infidel massacre in France, in seven years—24,000 clergymen and 2,000,000 French inhabitants; men, women, and children.—and tell those impudent, hypocritical pretenders, to wipe away the bloody stains of this catalogue of crime, and then we will listen to their stale and senseless profanity and ribaldry about priestcraft, superstition, liberty and equality.

Had we not better cling to the religion of the Bible, until these enlightened philosophers shall give us a better? For this we have a right to insist upon, that they do not pull down our good old fabric until they build us up a better one. The French Goddess of Reason, whose votaries were the sons of blood and rapine, and whose temples were the seats of idolatry as blind and stupid as that of Juggernaut, will not answer our purpose. It will never do to exchange the rational, the soul-soothing, the divine, the transforming system of Jesus of Nazareth, for such trash, such blasphemy, such profligate devotion as that with which Robespierre, Danton, Couthon, Marat, Condorcet, and Co. deluded and debauched the minds of their bloody Jacobinal disciples.

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

NO. 11.

APRIL, 1830.

VOL. VI.

Original Communications.

FOR THE RELIGIOUS MONITOR.

SIGNS OF THE TIMES.

[Continued from page 470.]

One question yet remains, viz: *What ought Israel to do?*

Observation 1st. It becomes Israel to take knowledge of the judgments of God that are visible in this. If that "moral revolution" anticipated by some, should be allowed to take place, there would be a marked retribution in it to the church of the Reformation. In great mercy God gave her clear and extensive knowledge of the truth and ordinances in their purity, at vast expense. But she quickly left her first love, grew cold and indifferent. First she tolerated and then connived at one innovation and encroachment after another until they have at length become an overwhelming torrent, and threaten to bear her away before it. As she gave herself up to the most supine negligence, and sought the favour of courts and the outward pomp of the world, rather than the extension of the gospel and the dissemination of revealed truth, God, in justice, has threatened to take the work out of her hand. And as she has very lightly esteemed her deliverance from the Popish yoke, would it be unjust or any matter of surprise, if she should yet again be made to feel it? Let us justify him when he judges and clear him when he speaks. "Except the Lord had in mercy left us a very small remnant, we should have been as Sodom and made like unto Gomorrah."

Obs. 2d. Israel ought to consider this a time of trial to the "faith and patience of the saints." The more that the tide of this revolutionizing spirit sets in upon us, the more ought we to hold fast that which we have; we ought not to set, even the smallest thing pertaining to the faith or practice, loose, which we mean not to be washed away. We ought to press

after an experience of the life and power of every truth in our profession as the strongest and most satisfying evidence of its divine origin. We ought now, more than ever, to have every thing pertaining to the "temple of God," and the altar, and them that worship therein, most scrupulously measured by the Reed, otherwise, the word of God. We ought to drink deeply in the witnessing Spirit, that we may stand up boldly and face against the current, *for the truth, the whole truth and nothing but the truth*. In these ways ought FAITH to employ itself, and then I am sure *patience* will not be out of employment. Between weakness and halting within, and reproach and contempt without: Struggling to keep up the hedge of discipline—guarding the door of admission—and maintaining the purity of truth, and worship with the few, the fearful, the lukewarm, and poverty, all against the current of popularity, she shall have need of all her resources.

Obs. 3d. It is a time for the watchmen on the walls, and all the citizens, to watch. They ought to watch against surprises, stratagems and snares, to entrap professors, and thereby to enlist pride and passion against strictness of profession. They ought to watch against being imposed on by strongly coloured statements, fabulous narratives, hypocritical piety, and varnished lies, all which abound. They ought to watch particularly who are set on the walls as watchmen, for if *they* should be traitors in disguise the city may be soon in the hands of the enemy. They ought to watch, with a holy jealousy, one another; and every one ought to watch himself.

Obs. 4th. It is a time which calls for the greatest diligence and industry in transmitting to the following generation, what God has entrusted to us. Neglect this one thing and in one generation more, for aught that man can foresee, the Reformation attainments are gone.

Obs. 5th. It is a time which calls on the witnesses still to be clothed in sackcloth. They ought to sigh and cry for the abominations: To stand in the breach and intercede. Great unfaithfulness, covenant violation, formality, deadness, and a carnal spirit, are in the catalogue of our sins. They ought not to cease crying that God would arise and have mercy and avert judgment.

Obs. 6th. It is still a time to hope and expect good concerning Israel. God will not utterly and quite forsake his inheritance. Judgment shall yet return again to righteousness. Notwithstanding all the mighty projects of human contrivance that are afloat, and the vast changes anticipated, in which the conscientious lover of truth can see nothing but spiritual desolation; it should be remembered still that a multitude of truths are also afloat—that all is absolutely in the management of

Him who is truth itself, and that. He will bring this mighty moral revolution to results vastly different from those anticipated;—that when he says to the revolutionary tumult—“peace! be still!”—all things may subside into a more beautiful and scriptural order than we have been able either to ask or conceive—and that shadow of death now stretching over the churches may be turned into the morning. Certain it is, every truth sent abroad in the world, is from Him, the weakness and wickedness of men obscuring and disfiguring it notwithstanding. Every particle of it is in his view the gold of heaven. And though he will frown on the wanton violations of his commands and the wicked usurpation of his prerogatives, yet for the *truths own sake* he will make it a blessing to many of them to whom it comes.

Another remarkable feature of the times is the formation of numberless societies, which for the sake of expediency I shall call *societism*. There has been more or less of this spirit of co-operation in times past, but there is nothing in the page of history that forms a parallel to the rapidity of its movements, or the magnitude of its combinations at present. Not the United States only, but the civilized world is full of societies denominated by specific objects of endless variety.

The celerity with which the suggestion of an individual or two produces an organized society, and that generates its own species in every county of the state, and every state of the nation, which again form the constituents of an organic union, extending its branches over the states, is truly astonishing. Nor is this resorted to for the accomplishment of designs great and difficult only; but even the most common-place operations of human life, and the minutest parts of christian duty, which gives to them a magnitude and an importance altogether disproportionate to their place in the system of practice. And it is to be feared that this artificial greatness attached to it, is the stimulus by which the mighty operations of these unions are supported, rather than any sound Bible principle, called “in olden times” *the obedience of faith*.

A christian professor bound in the most solemn manner to the very same duty, and having it frequently enforced by the redeeming love of Jesus Christ, has still no relish for it until a society be got up for the very purpose; then it becomes a great matter in his estimation, and the very man who for years past could hardly bestow a thought on the subject, is ready to denounce the person as destitute of christian charity who scruples to countenance the upstart combination. This, therefore, I say, is a sign of the times, and one to which *cannot* be added the epithet of good.

Far be it from me to denounce co-operation, indiscriminate-

ly, as though necessarily evil. It might be employed to the same extent it now is, in the most unexceptionable manner, and be rewarded with success not less abundant. Nor is it intended to object against all associations now existing. There is a society organized for the purpose of bringing about the abolition of war among the nations, and for devising a method by which national differences might be settled without the sword. There are the emancipation societies who have for their object to deliver the people of colour from the hands of cruel oppressors, and colonization societies whose object is to provide an assylum for the orphan—to educate the deaf and dumb; to seek out and supply with necessaries the wretched and the poor, and many others not so particularly known to the writer, to whom I would say God speed. Every association which is based on the command—"Consider one another to provoke one another to love and to good works," without compromising any revealed truth or omitting any known duty, is praiseworthy. But again, every association for religious purposes, formed without supreme respect to the word of God, as their rule,—who are not solicitous whether their authority from the Word be clear, or the manner of their proceeding scriptural,—who do what the church of God is commanded to do, without consulting her, or being responsible to her;—who propose to disseminate truth without making truth their rule—is considered censurable, and unhappily this sort is the most numerous.

It is constantly stated by the friends and admirers of these last, that they are institutions raised up in the providence of God,—that God in his providence has put it in their power to do these things,—God has designed these as instruments for the conversion of sinners, &c. We may concede all this freely. We believe them to be a part of *his* scheme—that by them he will bring about ends worthy of himself, and highly conducive to the gathering in of his elect, the universal spread of the gospel, and the destruction of the kingdom of Satan. It must be so. "All things shall work together for good to them who love God and are the called according to his purpose." It is God who has providentially raised up and increased the power and popularity of these institutions to an unparalleled extent. But when we have admitted this, two questions still remain to be answered:—First, are they symptomatic of a prosperous state in the churches, or the contrary? And second, how do they promise to affect the churches and the interests of truth and holiness?

The objects which they propose are abstractly good.* The

* To distribute the scriptures—instruct the youth in the principles of re-

motives of many, very many, we charitably believe to be sincere. Much good has already been the result, and much more may follow. Many may have been brought to observe external decency on the Sabbath—to know something of the inspired oracles—to make an outward profession of religion. Many acts of wickedness and outrage against the laws of God and man have been restrained. Many in heathen lands have been made to know that there is a Saviour, and a way of salvation. And I say let *facts* of this kind multiply till they fill the world. Still there is room to inquire whether *this way* of doing that good, this societyism stands approved by the word of God, or opposed to it—and whether the splendour of its achievements conceal not principles in its embrace, at war with *truth and vital religion*.

The origin of all these associations is precisely similar, and is found in some accidental circumstance, or some individual's suggestion, to whom the mighty plan of co-operation occurs. Robert Raike, a printer, in Gloucester, England, "on seeing a group of children wretchedly ragged, at play in the street, was struck with concern. He asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. Ah! sir, said the woman, could you take a view of this part of the town on Sunday, you would be shocked indeed, &c. This conversation suggested to me, said he, that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath." The plan he formed is the plan, with some alterations, which the world sees in operation under the auspices of *Sunday School Unions*.

Finding more adult readers in the Sabbath schools, in Wales, than there were Bibles, Mr. Charles, of Bala, went to London to obtain a subscription for printing an edition of the Scriptures. A thought came into the mind of Rev. Joseph Hughes, while in conversation on the subject, with Mr. C. and some others, that a little more exertion than was necessary to supply the principality with the scriptures, might found an institution that should go on increasing its funds and extending its operations till not only the British dominions but the whole world should be furnished with the scriptures; from this the British and Foreign Bible Society took its rise. Much in the same way other benevolent institutions have arisen and continue to arise; improving their plan and extending their operations indefinitely.

But what have the churches been doing that *they* did not,

vealed truth—send forth the gospel to the heathen—and to seek to advance the kingdom of Christ—are unquestionably good.

each in her own province, attend to all those things? How came it that the youth were, so generally, through the christian world, growing up in ignorance, vice, and wretchedness, and *they* did not attempt any remedy,—that the poor were so generally in want of the word of God,—that the heathen were perishing for lack of the gospel, and *they* did not supply both? How have there been so many ways of doing good and the *churches* did not discover them? Is not the visible church formed by God, and preserved from age to age on purpose to educate the young—distribute the word of life to the destitute—preach the gospel to all the world, and to do all these things which others are doing? Is she not as an organized body under solemn obligations to let forth the waters of eternal life into every channel—to sow beside *all waters*—and to use her utmost efforts to bring old and young, rich and poor, the rude and the polished, and all nations unto the obedience of the faith. Why then has she not bestirred herself? We must regard these societies, then, as a sign of inexcusable slothfulness in the *church*: nor can this be her only sin, there must be with it a portion of all other vices;—pride, self-righteousness, carnal-mindedness, conformity to the world:—And love must be cold; faith must be weak; and great inconsistency between profession and practice; or else there must be a gross dereliction of the truth, or both. But this is not all. Had she been aroused from her lethargy, and with life and energy seized upon the thought of all these things when they were suggested, and have set forward with all her powers to perform her much neglected vows, it might have been hoped that her case was not desperate. But what must we think since she was not moved by it, while mighty associations have sprung up in her sight with the avowed purpose of doing these things, and she *takes no notice*. Instead of being put to shame by private individuals, indiscriminately uniting their efforts, to perform, in their own way, *her* neglected duty, she has ignominiously assented to let the whole management of it pass out of her hands and from her jurisdiction.

The purposes of God cannot be an instant beyond the set time, prevented of their execution. Had the children in the temple ceased to cry hosannas to the Son of David, the very stones would have cried out; and if the time be arrived at which he has destined the nations to be illumined by the Son of righteousness, whether the church do her part or not, he will raise up in his providence ways and means and it shall take place;—but if all the earth were this moment full of the glory of the Lord, by these means, the conduct of the church would be only the more highly reprehensible.

While each of these societies arose in its own form to ac-

comply with its own specific object, an organic union presides over them all and directs their energies. Their motto is, "union is power," and this is strictly true. And the power which they have acquired already is tremendous. With the helm in their hand they are not far from able to turn the thoughts and feelings of the public whithersoever they list. Their eloquence thrills to the utmost fibres of society. Their funds they can increase almost indefinitely. And after all societyism seems but in its infancy. Year after year it is increasing in magnitude and strength, and new societies and unions of societies are still coming into existence. *And to what is all this power applied?* Not to the putting of life and power into scriptural institutions, and the awakening of the churches to repentance and reform; but to the setting up a *new and unscriptural* way of performing the church's duty and of doing the works of benevolence. All seems to have been so dazzled by the splendor of their designs that it has escaped observation that there appears not a trace of concern on the minds of the first movers and supporters of these societies, whether their plan accorded with the rule of scripture or not. The whole account of the matter is that the *thought* occurred to such a person; he communicates it to his friends; a meeting is called—a code of regulations is drawn up, and presently an organized body appears and proceeds to business. Robert Raikes first engaged four school mistresses to teach on Sabbath, for one shilling per day, the children which he should send. They assembled at the house of one of the mistresses and walked to church, two and two, before her, in as much order as a company of soldiers.

The next thing was "to print a little book which he gave among them. Some of his friends made him a present of a parcel of Bibles and Testaments which he distributed among the scholars as rewards." "The schools were at first universally conducted by *hired* teachers," but some person came forward and offered to teach gratuitously and his example became a part of the plan. The thought occurred to some gentlemen in the metropolis that the system would be greatly aided by the establishment of a society which should combine the *patronage and energies of all christian denominations*, and they held a meeting August 30th, 1785. This brought forth the Sunday School Union; here is the elements of the whole system. Similar are the steps by which all the different associations arrived at their present form. But there is not a word in all this of any authority quoted from scripture for this way of proceeding, or any special promise of the divine blessing to encourage them in it. There have been various oppositions made to them since their commencement, but still

they have not fortified themselves by any special reference to scripture, as their foundation, because there are none that will bear the peculiar superstructure which they wish to build.

It is in vain to plead the ignorance and vice prevailing in society, and the darkness that covers the nations, or the shameful neglect of the churches, because neither of these considerations nor all of them put together amounts to an expression of God's will to us. But if men have so much zeal for the Redeemer's kingdom and the salvation of souls that they must needs be doing, why will they not be zealous also to adopt *that way* of doing which the Redeemer *himself* took and pointed out to all his followers? Why not show by this that it is genuine—that it is according to knowledge, and that it is *obedience*. It is not enough that the ostensible objects are things commanded in the scripture, to authorize us to *devise our own way* of accomplishing them; because it prescribes also the *way*. There cannot be any good work to the cause of the Redeemer, or of souls, for which the scriptures do not thoroughly furnish the man of God. It was not enough that sacrifice was commanded to be offered, to authorize Saul to offer it; nor that the Ark was to be brought up to the hill of Zion, to authorize David to cause it to be carried on a cart; and these things are written for our admonition, upon whom the ends of the world are come. But if their way of proceeding be unscriptural it will be expected that we particularize.

And first, it is an attempt to class the religious world *according to specific objects*, and not according to *the principles of truth*. All that will agree to promote such a specific object, for example, to aid in educating young men for the ministry—in sending missionaries to the heathen, &c. Nothing can be more clear than that this is *not* the principle of association set forth in the word of God. The first principle of religious association *therein* laid down, *is the truth, the whole truth, and nothing but the truth*. All who will hold to this, the Bible bids associate together and stand separate from all who are opposed to it. It is needless to quote many texts, let the following suffice. "Now I beseech you brethren, mark them who cause divisions, and offences, contrary to the doctrine which ye have learned, *and avoid them*," Rom. xvi. 17. There can be no higher end of association proposed, than the receiving the testimony of the living God; and therefore every worthy end that men can propose to themselves, is necessarily included in it, and will be accomplished in following up the truth thus received, so far as God requires it of us in our circumstances. As a principle of action the truth not only leads to every good purpose, but leads by the *shortest way* to it and

lays down the most perfect way of its accomplishment. With good reason therefore is the truth placed first.

But this societyism places *practice first* and makes it the basis of association, and by so doing reverses the order of scripture. And truth thus put out of her due place is obliged either to follow practice or leave the company. And how can she, without infamy and disgrace, walk in company with such a rabble of motives and sentiments as may be willing to help forward external practice in any part of it. Here is political skill—Here is deistical morality—Here is self-righteousness—Here is pride and vanity—and other lusts, counted less honourable, walk here in the shadow of gigantic practice.

Second, we call the reader's attention to their *fellowship* which they have set up. It is one much set by in these times. If we are only a member with them and distinguished by our efficiency in carrying on their measures, we shall not suffer in religious reputation though unconnected with any christian church. But is it a scriptural fellowship? That which is authorized in scripture is a fellowship in holy affections, in holy life and actions. Is it a fellowship in believing the whole truth and professing that belief in defending the same and hazard-ing every thing in the defence. It is a fellowship in the keeping of *all Christ's commands*. It is one that requires us to be perfectly joined together in the same mind and in the same judgment, that we all speak the same thing and that there be no divisions amongst us,—that we follow peace with all men, and holiness, but no farther than the latter will accompany us. And if any wish to know what is holiness, it is nothing less than the love of the truth, the whole truth and nothing but the truth. It forbids him who believes to have fellowship with an infidel in religious matters. It beseeches us to mark them who cause division and offences contrary to the doctrine which the apostle taught us, particularly in the epistle to the Romans, and to avoid them. If any man obey not their word in their epistles, we are to note that man and have no company with him, that he may be ashamed. God saith to the wicked, "What hast thou to do *to declare my statutes or to take my covenant in thy mouth?*" Such is the fellowship which the scripture authorizes, and every christian church *professes*, at least, to require it in her members. But what kind of fellowship do these associations approbate, or at least tolerate, which in effect amounts to the same thing. Their only terms of fellowship are your money and assistance in carrying on their special business. They ask not after your belief or practice. Although you make no profession of godliness,—deny original depravity—the necessity of regeneration by the Holy Spirit—unconditional, eternal election—justification by

faith alone—the final perseverance of the saints, and all the other doctrines which were taught by the apostles, yet you will not be refused. Your private life may be as you please, you will not be refused unless perhaps you should violate the laws of the country by some capital offence. You may be an honourable member in a Bible society and yet be a Deist.— You may be known to the world as a friend to missionary societies and spend your Sabbaths chiefly out of the place where the gospel is preached. You may be a distinguished teacher in Sabbath schools, “explaining and enforcing the principles of religion,” and be yourself untaught in these, and a stranger to the renewing grace of God. You may be foremost in a society for preventing vice and immorality, yet occasionally attend the circus or the theatre. You may belong to an association for preventing Sabbath profanation, yet have property in steam-boats and stages that go on the Sabbath. You may be member of an abstinence society, yet drink wine and brandy.

But, say you, “the church may be as corrupt and inconsistent as all this.” I answer, it may be so; still there is this difference, that she neither approbates such a mixed fellowship nor professes indifference to it; but even if she did both, the question will still be to answer,—Is this the fellowship taught in the scriptures? or rather, is it not plainly the reverse?

(To be continued.)

FOR THE RELIGIOUS MONITOR.

ANSWER TO QUERY 2, IN NOV. NUMBER.

MR. EDITOR.—In answer to the following Query proposed in your number for November—“How may we distinguish in any religious duty, as praise, prayer, reading, hearing, conversation, donations of charity and benevolence, &c. the excitement of mere natural feelings, by natural causes, from the actings of grace, drawn out by the constraining love of Christ?”—the following remarks are submitted.

On all questions relative to morals and religion, Christians professedly agree to appeal to the Bible, as the supreme standard. “To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.” According to this unerring rule, nothing is to be considered as matter of duty for which the authority of scripture cannot be justly alleged. But that any religious exercise should accord with the good and perfect and acceptable will of God, it is necessary that the principles, motives, manner and end, no less than the matter of it, be such as *that* prescribes. While, therefore, the matter of a duty may be the same as performed by natural men from natural principles and feelings, and by such

as are influenced by the love of Christ, the grand distinction between them must lie in these particulars :—What our omniscient Lord states concerning the prayers, alms-giving and fasting of the Scribes and Pharisees, is doubtless applicable to all other duties as practised by them and others, in a natural state. They acted with selfish views to recommend themselves to the notice of fellow mortals, regarding only the outward appearance. Whereas, those who act under the influence of divine grace, have it for their predominant concern to aim at the glory of God, to worship him, who is a Spirit, in spirit and in truth, knowing that “not he who commendeth himself is approved, but he whom the Lord commendeth.” Hence, instead of being disposed to boast of his strictness and largeness in duty, of which the Pharisee gives an example,—“I fast twice a week, I give tithes of all that I possess,”—the true Christian is conscious what abundant reason he has to adopt the humbling acknowledgment, that when he has done his best, and his utmost, in the way of duty, he is an “unprofitable servant.”

Whatever respect is had to the commandment of God in the performances of such as act merely from natural feelings, his authority is no influencing motive. For this requires not only the doing of duty, but the doing of it from right principles and motives, for a right end and in a proper manner. The holy law must be regarded not only as the rule but also as the reason of obedience. This is essential to acceptable performance. The grand reason annexed by the supreme Law-giver himself to his injunctions to bind to obedience, must surely have influence in all services pleasing to him. “I am the Lord.” “I am the Lord your God.” But a regard to the authority and glory of God is not a prevailing motive in duties performed from natural principles and feelings. For such regard belongs to the character of those whom Christ acknowledges as bearing a spiritual relation to him.—“Whosoever shall do the will of God, the same is my brother, and my sister, and mother.” The want of this regard, and acting with selfish views, rendered God’s people of old obnoxious to a heavy charge. “Speak unto all the people of the land, and to the priests, saying, when ye fasted and mourned in the fifth and seventh month, even these seventy years, did ye at all fast unto me, even to me. And when ye did eat, and when ye did drink, did ye not eat for yourselves, and drink for yourselves?” Duties performed from the feelings referred to in the Query, are not performed in the strength of Christ, without whom we can do nothing spiritually good. Nor in a single dependence on his righteousness for acceptance, which is essential to duty, as performed under the influence of divine grace. And instead of the glo-

ry of God being the ultimate end in view, to subserve some selfish purpose, as already hinted, is the chief and leading object.

It cannot be supposed that the Query contemplates the exclusion of all natural causes, natural feelings or affections, as inconsistent with the actings of grace, in the exercises of piety and devotion. Man's natural love of good or desire of happiness, his aversion to suffering, fear, hope, gratitude, and other principles and affections, belonging to human nature, are often addressed in scripture, in order to excite to duty.—When sanctified by divine grace, and regulated by the divine law, they indeed belong to the spiritual life. They cannot, therefore, alone, form the distinction implied in the Query ; but only when influenced by mere natural causes, or worldly considerations, love of praise, ostentation, or a self-righteous spirit.

Natural feelings may especially have no small influence in donations of charity and benevolence. Sympathy with another in distress or danger, will naturally lead to exert one's self for the relief of its object, and to allow such exertions to have their origin in the most worthy motives, seems to be a dictate of reason and equity. We have indeed good authority for acknowledging that the most liberal benefactions *may* have their rise in improper principles, be influenced by corrupt motives, and have some sinister end in view. As the apostle Paul makes it a possible case for one to bestow all his goods to feed the poor, and what is vastly more, even give his body to be burned, in his zeal for some cause, and after all not have charity. But we have also the same authority for asserting that charity believeth all things, hopeth all things. The omniscient Witness and Judge of all may detect some essential defect or error in the most specious appearance of good. But it is not left to weak mortals to judge one another, or to attribute what is materially and apparently good to wrong motives and designs, except as these come to develop themselves by inconsistent conduct. It is an important duty, to which, alas ! we are naturally averse, to weigh our own actions, with all their circumstances, in the balances of the sanctuary, to judge ourselves most critically. But the most favourable construction should be put on the words and actions of others, that they will bear.

In works of charity and benevolence, education, habit, and prejudice, cannot fail of exerting no small influence, and especially sympathy. And though we are not prepared to adopt the principle which, if we rightly remember, professor Smith contends for, in his Theory of Moral Sentiments, that sympathy is the source of all human virtue ; yet that it has a natural influence in disposing to acts of kindness and beneficence

cannot reasonably be doubted. Our blessed Lord, in the history or parable of the Samaritan, seems highly to approve of what he did to the man who had fallen among thieves, as an exemplification of the great law of loving our neighbour as ourselves. And without leaving us to hesitate about, or invidiously to suspect his motives, recommends an imitation of his example, "Go and do thou likewise."

Far from pretending to exhaust the subject proposed in the query, which might give occasion for ample discussion, the remarks offered furnish at least an answer in part. It may not improperly be added as no small evidence of serving God acceptably in religious duties. to have a holy jealousy over ourselves lest we incur the charge of drawing near to God with the mouth, and honouring him with the lips, while the heart is far from him, and an abiding sense of short-coming in our best services. How important to exercise ourselves, like Paul, to have always a conscience void of offence toward God and toward man.*

F.

FOR THE RELIGIOUS MONITOR.

Remarks on the Reformed Synod's last letter to the Associate Synod of North America.

Though religious controversy has often led to much sinful recrimination, yet when properly conducted it is a friend to truth, and by no means an enemy to benevolence. This has been verified in the discussion of the matters in dispute between the Associate and Reformed Presbyterian churches, by their respective champions. Some of the Reformed writers have been remarkable for treating their opponents with scurrility and abuse,† instead of reason and argument: And yet these disputes have sometimes been the occasion of leading to more correct views of some parts of divine truth.‡ There

* It is by no means denied that we may have a respect to our own happiness, for God having made man capable of enjoying himself, and having condescended at his creation to encourage his obedience, by a promise of future and lasting felicity, which is renewed through Christ, in the gospel; it can be no part of the Christian scheme, that men are to be denied to their own happiness, and willing to forego it.—*Inquiry into the Principles, Rule, and End of Moral Actions.*

† The following is a specimen of Reformed Presbyterian eloquence, and will serve to show the manner in which they sometimes spoke of their opponents. "O poor animal, he speaks like a beast, Balaam's ass spoke far better sense," &c.—*Vind. Mag.* p. 189.

‡ Walker, who was one of the sufferers, and who survived the persecuting times, observes that it was one good effect of the disputes that took place in his time, that it made professors more earnest in searching the scriptures, and led ministers to dig deep into the profound mysteries of the gospel, that they might unfold them to the people. "Though," says he, "I have had the

is, therefore, no wish to blame the Reformed Synod for attempting to vindicate their own sentiments, to which it is presumed they are conscientiously attached, though their conduct in misrepresenting the views of others, cannot be commended. It has been already shewn that they have taken very unwarrantable liberties with the sentiments of Seceders, and particularly that the three first principles ascribed to them, in their last letter, are a mere fabrication of their own. Nay, it has been clearly proved that they have done this without any just reason and in the face of their most solemn declarations that they utterly disavowed them.

The next thing to be considered, is the fourth principle imputed to Seceders, by the Reformed Synod in their last letter. "The fourth complaint," say they, "is that we have represented you as maintaining that Jesus Christ does not, as Mediator, govern the world—His authority is confined to the church." By referring to the first letter from the Associate to the Reformed Synod, it will be seen that they did complain of this statement, as a misrepresentation of their views on the subject of Christ's mediatory government. In evidence of this they declared their belief that Christ as being the same true God with the Father, is the maker and upholder of all things. "But," they added, "He has also a mediatory kingdom, which, as well as his essential kingdom, extends to all persons and things." John xvii. 2. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." In their second letter they stated further, "that it ought not to be said that we ever denied that Christ, as Mediator, governs the world by God's appointment, if by governing the world be meant his ordering, disposing, and over-ruling, all things to the good of his body, the church. Though we have always denied that his governing and ordering natural things to their natural ends belongs to his mediatory office; because his governing or his ordering natural things to their natural ends, belongs to him essentially and necessarily as God, and is equally ascribed to all the persons of the Godhead, and cannot be said to be by special appointment, like his mediatory office." It thus appears from their own words, that the Associate Synod maintain that Christ's mediatory kingdom, "extends to all persons and things,"—that they intimated this to the Reformed Synod and that notwithstanding, the Reformed body have repeated and attempted to justify their misrepresentations in their last letter.

happiness to be a hearer of the gospel from my infancy, in fields and houses; yet of late I have heard some liths and nicks of the gospel made plain, and the way of salvation more perfectly taught than ever."—*Remarkable Things*, p. 11.

In remarking on this part of the letter, there is no need to say any thing about these statements of the Associate Synod, because they are already plain enough. But as the Reformed Synod affect to justify their conduct from the writings of Seceders of former times, it may be useful to take some notice of *them*, by which it will appear that their imputations are totally unfounded. For the better understanding of this subject, it seems necessary to advert to the circumstances which led to a consideration of the extent of Christ's mediatory kingdom, in the Associate Synod of Scotland. These are given in detail, in a pamphlet entitled the Proceedings of the Associate Synod at Edinburgh, in March and August, 1755, concerning the Rev. Mr. Thomas Mair, minister of the gospel at Orwell, published by a committee of the Synod, and of which Mr. Gib has given some account in his Display of the Secession Testimony. Mr. Mair had been infected with the Arminian error of universal redemption, as this had been brought forward in a new form, in a book usually ascribed to Frazer of Bræ, and which has been repeatedly mentioned in some of these papers. In order to counteract the dangerous tendency of the doctrine of universal atonement or redemption as to purchase, which was then revived and industriously propagated, the Associate Synod at their meeting in April, 1754, passed an act containing an assertion of some gospel truths in opposition to Arminian errors on that head. From this Act Mr. Mair dissented, and gave some reasons of dissent. This led the Synod into a discussion of many articles of gospel truth, and to the consideration and condemnation of several of the errors of the Arminian scheme. In the course of these proceedings, it was found that Mr. Mair, among other things, maintained, "That in some sense Christ was made sin for all the hearers of the gospel, and made satisfaction for the sins of all those to whom he is exhibited by the gospel; yea, that in some sense Christ died for all mankind, or shed his blood for them, making a full payment of their debt, and a satisfaction to justice for their guilt, by some kind or manner of intention in his making satisfaction." In maintaining and defending these erroneous views of the extent of Christ's satisfaction, he was naturally led to take a view of Christ's mediatory kingdom consistent with the doctrine of universal redemption which he had received and embraced. Hitherto it had been thought sufficient to rest in the declarations made in our subordinate standards, viz. "That we are made partakers of the redemption purchased by Christ by the effectual application of it to us by his Holy Spirit—by his working faith in us and thereby uniting us to Christ in our effectual calling." But Mr. Mair alleged that the purchase of Christ admitted of a further and larger

consideration than is treated of in our standards, and attempted to shew that some of its benefits may be enjoyed otherwise than by faith or an application of them by the Holy Spirit.—He asserted that Christ has a purchased right to all things as Mediator, or a right and possession which is the reward of his sufferings as Mediator, and by virtue thereof he dispenses many blessings to mankind and especially to the visible church. By these and like declarations he was understood to maintain that Christ had purchased a right to all things as Mediator, and that the administration of his mediatory kingdom superseded the administration of his essential kingdom. Now it was in opposition to these views of the mediatory kingdom of Christ, which seem also to have been adopted by the Reformed Presbytery, that the Associate Synod undertook to vindicate the truth.

According to the account of their proceedings, as given by the committee, the Synod objected to the doctrine of Mr. Mair and of those who adhered to him in his views about the mediatory kingdom of Christ—*First*, on the ground of its being a branch of the doctrine of universal redemption, manifestly growing out of it, and every way consistent with it. For it must be obvious that if Christ laid down his life and shed his blood to redeem all men and all things, then it must follow that all things do not merely belong to him, essentially, as God, but they must also belong to him by right of purchase and redemption. Upon the supposition of this universal redemption alone, it is consistent to teach that the common benefits of life bestowed upon the evil and on the good flow from Christ as Mediator and are bestowed as benefits of his purchase.—So that as this notion of Christ's mediatory kingdom must stand or fall with the doctrine of universal redemption, it ought to be rejected as inconsistent with the idea of a limited atonement. *Secondly*, they objected to it because they thought it inconsistent with the doctrine of the Supreme Deity of the Son of God. They held that Christ is the true God and equally, with the Father and the Holy Ghost, the Creator and Governor of the world.—that this right to govern the world is essential to him,—that he is over all God blessed forever, and that he can by no possibility cease for a moment to be the Supreme Ruler and disposer of all things, any more than he can cease to be the Most High God. The idea, therefore, that the administration of Christ's mediatory kingdom, can supersede the administration of his essential kingdom, or that his essential administration can be transferred or laid aside, ought to be rejected as amounting to a denial of his Godhead.

To these objections, the committee added some observations designed to illustrate the views of Synod on this subject.

Their *first* observation is, that all divine prerogatives and perfections belong to Christ, though they may not all be ascribed to him as Mediator. For the Lord Jesus Christ, whether viewed as God or as Mediator, is still the same person, and therefore the ascribing of some things to him as God, and other things to him as Mediator, is not ascribing them to different persons, but to the same glorious person. *Secondly*, though the essential and mediatory kingdom of Christ belong to the same glorious person, yet they ought not to be confounded, because this would be injurious to the divine glory of Christ. His essential kingdom or administration necessarily belongs to him as God, and the exercise of it can by no possibility be laid aside for a moment. His mediatory kingdom is acquired and arises from his satisfaction to law and justice. But his mediatory administration is not inconsistent with nor can it deprive him of his essential administration. It is therefore an error to say that his essential administration is laid aside, or that it is superseded by his mediatory administration. *Thirdly*, the rights and prerogatives of Christ's Godhead, in the government of the world, can by no possibility be suspended for a moment. To suppose that these rights and prerogatives can either be laid aside or transferred to his mediatory government amounts to a denial of his divinity, inasmuch as it supposes that the prerogatives essential to his Godhead may be superseded or suspended.

There are two administrations which belong to Christ. The one belongs to him essentially and necessarily as God, and the other is acquired and belongs to him as Mediator. "Now," to use the words of Mr. Gib, "the same administrations materially considered, are in different respects to be ascribed unto Christ, both as God absolutely considered, and as Mediator." For each of his administrations, in so far as it was preparatory unto, proceeds upon, or is introduced by a satisfaction to law and justice, must be ascribed unto him as Mediator; but the same administrations, in so far as they bear any other respects, must be ascribed to him as God. This is made still more plain by considering the exercise of these administrations in relation to a particular event. Thus the judgment of ungodly men, considered as it terminates in their perdition, belongs to him as God: but the same judgment, considered as it terminates in a vindicating the glory of his despised grace, or in a displaying of his glory as God-man, or in exalting the triumph of his people—doth belong to him as Mediator."

From these quotations it is abundantly evident, that though Seceders have distinguished between the mediatory and essential kingdoms of Christ, which they considered necessary to vindicate the glory of his Godhead, yet they have set no limits to either of them. And that there may be no doubt

remaining on the subject, the reader is referred to the very words of the committee of Synod. "There is," say they,* "no manner of question but that our Lord Jesus Christ has a dominion over all things as Mediator, in which he governs them supernaturally, with a subserviency to the great work of grace." These words evidently proceed upon the supposition that the whole mediatory work of Christ is a work of grace, and that Christ as Mediator rules and disposes all things for the accomplishment of this work. In perfect accordance with this, the Associate Synod have said in their first letter, in a quotation from Precious Truth, that Christ's "mediatory kingdom extends to all persons and things." It must then be obvious that the Reformed Synod entirely misrepresents the principles and views of Seceders, when they speak of them as maintaining "that Jesus Christ does not as Mediator govern the world—his authority is confined to the church." Let any one compare this statement with the avowed principles of Seceders and he will see that it is altogether inconsistent with them. Thus it is said in the Shorter Catechism—"Christ executes the office of a king in subduing us to himself, in ruling and defending us and in restraining and conquering all his and our enemies."† And in the Larger Catechism he is said to execute this office, "by powerfully ordering all things for his own glory and their good, (the good of the elect,) and also in taking vengeance on the rest who know not God and obey not the gospel."‡ Now these declarations taken from the Catechisms are part of the professed principles of Seceders, and nothing can be more plain from them, than that Seceders maintain that Christ as Mediator orders and disposes all things, for his own glory and the good of his church. How injurious as well as untrue is it in the Reformed Synod to represent them as maintaining "that Christ's authority is confined to the church," when they distinctly say it extends to all things? His authority is unlimited and his power is infinite.

But while it is distinctly admitted that Christ, as Mediator, governs and disposes all things, yet his mediatory power is bestowed upon him for a particular end, for the accomplishment of which, he exercises it. This end is the salvation of his church, and he rules and disposes all things in subserviency to this end. Hence it is said that the God of our Lord Jesus

* Proceedings of Synod, p. 102. This pamphlet, from which the greater part of these extracts are taken, was published by a committee of Synod, and it is supposed to give the views of Synod. Some also are taken from Gib's Display.

† Shorter Catechism, Question 26.

‡ Larger Catechism, Question 45.

Christ, "set him at his own right hand in the heavenly places; far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church, which is his body"* But to say, as Seceders do, that Christ as Mediator, rules and disposes all things for the good of his body, the church, is not to limit his mediatory authority, any otherwise than it is limited by the word of God, or even by the Reformed Synod themselves. "To us," say they, "it appears abundantly evident from scripture, that Christ as Mediator is heaven's great delegate and plenipotentiary, both for the actual and spiritual government of the church, and for the actual providential moral government of the world, in subserviency to the preservation and good of his body the church." Now unless there be some pious fraud in all this, that cannot be comprehended by the uninitiated, after it is divested of its unmeaning verbiage, it amounts to neither more nor less than that Christ governs and disposes all things for the good of his body the church, which is the doctrine of Seceders. For to say that Christ is heaven's great delegate both for the actual and spiritual government of the church, and the actual moral government of the world is to say no more than that he governs and disposes all things, unless they mean to say that he can govern all things without doing it actually, or that there is something in the world and in the church that may not be comprehended in *all things*. And to say that Christ as Mediator does all this "in subserviency to the preservation and good of his body the church," is certainly to confine his mediatory authority within as narrow limits as Seceders have done, who say that he rules and disposes all things for the good of the church. "It ought not to be said," say the Associate Synod in their second letter to the Reformed Synod, "that we ever denied that Christ as Mediator governs the world by God's appointment, if by his governing the world be meant his ordering, disposing and over-ruling all things to the good of his body the church." But this is just the kind of government ascribed to him by the Reformed themselves, in that sentence about his being heaven's great delegate, for it ends by saying he does all "in subserviency to the preservation and good of his body the church."

There is then a perfect agreement about the extent of Christ's mediatory kingdom, for Seceders allow that "our Lord Jesus Christ has a dominion over all things as Mediator," and the Reformed say "that he is heaven's great delegate

* Ephes. ii. 20—23.

and plenipotentiary both for the actual spiritual government of the church, and the actual providential moral government of the world;" which amounts to the same thing. Nor is there any difference of opinion about the end and design of Christ's mediatory government, for the Reformed Synod allow that he exercises it "in subserviency to the preservation and good of his body the church," and the Associate Synod say that "he orders all things for the good of his body the church." But Seceders have always maintained that the mediatory administration of Christ can by no possibility deprive him of his essential administration which is one of the prerogatives of his Godhead. If the Reformed Synod have adopted the sentiments which were held by Mr. Mair, on this subject, viz. that Christ shed his blood for all men and all things, and that on this ground his essential administration is laid aside or superseded; then Seceders have always rejected this doctrine as being most injurious to the Supreme Deity of Christ.

The Reformed Synod indeed ask, Is any thing admitted by you to belong to the mediatory kingdom of Christ, but what is supernatural and for spiritual ends? But this will appear a senseless question when it is considered that Seceders hold that Christ's mediatory power extends to all persons and things. It is not denied that they have spoken sometimes of Christ's mediatory government as his gracious and supernatural ordering of all things to gracious and spiritual ends. But this is saying no more than that he orders all things for the good of his church. For the salvation of Christ's church is a supernatural work, that is, a work which we have no reason to believe would have been accomplished but in the way of the Son of God being our surety, satisfying for us the demands of justice, redeeming us to God by his blood, and conducting us to heaven by his power. Hence his governing all things in subserviency to the good of his church, or his graciously ordering them to supernatural ends, are justly understood to mean one and the same thing. But enough has been said to shew most clearly that this fourth complaint is but too well founded, and that there is no ground whatever for saying that Seceders maintain, "that Jesus Christ does not as Mediator govern the world—His authority is confined to the church."

I might have taken some notice of the quotations from Brown and Erskine in the letter, and shewn that the Reformed Synod have also misrepresented *their* sentiments, or at least misapplied them. But this would detain your readers too long, nor is it necessary to vindicate their views, because the question before us is not about what Brown or Erskine may have said, but about what "Seceders have embodied in their ecclesiastical standards."

The next thing to be considered is the fifth tenet imputed to Seceders in *Reformation Principles Exhibited*, and again repeated by the Reformed Synod in their last letter. It is on the subject of Christ's purchase and runs in these words: — "The Associate church maintains that the Redeemer has not purchased temporal benefits for the saints." The Reformed Synod allow they have not said all that Seceders have said, to explain their sentiments on the subject: but they attempt to justify their conduct by saying, "After all your explanations, to us it appears evident that the amount of the whole is as we have stated." It would take up too much room to copy this part of their letter, but it is sufficient to observe that it is chiefly taken up in attempting to shew that the quotation they have taken from the Associate Synod's letter, warrants the assertion they have made, and in explaining what they mean by Christ's purchasing common benefits. The whole can be seen by referring to the letter itself, which is given at length in the *Religious Monitor*, Vol. vi. pp. 160—168.

The dispute about the purchase of common benefits by Christ, arose much in the same way with that about the extent of his mediatory kingdom, and it is proper to take some notice of this as it leads to a correct understanding of the sentiments of Seceders on this subject. It was asserted in the book ascribed to Frazer of Bræ, "that all the good and comfort which men enjoy, whether special or common, flows from Christ's blood" "The several comforts of this life which all and every one doth enjoy, proceed from Christ as Mediator. Therefore Christ behooved to die for them, to purchase these things, seeing they have them from him as Mediator."* "The reprobate's enjoying these favours doth result from Christ's death as the meritorious cause"† These sentiments seem to have been part of the scheme of universal redemption, broached in that book. They were favoured by Mr. Mair, and appear to have been adopted by the Reformed Presbytery in Scotland. It is said in their Testimony, that "they acknowledge the standing of the world, and all the common favours of life, indifferently enjoyed by mankind sinners, do all result as native, necessary, and determined consequences, from the interposition of Christ in behalf of his spiritual seed, and have their ultimate foundation in the infinite sufficiency, fulness, and perfection of the blood and sacrifice of Christ God-man."‡ Now the Associate Synod of Scotland entered on the subject of the purchase of common benefits with a view to refute these sentiments which they justly considered a part of the scheme of universal redemption. In do-

* p. 213.

† p. 214.

‡ Supplement to Ref. Test. p. 180.

ing this, they began by shewing that these sentiments are inconsistent with our subordinate standards, which assert "that we are made partakers of the benefits which Christ hath procured by the application of them unto us, which is the work especially of God the Holy Ghost."* They allowed that "Christ, by his mediation, procured redemption with all other benefits of the covenant of grace." But they maintained that the benefits of Christ's purchase can only be enjoyed in the way of enjoying Christ himself, and the blessings of the covenant of grace can only be received by being interested in that covenant by union to Christ its great head, according to that scripture, "All the promises of God in him are yea, and in him amen, unto the glory of God by us." Agreeably to this text, they held that temporal benefits come to believers through the covenant of grace in the channel of its blessing and are enjoyed in a way of communion with Christ, as benefits of his mediatory kingdom.

By referring to the first letter of the Associate Synod, the reader will see that their statements accord with these sentiments. And in their second letter, they say, "we have never denied that believers owe to the covenant of grace what is peculiar to them with regard to their temporal enjoyments." By these statements it will appear that the Reformed Synod had not the slightest pretence for saying "that the Associate church maintains that the Redeemer has not purchased temporal benefits for the saints." They might have made any other statement whatever with equal propriety and with equal truth. Did not the Associate Synod distinctly tell them that they never denied that believers owe to the covenant of grace whatever is peculiar to them with regard to temporal enjoyments? Is it not fully admitted by Seceders that every temporal as well as spiritual and eternal blessing, peculiar to believers, is procured for them by Christ as Mediator? What ground then could the Reformed Synod possibly have for imputing such a tenet to the Associate church, unless they meant by it that she denies that Christ purchased the matter of these benefits, as they are common to the evil and the good? Because this is what the Associate church denies, and what she has always denied. Such a purchase Seceders believe to be impossible, because they are his unalienable right as the creator and proprietor of all things, and therefore to admit of such a purchase would be derogatory to the glory of his Godhead. But this kind of purchase, for which Reformed Presbyterians so long and so zealously contend, is now thought too great an absurdity even for the Reformed them-

* Larger Catechism, Quest. 53.

selves to defend. They now say, "the purchase respects the right to possess and use temporal benefits. This right, we presume, is not common to elect and reprobate." The judicious reader will easily perceive that in these words the Reformed Synod yield up the whole matter in controversy.— Their doctrine on this subject now, is, that Christ purchased only a right to possess and use temporal benefits, a right which is peculiar to believers, and not common to them with the unbelieving and wicked. Now as the dispute was only about Christ purchasing temporal benefits, as these are common to elect and reprobate, the admission by the Reformed Synod that what Christ purchased is not *common*, brings their doctrine, if not entirely, at least nearly, to coincide with that of Seceders, who say that believers owe to the covenant of grace what is peculiar to them with regard to temporal enjoyments.

While it is truly gratifying to observe that the Reformed Synod have adopted more correct opinions about the extent of Christ's purchase, than those which were formerly held by Reformed Presbyterians, it is amusing to observe the ingenious and easy way in which they seem to slide into them. They speak as if they had always held these same sentiments which they have now advanced in their letter. "The purchase," they say, "respects the right to possess and use temporal benefits;" and a little below, "with the earthly or material nature of these things, as they are common, the subject has nothing to do." It is indeed pleasing to observe the Reformed Synod avowing such sentiments, but it should be remembered that it is but lately that they have gotten this length. It appears from the Testimony published in Scotland, that Reformed Presbyterians set out with asserting that the common favours of life, enjoyed by mankind sinners, result from the satisfaction of Christ.* When the Reformed Presbytery published their Testimony in this country, they made some little alteration, and we find them condemning the conduct of those who maintain "that Christ purchased any benefit for the reprobate," or "that he did not purchase temporal benefits for believers."† And, finally, in their last letter, the Reformed Synod say, this purchase only "respects the right to possess and use temporal benefits," and which right they "presume is not common to elect and reprobate." Now as the dispute was altogether about common benefits, and as the Reformed Synod distinctly say that what Christ purchased is not common to elect or reprobate. I conceive they ought to be considered as having renounced their erroneous opinions about Christ's purchase of common benefits.

* Supplement to Scotch Test. 180.

† Reformation Principles Exhibited, p. 32.

They seem indeed to insinuate that the dispute carried on in former times respected only this right, and had nothing to do with the material or earthly nature of these things, as they are common. Hence, they say, "if the purchase respected the bringing into being the matter of these benefits, of which both elect and reprobate are partakers, no doubt the case would be otherwise. But it is not so. When our Redeemer is said to purchase his saints, it is apprehended there would be few who would suppose that he purchased either their souls or bodies from nihility into existence." Now I apprehend that there is no one who is acquainted with the nature of this controversy, who does not know that the purchase in question respected these benefits in their earthly or material nature, as they are common, because this was the only thing about which there was any controversy. It was not, indeed, understood that when Reformed Presbyterians spoke of our Redeemer's purchasing common benefits, that they meant he purchased them from nihility into existence, because the very idea of his purchasing them supposed their previous existence. For to bring things out of nothing into existence, is to create them, and not to purchase them. But it was always understood that Reformed Presbyterians did maintain that Christ did purchase, with a price, common benefits, in their earthly, or material nature, to bestow them on his saints. This is so well known that it is deemed unnecessary to say any thing further on the subject, and it is matter of great satisfaction to perceive that the Reformed Synod have renounced this erroneous principle.

The only other thing that requires notice, in this part of the Reformed Synod's letter, is their saying that Seceders refuse that this right to temporal benefits was purchased for believers, by Christ, from their explaining away every thing temporal in them. This, however, is nothing but a bare assertion of their own without any evidence to support it. It is, moreover, somewhat difficult to conceive what can have been their object for making such a statement, unless they have come back again to the earthly or material nature of these benefits, as common to elect and reprobate. They had just stated that the subject has nothing to do with the material nature of these things, as they are common. They had also said that this purchase respected a right which is not common to elect and reprobate. What can they mean, then, by Seceders explaining away every thing temporal in temporal benefits, since by their own shewing, the purchase respects only a right, a right which Seceders have always maintained that believers have in the covenant as the children of God? This does not sort well with the purchase of common benefits respecting only a

right, and looks very much like the old doctrine of Christ purchasing these benefits in their earthly or material nature.

This part of the letter is peculiarly perplexed by their confounding benefits which are common with those which are temporal, and then by opposing temporal to spiritual benefits. Probably this is the reason why they have spoken so incorrectly and injuriously about Donaldson on Common Mercies. I have never seen this work, and therefore cannot speak of its general merits; but I think every candid person will allow that the specimen which the Reformed Synod have produced, does not deserve the censure they have passed upon it. The following is the passage quoted:—"We do not deny that there are promises in the scriptures about temporal things, but these are covenant promises only as they respect spiritual things." And the following is the commentary of the Reformed Synod,—"Temporal things, in as far as they are spiritual, that is, a thing as far as it is not itself, is, we think, utterly incomprehensible." Now it may be safely admitted that "a thing as far as it is not itself, is utterly incomprehensible," and yet no blame can be attached to Mr. Donaldson on this head, at least so far as appears from the above quotation. This construction is purely an invention of the Reformed Synod, and they are folly entitled to all the credit of it, for they can have no pretence for imputing it to Mr. Donaldson till they shew that things cannot be both temporal and spiritual, which is not just so certain as they seem to think. The word *temporal*, it is true, has been in some instances opposed to spiritual, but it is well known that it properly signifies lasting only for a time, and is opposed to eternal. The word *spiritual*, on the other hand, is opposed to carnal, and not to temporal, and of course there can be no impropriety in saying that some temporal things are, in some degree, spiritual. Paul, the apostle, contrasts the word spiritual with carnal, but not with temporal. "The law," says he, "is spiritual, but I am carnal,"—"I could not speak unto you as unto spiritual, but as unto carnal," and, "to be carnally minded is death, but to be spiritually minded is life and peace." This also is the sense in which the word spiritual was used in this controversy; for one objection made to Mr. Mair's doctrine, by the committee of Synod, was, that it tended "to fill people with very carnal notions of our Lord's spiritual kingdom."* Moreover as it is well known that many spiritual privileges and benefits are designed only to continue for a time, it must be abundantly manifest that the whole credit of constructing this incomprehensible proposition is justly due to the Reformed Synod.

A. H.

* Proceedings of Synod, p. 103.

FOR THE RELIGIOUS MONITOR.

STRICTURES ON STUART'S COMMENTARY ON THE HEBREWS.

It was our design to proceed, in this second communication, to an examination of some things which are contained in the body of the work before us. But falling upon Bradbury on Baptism, and finding several paragraphs which are applicable to our author's supposed improvement in scripture knowledge in the latter days, we feel constrained to give them as a sequel to our former communication. In order that you may see their applicableness, we would re-call your attention to our former paper. The opinion against which we felt it to be our duty to bear a testimony, is thus expressed:—"There is an apprehension at present, somewhat extensive, and continually increasing, that no one age, nor any body of men pertaining to it, have done *all* which the human faculties, with the blessing of God, are capable of accomplishing. Christians in this country are coming more and more to believe the church advancing to that state in which the knowledge of the Lord shall fill the earth as the waters cover the sea." The author's design in this, we believe, notwithstanding the more modest cast of other parts of this preface, is to cast a shade upon some of the old writers, and palm upon the christian public his tenets, which differ from theirs, as improvements.

In forming our opinions of scripture doctrine, we may call no man master. But when men arrogate to themselves a superiority, and use their assumed greatness to favour innovation, we are called to judge of these claims by comparison.-- In our former paper we requested the reader to compare our new lights with some of the old divines:—

1st. With respect to endowments, attainments, diligence, and integrity; as it is by these we must try those who receive not their knowledge by immediate inspiration.

2d. With respect to the evidence of a prayerful spirit; as without such a spirit there will be but little attainment in the knowledge of spiritual things.

3d. With respect to the value they put upon the doctrines which they respectively advocate: for when doctrines are reckoned of high importance there will naturally be the greatest care to distinguish between truth and error.

And as our author seems to us to detract from the merits of Dr. Owen, particularly as a philologist, we stated what we believed to be the distinctive features of the philologists of the old and new schools. Dr. Owen and the rest of the old school remember, in all their criticisms, that in the sacred scriptures there is a perfect coherence in doctrine, and that every interpretation which is not in the strictest accord-

nance with the current testimony of this unerring word, must be inaccurate. Professor Stuart and the rest of the new school, regardless of this analogy of faith, give mere grammatical interpretations.

We also attempted to show that although we have reason, from the prophecy quoted by our author, to expect a wider spread of scripture knowledge in the latter days; yet we have no reason to expect that this knowledge of the Lord which will fill the earth, will be different in kind from that with which the church has heretofore been blessed.

Although every particular, in the following quotations from Bradbury, may not be immediately applicable to the claim of Professor Stuart, which is included in the language upon which we have thus animadverted, yet two purposes will be served by them: We will learn that it is an old trick of those who wish to make innovations in christian doctrine, to boast of the superior attainments of *their own age*: We will herein also find such vain and arrogant spirits receiving merited chastisement.

Speaking of the principles which make us waver in the faith, Bradbury says:—"Another principle is a fancy that we have found out the great secret of knowledge; that which so many ages have sought in vain. This is the *snares of the Devil*; and therefore the person who is a novice, newly planted or engrafted, is in danger of being *lifted up with pride*. 1 Tim. iii. 6. The pretences upon which people indulge themselves in the humour of endless inquiries, I may hereafter consider. At present let me only take notice that the scripture has barred our way by cautions, commands, and reproofs, in abundance. This the apostle said to every man among them, not to think of himself more highly than he ought to think; but to *think soberly* as God giveth to every man *the measure of faith* Rom. xii. 3. If any man thinks he knows any thing, he knows nothing yet as he ought to know. This is the knowledge that puffs up."

"There are two great men, whose names will be dear to the churches wherever their works are read, of whom we have a different character. One is Calvin. His vast reading, his quick judgment, his capacious memory, his lively fancy and harmonious language, made him as capable of seeking out as many inventions as any of the age that he lived in, and yet he had no *nostrum*, no opinion peculiar to himself, as he often professes. The writer of his life observes there was not one article in which he differed from the Reformed churches. Whether the persons who love to hear and speak *some new thing* have exceeded him in the whole furniture of a scholar, a divine, and a Christian, I shall take no pains to

enquire, because it takes no time to determine it. He continued in the things that *he had learned from the beginning*, and held fast the faithful word, *as he had been taught.*"

"The same thing is true of Dr. Owen. Those principles that he received at first, he maintained to the last. And if any will say it was for want of critical learning, impartial thought, or sufficient capacity, I believe you and I will think such a man either *above* confutation or *below* it."

"Each of these holy persons had all the temptations that are supplied by wit and vanity, but God withdrew them from their purpose, and *hid pride* from the men. He trained them up for his service, through the discipline of severe convictions. They bowed under the terrors of the Lord in a heavier way than many do; and therefore they were taught by feeling never to talk of *new things* about the guilt and corruption of human nature, or the person and satisfaction of Jesus Christ. They studied the truth not to receive glory from men; but what they found in the *Word*, they found in their own *souls*. It was not their business to puzzle and entangle the churches with a *new gospel*, but to stand in the *good old way*. Every reader may behold the *steadfastness of their faith*. *As they received Christ Jesus the Lord, so they walked in him, rooted and built up in the faith as they had been taught.* Col. ii. 5, 6, 7."

"The greatest humility becomes us in speaking of what is our own. When grievous wolves creep in, they spare not the flock, speaking *perverse things* to draw away the disciples after them. Acts, ii. 29, 30. I scarce ever knew an author who had a *nostrum* in divinity, a contrivance of *his own*, but he was more impatient to promote that, than the great fundamentals of Christianity. Elihu thought it dangerous that the great men about him should say, *we have found out wisdom.* Job, xxxii. 13."

To one who had boasted of his own scheme, this writer observes:—"I cannot forbear to answer in the words of Eliphaz. Art thou the first man that was born? or wast thou made before the hills? Hast thou *heard the secret of God*, or *restrainest thou wisdom to thyself*? What knowest thou that we know not? what understandest thou that is not with us? Is there *any secret thing with thee*? Why does thine heart carry thee away, or what do thine eyes wink at? Job. xv. 7. 12."

Again he observes:—"Wavering arises from pride and vanity. Men love to have something of *their own*. But where is the wise, where is the scribe, where is the *disputer of this world*? Hath not God made foolish the *wisdom of this world*? 1 Cor. i. 20. There is no reputation got by standing

in the good old way, and therefore they fall a *doting about questions*, and striving about words to no profit. 1 Tim. vi. 3.—But shall we *speak wickedly for God*, and talk deceitfully for him? Job, xiii. 7, 8. Is it good that he should search us out, or as one mocks another, do we so mock him? Has Christ appointed a form of words 1700 years ago, by which he designed his people should *own*, and all the world should *hear*, that there are three persons in one nature, and must they have a new sense put upon them in our age? Are we desirous of *gods whom our fathers knew not*, derived gods, *figurative persons*? Deut. xxxii. 17. Are we for more than one Lord, *one faith*, one baptism?"

"That all who went before us were *fallible men*, is true; and I do not see but they who come after may take the liberty to throw *us* into the number; we are not better than our fathers. But does that prove they were *actually deceived* in the greatest article of their faith, and the perpetual dependance of their souls? Did they live in a mist, and die in a dream? Are *ancient land-marks* to be removed, which they of old time have set? Had the Spirit who leads into all truth no favour towards them? Is it but in *our days* that he has *begun* to do his office?"

Again he enquires,—“Can any thing be more confident and airy than to talk of these *polite days* in which *we* live? Could we ever think that persons acquainted with the holiness and learning of former times, and who have prepared themselves to the search of *their fathers*, should suffer such words to go out of their mouths? One among us rejoices that “he lives in a day when men are returned to the scriptures.” And another says that—“In this enlightened age of search and inquiry, men will not be satisfied to hear us make use of inexplicable and mysterious terms, and tell them that the sense in them is never to be known; they will not think that doctrine can be of so much importance to us, which must be wrapt up in perpetual darkness, and can never be understood.” But can any one think the riches of Christ are the worse for being *unsearchable*, or the joys of heaven for being *unspeakable*?”

“As to the greater attainments in *learning* that are now pretended, I am of the opinion of those whose vast compass of reading makes them more able to defend it, that we are far below the men whose praise has so long been in all the churches of Christ. Calvin, Usher, Jewel, Cartwright, Goodwin, and Owen, are not much exceeded, as far as I can find. The lights that the Holy Spirit kindled up at our reformation, and whom he employed either to begin or defend it, have made this land to be the valley of vision for above two hundred

years. The volumes they wrote, the care and strength with which they argued, and above all, the religion that animated both their books and their lives, has given them an everlasting remembrance. These were *elders* that served the Lord, and had seen *all the works that the Lord had done for Israel*; but when that generation were gathered to their fathers, *another generation* rose after them which knew not the Lord, nor the works that he had done for *Israel*. Judges, ii. 10."

"This polite age, that is supposed to outdo all that went before it, has plainly betrayed and weakened the *Protestant religion*. The glory is departed from our land, both in worship and doctrine. That simplicity of doctrine in which the cause was opened is overrun with superstition, formality, and the commandments of men. And the truth, as it is in Jesus, which our fathers maintained with the sweat of their brows, and sealed with the blood of their hearts, this is *changed into a lie*.

"The great pillar and ground of truth that they set up against the *man of sin*, was *justification* by the merits of Christ. They who bring in any other righteousness than this, are going back into *popery*. If we build again the things that we have destroyed, we make ourselves transgressors. As many as seek to be *justified by the law*, are fallen from grace. And so the necessity of almighty grace to change our natures, the witness of the Spirit to revive our souls, the stability of the covenant, the perseverance of the saints, were the glories that dwelt in our land; and yet these are gone into contempt and darkness. There is a cry of all sorts against them. In our fathers it was fanaticism; in us it is enthusiasm. These are the weeds which are sprung up since our last liberty, and whether they who have altogether gone aside from what we were taught about the justification of a sinner, the renewal of his nature, and the acceptance of his person; whether they who have destroyed *the whole peculiarity* that we have as *Protestants*, are to give us a new foundation, on which we are to build as Christians, I must leave to the end of all things.

"That in this age there is a *decay of religion* in families, a want of integrity in conversation, a departure from the simplicity which kept our fathers unspotted from the world, is not to be denied. Whether greater light is to be struck out of prayerless houses, and better notions can be expected from worse people; whether they who take liberties, at which their parents would have trembled, are to be the instructors of the world, will soon be determined."

Again,—“As to their endeavour to unsettle us from the piety, learning, and humility, of those that are spawning out their new schemes, it is not worth an answer. If comparisons upon this head were proper, they are not impossible. There

is so much vanity in the pretence, such a contempt of those whose memories will be ever blessed, and so false a tone given to the course of thinking, that we shall leave the argument to take the fate of a sudden vapour; to appear for a while and then vanish away."

We leave the reader to judge for himself how far these quotations may be applicable to the pretensions of the author of the *Commentary of the Hebrews*, in the passage from his preface.

If the reader of this paper should ever take the trouble to peruse our first, which was published in the *Religious Monitor*, No. 8. Vol. vi. he is requested to correct two mistakes. The first, page 356, 6th line from the top, instead of *from*, read *form* or *frame*, with a comma before it; thus, he who does not, seeing words are ambiguous, frame his interpretations, &c. The other is near the close of the paper, after the words, "keeping in view the analogy of faith," there should be a period; making these words the addition which we make to our author's wish, and not those which follow.

EXAMINATOR.

Selections.

ON THE ATHEISM OF THE DAY.

"The FOOL hath said in his heart—no God!"—*Psalms*.

One of our brother Editors, (in the *New-York Observer*), has, in one of his late papers, noticed in an able article, the Atheism of a certain Society which, as our New-York citizens know, meets in a certain street. This Society, it seems, is waxing worse and worse. They had avowed themselves to be infidels. Now, it seems they are atheists. They meet, as the public understand, to talk over their weekly cogitations, and accumulation of atheism, and like Pope's heroes of the *Dunciad*, to try who shall climb the highest, in order to plunge the deepest in the mud pool of atheism, and abomination.—They sing too, on Sabbath. But they sing, like most grave and bearded sages, songs to a certain being whom their grey headed, and sanctimonious leader calls NATURE. It is said, also, that they recreate their moral sense, and stir up the devout workings of a good conscience, and increase their piety and holy devotion, by singing among other effusions,—"*Hail! Columbia*," and, "*Auld Lang Sync*." No doubt this last tune is peculiarly appropriate to their system: It ought to be the standing tune, the beginning, and the end of their hallowed praises to dame nature! For it is to be carefully noted, that these New-York sages sing it, while they unite in sacred and sanctified groans, over the scenes of the Manhattan In-

dians, once transacted on this Island. They mourn over the departed Indians' pious and holy rites of human sacrifices, and over the war dances, and pious war whoopings, and scalplings, while they bewail, with tears, the melancholy departure of savage morals, and savage life. They also sing "*Auld Lang Syne*," over the fall of the Grecian and Roman altars, stained and incrustated with human gore, and over the touching and ennobling sympathy aroused by the remembrance of the 30,000 gods which beautified the temples of olden times, when men bowed them down, and worshipped their land gods, and their water gods, and their wood gods, and their lawn gods, and even objects of the most revolting abomination—down through all ranks, if not of the sublime and beautiful—at least of the wonderful and ludicrous—even to the Egyptian deities of "*onions and leeks*!" Moreover as they sing "*Auld Lang Syne*," they bewail the falling power of the three hundred thousand gods of the East, and the holy sanctity of Jugernaut's temple, and his wheel moving on in the god like work of crushing the devout human victims, placed under its weight; and the pious penance of the votaries of Gulwugty, who are swung round the pole by hooks inserted in their flesh: and the holy burning of widows, and the drowning of the sick youth, and of the aged parents, and the smiling little babes, plunged into the waters of the Ganges! They sing "*Auld Lang Syne*" most feelingly, while they look at the extinction of the Druid, whose knife was of old stained in the blood of his human victim; and of their Northern pious brethren the Goths and Vandals, who slew men on the altar and drank their draughts out of the skulls of their captives: all of which sanctified customs and rites have been cruelly put down by the encroachments of Christianity. And their quavering notes of praise are quickened into holy and tearful sympathy—moreover,—as often as they look at the dreadful tyranny of the hated gospel, and the hated Bible, on their hopeful and beloved friends—the once revolting savages of Owhyhee, Otaheite, and the remanent isles of the Pacific. "Alas! for the day;" they cry out—"the scenes of blood, and of revelry are there no more!"—I am really not disposed to view the affair of these William-street men, in so *awful* a light as the worthy and zealous editors of the Observer. It is true these notables of the ancient superstition have come out with their sentiments so plain and fully, that had they been in London, or in Paris, instead of our happy land, they would have been long ago clapt by the heels, and made to sing their "*Auld Lang Syne*" in some of our jails. And I am glad that they are in a land where, for the honour of Christianity, this never will be done! But, it will yet be seen that they will have been very useful

in their day and generation. And for one, I hope no legal notice will be taken of them. Was it for nothing that Pharaoh was raised up, and allowed to blaspheme? Was it for nothing that Sodom and Gomorrah rose and flourished, and were fed by divine munificence, and then perished? Was it in vain that Nadab and Abihu sinned and fell? Was it in vain that Korah, Dathan, and Abiram, rebelled against the accredited ministers and messages of the Most High? Was it for no purpose that the King of Assyria led his proud and potent host into the sacred limits of the Church of God?—Was it for nothing that the King of Zion looked out from his pillar of cloud, and troubled the furious Egyptians, bent on overthrowing God's chosen people? Did it subserve no purpose of sovereignty and power, that the OMNIPOTENT ONE looked from his throne on Sennacherib, and gave his signal to the destroying angel, who touched them with his gleaming sword, and, behold! one hundred four-score and five thousand warriors were dead men? Why, our Lord once had need of an ass! And does he not need the meanest, and highest, and worst of men, by whom he may display his power, and his praise? Did not king David say of his antagonist, who went over against him and his disconsolate troops, and cursed him,—“*Let him curse, for God hath bidden?*” Does not God employ the fire to melt and purify the gold? Does he not employ these men to try our faith, and quicken our love to the MOST HOLY ONE? Breathes there a man, under the heavens, who does not know this much of human nature, that the more you abuse, and belie, and curse a kind father, and do this, too, in a son's presence, the more you quicken that son's love, and veneration, and attachment? Every man of sense in New-York, knows that the more a Christian hears these sages of William-street utter blasphemy against God our heavenly Father, and against the Lord Jesus Christ,—the more we feel our love, and veneration, and faith quickened and invigorated. They never injure a Christian. They may ruin youth, and men of reprobate minds. They may drag down to perdition, those who are, like themselves, blind and devoted slaves of Satan. They may make fools laugh, and idiots stare,—while they lift up their hands and wonder that some of God's creatures can thus venture to blaspheme the Holy One that feeds them. But even the humblest Sabbath scholar can tell you that the serpent, like them, hates the hand that feeds it, and stings the bosom that warms it. Our Lord did need an ass to accomplish thereby a prediction. So does he need them to accomplish a prediction. There is in them, held up one of the great systematic enemies of the gospel,—foretold in the HOLY BOOK, as clearly as the other

enemies, the Eastern, and the Western Antichrist. "He is Antichrist who DENIES THE FATHER AND THE SON." If Deism, which denies the Father and the Son, had not existed, and had it not uttered its scandals, we should have wanted one main branch of the very striking and invincible argument of the divinity of the Holy Scriptures. And, moreover, had the infidels in *theory* and *practice*, not shown off the deepest and blackest shades of human character, we could not have so firmly believed the melancholy details which the Holy Bible gives of the character of man, that "*his heart is deceitful above all things, and desperately wicked!*" No book of ancient days, in the fascinating language of Greece, or of Rome; no book written by the head and heart of a mere philosopher, has ever ventured to paint man, or human nature so depraved, by *ten degrees*, as the Bible has painted it. In those very men, in the Paines, and Voltaires, in the Carlises, and in him the political and moral absurdity of our age,—the miserable grubber of the bones of the wretched Paine,—and in our William-street sages,—even in these, are the living, open, and demonstrating exhibitions of the depravity of human nature, after the style of delineation used by the Bible. We look into human writings. We see human nature flattered. Our moral and political sages whine, and cant about the "dignity of human nature," even before it be renewed after the divine image. We look into the Bible. We read men's character; the character of all men. It is described in terms most startling. Can man be so wicked as this holy Book describes him? We hesitate. We flatter ourselves that things are not so bad. We lift our eyes from the sacred pages. We look on living men who hold themselves out in strong relief. They stand out before us, deniers of God—blasphemers of Christ. With the men of William-street, they utter revolting accusations against the SON OF GOD. They burn, as has been lately done, the HOLY BIBLE. They say, as was lately uttered, "the Bible is a string of contradictions"—"the Bible cannot aid the cause of civilization"—"its descriptions of the Deity are contemptible, and often horrible"—"Jehovah has never, by it, been painted like a civilized and moral being,"—"Jehovah is depicted by it as a ravenous wild beast!" And this unparalleled blasphemy is actually embodied and carried out, by multitudes of the species, into active life. Even by the Robespierres, and the French, and the English, and American worthies of his stamp;—and we lift up our eyes from these humble exhibitions of character, and we betake ourselves once more to the pages of the holy Book, while we say—It is, indeed, the Bible only that tells us the wickedness that is in the heart, and in the life of man; and we behold it before our

eyes in life. And thence, we may pity—we cannot hate—we pity the men who thus are employed, by an over-ruling Providence, as instruments to give us an impressive and mortifying lesson on the degradation of the species; and to fasten in our hearts, even deeper still, the convictions of the necessity of a Saviour, “THE MIGHTY TO SAVE,” who only can extricate us from these overwhelming evils, and take us to his kingdom of holiness and glory!—*Reformed Dutch Church Magazine, for July, 1828.*

The following curious extract is taken from the “Select and Posthumous Works of the late M. de la Harpe, of the French Academy.”

It is well known that this remarkable man, at different periods of his life, held opinions diametrically opposite. It, therefore, could not be supposed that he would admit into this compendium, formed in his latter days, any of those pieces offensive to morals and religion, which had been his glory in early life.

But we acknowledge, without hesitation, that the following paper has appeared to us so extraordinary in its nature, and so striking in its contents, that we have separated it, by way of distinction, from the other articles contained in these volumes, and have given it an early insertion, for the consideration and reflection of our readers. The editor makes no remarks on it, but gives it simply as follows.

“The following very curious note was found among the papers of M. de la Harpe, at his death.

“It appears to me as if it were but yesterday; and it was, nevertheless, in the beginning of the year 1788: we were at the table of a brother academician, who was of the highest rank, and a man of talents. The company was numerous and of all kinds; courtiers, advocates, literary men, academics, &c. We had been, as usual, luxuriously entertained; and at the desert, the wines of Malvoisie and the Cape, added to the natural gayety of good company that kind of social freedom which sometimes stretches beyond the rigid decorum of it.—In short, we were in a state to allow of any thing that would produce mirth. Chamfort had been reading some of his impious and libertine tales, and the fine ladies had heard them without once making use of their fans. A deluge of pleasant-ries on religion then succeeded; one gave a quotation from Pucelle d’Orleans; another recollected and applauded the philosophical distich of Diderot,

*Et des boyaux du dernier pretre,
Serres le cou du dernier roi*

And of the last priests entrails form the string
Around the neck of the last king.

A third rises, and with a bumper in his hand, "Yes, gentlemen," he exclaims, "I am as sure that there is no God, as I am certain that Homer is a fool." The conversation afterwards took a more serious turn, and the most ardent admiration was expressed of the revolution which Voltaire had produced; and they all agreed that it formed the brightest ray of his glory. "He has given the ton to his age, and has contrived to be read in the chamber, as well as in the drawing room." One of the company mentioned, and almost burst with laughter at the circumstance, that his hair dresser had said, while he was powdering him, "Look you sir; though I am nothing but a poor journeyman barber, I have no more religion than another man." It was concluded that the revolution would soon be consummated, and that it was absolutely necessary for superstition and fanaticism to give place to philosophy. The probability of this epoch was then calculated, and which of the company present would live to see the *reign of reason*. The elder part of them lamented that they could not flatter themselves with the hope of enjoying such a pleasure; while the younger part rejoiced in the expectation that they should witness it. The academy was felicitated for having prepared the grand work, and being, at the same time, the strong hold, the centre, and the moving principle of *freedom of thought*.

"There was only one of the guests who had not shared in the delights of the conversation; he had even ventured, in a quiet way, to start a few pleasantries on our noble enthusiasm. It was Cazotte, an amiable man, of an original turn of mind, but unfortunately infatuated with the reveries of the *illumination*. He renewed the conversation in a very serious tone, and in the following manner. "Gentlemen," said he, "be satisfied, you will all see this grand and sublime revolution. You know that I am something of a prophet; and I repeat that you will all see it." He was answered by the common expression, "*It is not necessary to be a great conjurer to foretell that.*" "Agreed; but, perhaps, it may be necessary to be something more, respecting what I am now going to tell you. Have you any idea of what will result from this *revolution*? What will happen to yourselves, to every one of you now present; what will be the immediate progress of it, what its certain effects and consequences? "Oh," said Condorcet, with his silly and saturnine laugh, "let us know all about it; a philosopher can have no objection to meet a prophet."—"You, M. Condorcet, (said Cazotte,) will expire on the pavement of a dungeon; you will die of the poison which you will

have taken to escape from the hands of the executioner; of poison, which the happy state of that period will render it absolutely necessary that you should carry about you."

At first there appeared a considerable degree of astonishment; but it was soon recollected that Cazotte was in the habit of dreaming while he was awake, and the laugh was as loud as ever. "M. Cazotte, the tale which you have just told is not so pleasant as your *Diable amoureux*. But what devil has put this dungeon, this poison, and these hangmen in your head? What can these things have in common with philosophy and the reign of reason?" "That is precisely what I am telling you. It will be in the name of philosophy, of humanity, and of liberty; it will be under the reign of reason, that what I have foretold will happen to you. It will then indeed be the reign of reason: for she will have temples erected to her honour. Nay, throughout France, there will be no other places of public worship but the temples of reason." "In faith," said Chamfort, with one of his sarcastic smiles, "you will not, however, be an officiating priest in any of these temples." "I hope not; but you, Mr. Chamfort, you will be well worthy of that distinction; for you will cut yourself across the veins with twenty-two strokes of a razor, and will, nevertheless survive the attempt for some months." They all looked at him and continued to laugh. "You, M. Vice d'Azyr, you will not open your veins yourself, but you will order them to be opened six times in one day, during a paroxysm of the gout, in order that you may not fail in your purpose, and you will die during the night. As for you, M. de Nicolai, you will die on the scaffold; and so M. Bailly, will you; and so will you, M. Malesherbes." "Oh heavens!" said Roucher, "it appears that his vengeance is levelled solely at the academy: he has just made a most horrible execution of the whole of it; now tell me my fate in the name of mercy!" "You will die also on the scaffold." "Oh," it was universally exclaimed, he has sworn to exterminate all of us." "No, it is not me who has sworn it." "Are we, then, to be subjugated by Turks and Tartars?" "By no means; I have already told you that you will then be governed by reason and philosophy alone. Those who will treat you as I have described, will all of them be philosophers; will be continually uttering the same phrases that you have been repeating for the last hour, will deliver all your maxims, and will quote you as you have done Diderot and the Pucelle." "Oh," it was whispered, "the man is out of his senses;" for during the whole of the conversation his features never underwent the least change. "Oh no," said another, "you may perceive that he is laughing at us; for he always blends the

marvellous with his pleasantness." "Yes," answered Chamfort, "the marvellous with him is never enlivened with gaiety. He always looks as if he were a going to be hanged.—But when will all this happen?" "Six years will not have passed away, before all which I have told you shall be accomplished."

"Here indeed, is plenty of miracles," it was myself, says M. de la Harpe, who now spoke, "and you set me down for nothing." "You will yourself be as extraordinary a miracle as any which I have told. You will then be a Christian."

Loud exclamations immediately followed. "Ah," replied Chamfort, "all my fears are removed: for if we are not doomed to perish till La Harpe becomes a Christian, we shall be immortal."

"As for us women," said the dutchess de Grammont, "it is very fortunate that we are considered as nothing in these revolutions. Not that we are totally discharged from all concern in them; but it is understood that in such cases we are to be left to ourselves. Our sex"—"Your sex, ladies, will be no guarantee to you in these times. It will make no difference whatever, whether you interfere or not. You will be treated precisely as men; no distinction will be made between you." "But what does all this mean M. Cazotte? You are surely preaching to us about the end of the world." "I know no more of that, my lady dutchess, than yourself: but this I know, that you will be conducted to the scaffold, with several other ladies along with you, in the cart of the executioner, and with your hands tied behind you." "I hope sir, that in such a case I shall be allowed at least a coach hung with black." "No madam, you will not have that indulgence; ladies of a higher rank than you will be drawn in a cart as you will be; with their hands tied as yours will be, and to the same fate as that to which you are destined." "Ladies of higher rank than myself? What, princesses of the blood?" "Greater still."

Here there was a very sensible emotion throughout the company, and the countenance of the master of the mansion wore a very grave and solemn aspect; it was indeed, very generally observed, that this pleasantry was carried rather too far. Madame de Grammont in order to disperse the cloud that seemed to be approaching, made no reply to his last answer, but contented herself with saying with an air of gayety, "*You see, he will not even leave me a confessor.*" "No, Madam, that consolation will be denied to all of you. The last person led to the scaffold who will be allowed a confessor as the greatest of favours, will be ———." Here he paused for a moment. "And who then is the happy mortal who will

be allowed to enjoy this prerogative?" "It is the only one which will be left to him; it will be the—king of France."

The master of the house now rose in haste, and his company were all actuated by the same impulse. He then advanced towards M. Cazotte, and said to him in an affecting and impressive tone, "My dear M. Cazotte, we have had enough of these melancholy conceits. You carry it too far; even to the compromising the company with whom you are; and yourself along with them." Cazotte made no answer, and was preparing to retire; when Madame de Grammont, who wished if possible to do away all serious impressions, and to restore some kind of gayety among them, advanced towards him and said, "My good prophet, you have been so kind as to tell us all our fortunes, but you have not mentioned any thing respecting your own." After a few minutes of silence, with his eyes fixed on the ground, "Madam," he replied, "have you read the siege of Jerusalem, as related by Josephus?" "To be sure I have, and who has not? but you may suppose, if you please, that I know nothing about it."—"Then you must know, madam, that during the siege of Jerusalem, a man for seven successive days went round the ramparts of that city, in the sight of the besiegers and the besieged, crying incessantly, in a loud and inauspicious voice, "*Wo to Jerusalem!*" and on the seventh day he cried—"*Wo to Jerusalem and to myself!*" At that very moment an enormous stone, thrown by the machines of the enemy dashed him to pieces!"

M. Cazotte then made his bow and retired.

The Lord Bishop! The Archdeacon!! and Twenty-four Clergy of Nova Scotia!!!

The twenty-four Episcopalian priests, who, with their Lord Bishop and Archdeacon, compose what is called "the established clergy of Nova Scotia," having presented an address complimentary to that "worthy personage," Sir P. Maitland, therein choose to style themselves, by way of eminence, "*The Clergy of Nova Scotia*;" to the implied exclusion of seventy of their dissenting and catholic brethren, who labour in that colony. This presumption on their part has provoked from the pen of the able editor of the *Pictou Patriot*, a castigation of three columns, a few extracts from which we have pleasure in laying before our readers.—*Colonial Advocate*.

[From the *Pictou, Nova Scotia, Patriot*.]

We are well aware that some of our episcopal clergy, as soon as they get ordination and a scoop hat, feel themselves under an inspiration of the nose, which, in the presence of other ministers of religion, displays itself in astounding eleva-

tions of that dignified member. Some of them, too, in the glorious majesty of episcopal ordination, affect to regard other clergymen, exactly as Collector Jeffrey does the smugglers. And we are not ignorant that episcopal clergymen have often tried to persuade old Tweedledum and Tweedledee, that the clergy of the English church are the descendants of the apostles, lawfully begotten. But, with all this knowledge, we were not prepared to anticipate, that the Bishop of the province and those under him, would, in a public address, venture to dub themselves, *The Clergy of Nova Scotia*. That they should pretend to this appellation, does appear to us the more strange, as they know very well, that the great mass of our population will have nothing to do with them, and, also, that if British money had not forced them upon Nova Scotia, long ago Nova Scotia would have starved them out. Really, we must say, that they seem to us to have copied from Editor Barebones, one of our own corps, who, though every body knows that the fellow has not got a shirt to his back, affects to strut about in the grandeur of a collar.

In this province, there are not fewer than seventy other professed preachers of Christian doctrine; and here are twenty-six, speaking of themselves as if they were alone in the midst of the earth. For this, with respect to a number who have signed the Address, we can easily account. Their principal qualification being, that the influence of their friends in Britain procured for them in Nova Scotia a comfortable living, we do not wonder that they should magnify their office. The constable of Kilmarnock, too, was a little man; and he told every body that he was clothed with authority."

* * * * *

"Hence, we have persons claiming to be *The Clergy of Nova Scotia*, who, for want of hearers, often sit at home on the Lord's day; while the community travel past their houses and their churches, to obtain instruction from ministers of the gospel, whom they know to be neither weak nor insufficient. It gives us pleasure to observe that those *Clergy of Nova Scotia*, have at last agreed to tell upon themselves. His Excellency cannot doubt their veracity; and we trust he will advertise the Colonial Secretary, that the money which Parliament devotes to the religious improvement of the province, is expended upon weak and insufficient clergy. From the Secretary's declaration in Parliament, he must agree with us in saying, that, though weakness and insufficiency may have a claim upon charity, public money dedicated to the improvement of a country, should be given to those whom the population have found both able and willing to do the good that is needed."

* * * * *

They wish his excellency to nurse them, as other Governors have done ; that is, to give them money to build churches which remain empty, and to countenance clergy, who, for the want of hearers, toast their shins at home on the Lord's day. If ever we think of turning to the priest's office for a piece of bread, we are loyal subjects. we will talk as loudly as any of them about our *Beloved Sovereign*. The better he loves us, too, the more we will love. The sheriff having convinced us that we are in a state of great imperfection, we should like very much to love like our Lord Bishop. We wish we could feel even as much affection as his Venerable Archdeacon Willis. Though Mr. Uniacké should twit us at times, with the resurrection and the life of the Round Church, we would not say a word about it, we would love our Beloved Sovereign, and submit to our crosses with a world of humility.

When these twenty-six richly endowed clergy assure his Excellency, that the paternal regard of his Majesty is most liberally extended to themselves and to *their fellow subjects* in this part of his Majesty's dominions, we do not know what the other seventy may think of it. We can only say, that if we ever turn dissenting clergymen, and toil as they have done, we will look at our hard fare and our thread-bare coats, and bid them speak for themselves. We will even go a step further: we will contrive to inform his Majesty, that, while others are getting all the love, and we all the labour; though we have all our life liked him without being paid for it, we are beginning to get tired of such cold comfort.

Miscellaneous.

ANTIMASONRY.

The following communication was constitutionally presented to the Moderator of the Presbytery of Albany at their session in this city, by a member of that body, as a document, in his view, worthy the attention of Presbytery. After examining it, the moderator announced from the chair, that he held a communication in his hand, the purport of which, was certain inquiries on the subject of Freemasonry, predicated on certain supposed admissions, and inquired the pleasure of Presbytery in relation to the disposal of said document. Reiterated answers were heard from various parts of the house, uniting in the declaration—"We have nothing to do with that subject in this body." The moderator further enquired, "Shall a committee be appointed to receive, and report, on the subject presented." Repeated answers were instantly made, "No." A protest was attempted to be made, but an instant reply was made, "That as no regular act of Presbytery had been made, none could, of course be recorded; and consequently no protest could be constitutionally entered on the subject."

Such was the prompt and spirited rejection of the following article :

To the Revd. Presbytery of Albany, in session in the city of Albany, February 4th, 1830, the following is most humbly presented :

Beloved Brethren,—In addition to the innumerable ills of my life, over which I deeply lament, and under a sense of which I would ever be humble, I have also to deplore the fact that I have permitted myself to be decoyed into the *once secret* conclave of Freemasonry, and to be infatuated into an unholo pursuit after its fruitless knowledge, until I had attained to about twenty degrees of its professed sublimities. From a full conviction of its enormity, I have utterly renounced it, and my renunciation and reasons for so doing, are published to the world. And I now declare that I am ashamed that I was ever a Freemason. I utterly abhor the institution, as one of the greatest impositions ever practised upon mankind; and feel it to be my duty, on all proper occasions, to bear decided testimony against it during my natural life. If what I have published on that subject is satisfactory evidence of repentance, I hope to be forgiven, and I pray that my future life may be a practical comment on what I believe to be the true characteristics of that institution.

In view of circumstances as above, I am constrained to believe it to be my duty to present to Presbytery the following questions, which I hope they will not deem unworthy of an answer.

1st. If a true character is given of the institution of Freemasonry, in the various publications of seceding masons in various parts of our country, is it not the duty of every minister of the gospel, and all members of christian churches, who have connected themselves with the masonic institution, publicly to abandon it, and bear thir decided testimony against its enormities?

2d. If Freemasonry is what seceding masons declare it to be, can a church and congregation, under the jurisdiction of this Presbytery, or the Trustees of any congregation, be justified in an act of locking the doors of their house of worship against any minister of the gospel who shall deem it his bounden and indispensable duty to renounce Masonry?

3d. If Freemasonry is what seceding masons declare it to be, can ministers of the Presbyterian church who were never masons, be justified in acts of cold indifference, and want of fellowship towards a seceding brother minister, when it is well known that such a carriage is calculated to give their masonic hearers decidedly to understand, that they approve of the institution of Masonry, and of the popular masonic odium which is profusely heaped upon those who have seen cause to renounce it?

4th. If Freemasonry is what seceding masons declare it to be, is it not the duty of the judicatories of the Presbyterian church, promptly and fearlessly, to adopt resolutions making an adherence to the institution of Masonry, a bar against the admission of any such person to any office, or ordinance, or membership in the church of God?

Respectfully submitted, by

LIBBEUS ARMSTRONG.

Does this look like bearing testimony against the abominations of Freemasonry? Or, rather is it not virtually excommunicating a member of the church for renouncing it?

SINGULAR INCONSISTENCY.—It has often struck me as a singular inconsistency on the part of those who are in the habit of profaning the name and attributes of the Most High, that although they are in no degree impressed by the idea of the omnipresence of God, (who hears and takes cognizance of every oath which they utter,) they are often awed into silence by the presence of a fellow mortal, if they know him to be a pious man. The late Mr. M. of ———, in the county of F. was a striking proof of the correctness of this remark. He was a man of extensive influence, and a most inveterate swearer. In the company of his inferiors, superiors, or equals, it was all the same: oath after oath rolled from his tongue. And yet there was one man in whose presence Mr. M. was never known to swear. And who was he? A man of high rank or political power? Not at all. He was one of Mr. M's. own tenants. But he was a pious man; a fearless defender of the honour of his divine Master; and of him, Mr. M. could not help standing in awe.

Let humble Christians think of this. When upright and consistent in their walk and conversation, their influence is much greater than they imagine. It is not always necessary that they lift up their voice to testify against those who insult the Majesty of heaven. The silent dial indicates the hour with as much precision as the deep-toned bell. But there are times and places when silence is absolutely criminal; and the man who would sit quietly by and hear the character of his brother made the subject of slanderous tongues, is not half so culpable as he (who professing to revere the name and attributes of the Almighty) shall willingly continue in the company of men who are guilty of profaning both.

Let swearers also reflect, (if any such should read these remarks,) that 'the Lord whose name is Jehovah, is a jealous God,' and that, though immediate punishment do not always follow transgression, he is equally inflexible in justice as irresistible in might. Let them remember that He, whom they so daringly insult, is the witness; and will, ere long, be the judge of their conduct; and that, if the presence of a pious neighbour place them under restraint now, they will be helpless and astounded indeed when summoned to the bar of the Eternal.—*Dec. No. of Evan. Mag.*

THE PSALMS AND HYMNS.—"David," in the Rochester Observer, inquires of the Stated Clerk of the General Assembly of the Presbyterian church, whether it is probable that the work now in the hands of the Committee of Psalmody will be perfected and ready for delivery next summer.

The committee have availed themselves of all advantages presented by Dwight, Worcester, Livingston, and many other divines, who have endeavoured to mend Watts; but after all, their work, while they deem it the best extant, will not meet their own wishes.

The Stated Clerk thinks it probable that the Assembly will put the new edition and selection on the same footing with the paraphrase of Rouse, the imitation of Watts, and Dwight's revision; allowing all the churches under their care to select which of these they may like best. The liberal and christian policy of the Presbyterian church in the United States has ever forbidden all attempts to compel a uniformity in Psalmody.*

It is desirable that the Assembly should make such use of the copy right of the Book of Psalms and Hymns to be published, as will secure at least three cents on every copy, for the benefit of the Assembly's Boards of Education and Missions; or for the gratuitous distribution of our Confession of Faith.

One thousand hymns, deemed the best found in any of the numerous volumes possessed by the committee were at first selected, and then half of these were set aside, leaving the more excellent ones, that the collection might not exceed five hundred. The Psalms and Hymns selected, were read in committee at Princeton, and such alterations made as the majority deemed advisable. The printed volume is now in the hands of a sub-committee, consisting of the four members, Dr. Green, Dr. Skinner, Rev. Mr. Sanford, and the writer of this article, resident in Philadelphia, who are to report shortly at a meeting of all the members, the result of their labours.

The proposed alterations which may be approved in the committee of the whole, will be submitted to the next Assembly. If they are satisfied with the book, it will be multiplied in a short time to the extent of the wishes of the church.—*Philadelphian*.

* "The liberal and *Christian* policy of the Presbyterian church!" There is no longer any doubt respecting the policy of the General Assembly: it is at length open and avowed. We have her authority for saying—"The liberal and christian policy of the Presbyterian church in the United States has ever forbidden all attempts to compel a uniformity in Psalmody," doctrine, and worship: i. e. She says to all come and join the General Assembly and hold such principles, and observe such practices as you choose, only boast of this enlightened age, and the mighty efforts of men to evangelize the world. O! how true is it that the church has departed from her strength, and on the principle of fighting the enemy with his own weapons, she has let the sword of the Spirit fall from her nerveless grasp. Is it any wonder, then, that infidelity should threaten to swallow her up? Is it any wonder that her civil rulers should treat her with contempt and denounce her as an ungodly combination? Is it any wonder that the principles of Owen and Frances Wright should find multitudes of adherents in every section of the United States? We think not.—*Ed. REL. MON.*

SABBATH MAILS.

[U. S. House of Representatives, March 5, 1830.]

Mr. Johnson, of Kentucky, from the committee on the post office and post-roads, to whom had been referred petitions and remonstrances against the transportation and opening of the public mail on the Sabbath day, has at length reported. We shall only extract the most prominent points in this report. It is highly disingenuous, and drags in much extraneous matter; occasionally advancing correct principles intermixed with sophistical reasoning and sentiments, equally repugnant to sound philosophy and the spirit of our civil constitution. We recognise in it the decided enemy of Christianity.—The following sentiment will be acceptable to all good men, and it is the only one of the like kind that we can find in the whole report:

“The framers of the constitution recognised the eternal principle, that man’s relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth: we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and in flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences: it is an in-born principle, which nothing can eradicate.

“The bigot, in the pride of his authority, may lose sight of it—but strip him of his power, prescribe a faith to him which his conscience rejects;—threaten him in turn with the dungeon and the faggot; and the spirit which God has implanted in him, rises up in rebellion and defies you.”

The two subjoined extracts contain all that is said in point on the subject of the petitions:

Did the primitive Christians ask that government should recognise and observe their religious institutions? All they asked was *toleration*; all they complained of was persecution. What did the Protestants of Germany, or the Huguenots of France, ask of their Catholic superiors? *Toleration*. What do the persecuted Catholics of Ireland ask of their oppressors? *Toleration*.”

So then it seems we lose our equality as citizens as soon as we become Christians, and only have a right to ask for *toleration*!

“Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it, that, in the full enjoyment of every principle which human laws can secure, wishes to wrest a portion of these principles from his neighbour? Do the petitioners allege that they cannot conscientiously participate in the profits of the mail contracts and post offices, because the mail is carried on Sunday? If this be their motive, then it is worldly gain which stimulates to action, and not virtue or religion. Do they complain that men, less conscientious in relation to the Sabbath, obtain advantage over them, by receiving their letters and attending to their contents? Still their motive is worldly and selfish.”

This sentiment of the proud and pretended republican is worthy of the darkest ages of despotism. Ohristians are to be impugned with base motives because they claim an equality with the rest of their fellow-citizens. Either let those clauses in the constitution, which declare all men to be free and equal, and prohibit religious tests, be struck out, or let us hear no more sentiments like the above from men making pretensions of veneration for that instrument, so loud as those made by Col. Johnson. Mr. McCreery’s adverse report we give entire.

MR. McCANNY, from the Committee on the Post Office and Post Roads, to whom was referred sundry memorials and petitions upon the subject of transporting and opening the public mail on the Sabbath day, submits the following as his view of the subject :

The minority of the committee, to whom were referred the memorials relative to the transportation of the mail, and the delivery of letters, &c. on the Sabbath, beg leave to state the reasons of their dissent from the report made by the committee on that subject.

All christian nations acknowledge the first day of the week to be the Sabbath. Almost every state in this Union have, by positive legislation, not only recognized this day as sacred, but has forbidden its profanation under penalties imposed by law.

It was never considered, by any of these states, as an encroachment upon the rights of conscience, or as an improper interference with the opinions of the few, to guard the sacredness of that portion of time acknowledged to be holy by the many.

The petitioners ask not Congress to expound the moral law ; they ask not Congress to meddle with theological controversies, much less to interfere with the rights of the Jew or the Sabbatarian, or to treat with the least disrespect the religious feelings of any portion of the inhabitants of the Union ; they ask the introduction of no religious coercion into our civil institutions ; no blending of religion and civil affairs ; but they do ask, that the agents of government, employed in the Post Office department, may be permitted to enjoy the same opportunities of attending to moral and religious instruction, or intellectual improvement, on that day, which is enjoyed by the rest of their fellow-citizens. They approach the government, not for personal emolument, but as patriots and Christians, to express their high sense of the moral energy and necessity of the Sabbath for the perpetuity of our republican institutions ; and respectfully request that Congress will not, by legislative enactments, impair those energies.

Among the many reasons which might be advanced, that it is both expedient and a duty to grant the prayer of the petitioners, the following are only submitted :

The petitioners ask the enactment of no law establishing the first day of the week as the christian Sabbath ; they only ask the extension and application, to one department of government, a principle which is recognised, and has, since the foundation of our government, been acknowledged in every other department. The principle embraced in the petitions, has been recognised by Congress, by adjourning over the first day of the week. At the first session of the first Congress, a law was passed establishing judicial courts, and in that law Sunday is excepted from the days on which that court may commence its sessions. All the other executive departments of government are closed on that day. Congress has never, by this, considered itself as expounding the moral law, or as introducing any religious coercion into our civil institutions, or making any innovations on the religious rights of the citizens, or settling by legislation any theological question that may exist between Jews, Sabbatarians, and other denominations. The good of society requires the strict observance of one day in seven. Paley, and other writers on moral philosophy, have shown, that the resting of men every seventh day ; their winding up their labours and concerns once in seven days ; their abstraction from the affairs of the world, to improve their minds and converse with their Maker ; their orderly attendances upon the ordinances of public worship and instruction, have a direct and powerful tendency to improve the morals and temporal happiness of mankind.

The wise and good Ruler of the universe made the appointment, not by a mere arbitrary exercise of authority, but for our good ; and whatever difference of opinion may exist in respect to the proper day to be observed, almost all agree that one day in seven should be devoted to religious exercises.—That being admitted, can any thing be more reasonable than the request of the petitioners, that at least so much of the law should be repealed as requires

the post offices to be kept open every day of the week? Does not the enactment of that law plainly imply that mankind are under no moral obligation to refrain from secular labour on any day of the week? Is it not in direct opposition to the received opinion of almost all professing Christians? It is to that part of the law, more particularly, which requires, in terms, all the post masters throughout the United States to deliver letters, packets, and papers on every day of the week, to which the minority of your committee object, and which is most offensive to the petitioners. In this statute is at once seen a palpable encroachment on the rights of conscience. It either drives every man who feels himself morally bound to observe the Sabbath in a religious manner, from the service of his country an equal participation in her favours, or subjects him to the hard terms of remaining in office at the expense of his principles. It is freely acknowledged that the works of necessity and mercy are not forbidden; and if the transportation of the mail on Sunday could be justified on that ground, (which is not admitted,) it cannot be contended that the keeping open offices where no mail arrives on that day, is the work of necessity.

The arguments which have been urged for the transportation of the mail, &c. on the Sabbath, are mainly derived from commercial convenience, and from alleged derangement of business and intercourse. This doctrine militates against the first principles of good morals. If these are important at all, they are paramount to the claims of expediency; but this plea makes them subservient to the pressure of worldly business, and converts them into mere questions of profit and loss.

Granting the prayer of the petitioners cannot interfere with the religious feelings or consciences of any portion of the citizens; because, they ask no service to be performed; no principle to be professed. It is only asked that certain duties be not required on a certain day. Were it imposing any service, or requiring the profession of any opinions, those whose religious sentiments were different, might justly complain. But he who conscientiously believes that he is bound to observe the seventh day of the week, in a religious manner, can have no just reason to complain; because, government takes nothing from him in permitting all classes of citizens to observe the first day of the week as a day of religious rest. The case would be quite different did the privilege of resting on that day, impose any thing on any class of citizens, contrary to their consciences. Therefore,

Resolved, That it is expedient to grant the prayer of the petitioners.

WM. M'CREEERY.

ANECDOTE OF NEWTON.—Two or three years before the death of this eminent servant of Christ, when his sight was become so dim that he was no longer able to read, an aged friend and brother in the ministry, now living, called on him to breakfast. Family prayer succeeding, the portion of scripture for the day was read to him. It was taken out of Bogatsky's *Golden Treasury*—"By the grace of God I am what I am." It was the pious man's custom on these occasions to make a short familiar exposition on the passage read. After the reading of this text, he paused for some moments, and then uttered the following affecting soliloquy:—"I am not what I *ought* to be! Ah! how imperfect and deficient! I am not what I *wish* to be! I abhor what is evil, and I would cleave to what is good! I am not what I *hope* to be! Soon, soon I shall put off mortality; and with mortality all sin and imperfection! Yet, though I am not what I *ought* to be, nor what I *wish* to be, nor what I *hope* to be, I can truly say, I am not what I *once* was—a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge—By the grace of God I am what I am! Let us pray."

[From the Christian Herald.]

ENGRAVINGS FOR THE BIBLE.

Messrs. Jennings & Halsay:—

I perfectly agree with the writer in the Christian Herald of the 6th inst. on the Fine Arts, that the proper use or application of those arts ought not to be condemned; but that at least one of those arts, viz. the art of Engraving, is very improperly used, I think no Christian will be disposed to deny, who has observed the number and character of pictures or engravings, with which many of our Bibles and other religious books are embellished, or rather, I would say, abused—surely no person claiming the name of a Christian, except a Roman Catholic, can say that his understanding has been enlightened, his devotion excited, or his heart improved, by viewing in his Bible the engraving of the Virgin Mary, with the Saviour in her arms, or those respecting the ascension and the second coming of Christ. If such engravings were calculated or intended for illustrating or explaining those passages of the Bible to which they refer, they might be permitted to pass without censure.—But when by means of such vanities, the Bible is made an article of extravagant speculation by publishers and venders, and by purchasers an article of amusement and curiosity, some notice ought to be taken of it, and if possible the abuse corrected. This rage for pictures, however, seems rather likely to continue and increase, for scarcely a book is put into the hands of a child, even for Sabbath school, but nearly one half its pages are filled with cuts or engravings, which are no doubt generally considered innocent, yet in my humble opinion they are not so, for having had considerable experience as a teacher in Sabbath schools and elsewhere, I have often found them injurious, having a tendency to draw off the mind from more important concerns, and this is perhaps not the worst effect they are likely to have. I fear that from the taste thus formed in Protestant children, they may more easily be proselyted to the Roman-Catholic religion. How easy will it be for artful teachers and priests under whose instruction such children may be placed, to persuade them that the images in their chapels are as innocent as the pictures in Protestant Bibles and other religious books, and that they are intended for the same purpose. As I have said in the commencement, I am not opposed to the art of engraving or any of the fine arts if rightly applied. But if the engravers of our country cannot obtain a livelihood without engraving useless and pernicious pictures for the Bible—if they say as did the craftsmen of Ephesus upon another occasion “ye know that by the craft we have our wealth,” they ought to be advised to turn to some other employment, for in this they ought not to be encouraged. If the money expended in the United States, the last ten years, for these unnecessary pictures, had been applied to the purpose of publishing and circulating plain copies of the Bible amongst the destitute, how many hundreds, yea, even thousands, might have been supplied that are not. As church history informs us that painting and images, which have for ages been objects of worship by Roman Catholics, were first introduced into the primitive churches without any intention on the part of those who introduced them, that ever they should be so used, so there may more evil arise from the introduction of engravings into the Bible and other religious books, than is generally apprehended. If the introduction of such things into the Bible may not be considered adding to the scriptures, it is at least an abuse of that Holy Book, in the belief of

A PROTESTANT.

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

NO. 12.

MAY, 1839.

VOL. VI.

Original Communications.

FOR THE RELIGIOUS MONITOR.

Conclusion of the remarks on the Correspondence lately carried on between the Associate and Reformed Synods.

Having offered some observations on five of the articles which have been made the subject of a correspondence between the Associate and Reformed Synods, it only remains that the sixth tenet be taken into consideration. 4In Reformation Principles Exhibited, the Reformed Presbytery asserted, among other things, that Seceders had embodied in their ecclesiastical standards the following principle:—"The world stands, not on purpose to exhibit the system of grace, but in order to bring into being the children of Adam, that they might be punished by the curse of the covenant of works."* Every person acquainted with Secession principles knows perfectly that this is a groundless imputation. Every member of the Associate church who reads this will know perfectly that he never heard of such a principle being held by his church. Nay, it is doubtful whether such a principle has been ever heard of at all but as a fabrication of the Reformed Presbytery or Synod. The Associate Synod accordingly in their first letter complained of the misrepresentation, and that they might leave no room for further misapprehension, they distinctly stated to the Reformed Synod their belief that the world stands on purpose that the covenant of grace may be exhibited and carried into execution; though they do not say that it stands for this purpose only, because the standing of the world is also necessary in order to the execution of the covenant of works; for which, as well as for the execution of the covenant of grace, the truth of God is engaged.† In their se-

* Reformation Principles, p. 115.

cond letter they say further—"As to the standing of the world, it may be said to be, in the order of things, settled in the divine purpose, for the bringing forth of all the events that shall ever take place in it. The standing of the world is equally supposed in all the works, whether of mercy or judgment, that God purposes to accomplish upon it. How then can it be said that nothing else required the standing of the world but the administration of the covenant of grace? Or that the mediation or interposition of Christ is the sole cause of its standing."*

In the face of these declarations the Reformed Synod have reiterated this groundless charge, in their last letter, and have further made some attempt to vindicate their conduct. In this attempt, however, they have completely failed. All they have been able to bring forward in their own defence, is the following passage taken from Gib's Sacred Contemplations:—"Had all mankind been left to perish in the state of sin and misery, this world must have come to a most horrible end, by the powerful and unmixed vengeance of God. But it must have stood through a course of time in such a condition as could serve for the propagation of mankind, till all the children of wrath should be brought forth." This quotation is followed by an effort to shew that they are warranted by it to impute this very objectionable tenet to the Associate church.

In reviewing this part of the Reformed Synod's letter, the following things ought to be taken into consideration. In the first place, this quotation is no authority whatever, for it is not taken from the ecclesiastical standards of the Associate church. It is readily admitted that Mr. Gib was an eminent writer, and his sacred contemplations is doubtless an excellent book. But this book however valuable it may be, is no part of the standards of the Associate church; and consequently, although it may be good authority to prove what may have been the principles of its author, it is no certain proof of what may have been the professed principles of Seceders. Moreover the question is not about what any particular person may have written, but about what is contained in the ecclesiastical standards of the Associate church, because they have said that this tenet was embodied in these standards.—The Reformed Synod were, therefore, bound to produce their evidence from these standards, and as they have not done this, though called upon to do so, we must conclude they cannot do it, and that this principle which they have imputed to Seceders is a fabrication of their own, invented by them for the purpose of throwing discredit upon their neighbours.

* Second letter to Reformed Synod.

In the second place, even suppose there had been some statement like that quoted from Mr. Gib, in the standards of the Associate church, it would not answer the purpose. Such a statement would not prove the imputation of the Reformed Synod to be just. It is merely a supposition. It takes for granted that had there been no covenant of grace, and all mankind left to perish in the state of sin and misery, this world must have come to a most horrible end by the powerful and unmixed vengeance of God. And it further takes for granted that the children of wrath must have come into being before they could come to such an end. This by their own shewing is the whole foundation which the Reformed Synod have for this injurious imputation, and every one must see that it is very unequal to such a superstructure.

But what objection can the Reformed Synod have to Mr. Gib for having made this supposition? A supposition which no doubt many other excellent persons have made as well as he. Can the Reformed Synod themselves think that had there been no covenant of grace the world would not have come to a most horrible end? Is it not said, in the Shorter Catechism that the fall brought mankind into a state of sin and misery? And is it not, even in that Catechism, taken for granted that had they been left in that state they must have perished? What else is to be inferred from the question? Did God leave all mankind to perish in the estate of sin and misery? Surely this proceeds upon the principle that the covenant of grace is the only remedy for delivering them out of the state of sin and misery and for bringing them into a state of salvation, and thus saving them from a most horrible end. The fact is, the Catechism carries the matter quite as far as Mr. Gib, who thought the covenant of grace necessary to save sinners from a most horrible end, to which their sins must otherwise have brought them.

Mr. Gib's other supposition is, that they must have come into being before they could have come to this horrible end. Now it is not easy to see what objection the Reformed Synod can have to this supposition, unless they think sinners could have come to this end without being brought into being at all. Surely this would be a much more objectionable supposition than Mr. Gib's, which has nothing unreasonable in it. Did not Adam, in the covenant of works, represent his posterity? Was not that covenant made with Adam, not only for himself but for his posterity? And is it not true that all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression? But if Adam represented all his natural posterity in the covenant of works, surely this was done on the principle that they were to come into being,

otherwise he must have represented a posterity that he would never to have. And if all the posterity of Adam sinned in him and so became children of wrath, how could they suffer the effects of this wrath without being brought into being? Moreover, how could all Adam's posterity descend from him by ordinary generation, without the standing of the world, and the enjoyment at least of some of the common benefits of life? It must therefore be quite manifest that according to the scheme of the Reformed Synod, the divine threatening must have failed, unless it be thought it might have been accomplished by preventing their existence. But this would be contrary to scripture, and to the Confession of Faith, and Catechisms, all of which proceed upon the principle that Adam was actually to have the posterity which he represented in the covenant of works.

Now unless the Reformed Synod think that the breach of the covenant of works would not have brought this world to a most horrible end, on the supposition that there had been no covenant of grace, or else that the posterity of Adam would have come to this end without being born, it is not easy to conceive what objection they can have to the supposition of Mr. Gib, or how they could have come to the conclusion they have drawn from it. Surely if there had been no covenant of grace, which is the case supposed by Mr. Gib, then the world could not have stood otherwise than independently of that covenant. But it is to be remembered that this is a case merely supposed with a view to magnify the grace of God displayed in the covenant of grace, in delivering his people from that horrible end of which they were in danger by the breach of the covenant of works, and in making them the heirs of eternal glory. For since there actually is a covenant of grace, the same conclusion cannot be drawn as ought to have been drawn had there been no such covenant. Because by the revelation of this gracious covenant it is made abundantly evident that the building of mercy is the great and ultimate end of Jehovah's purpose. And to say that either Mr. Gib or Seceders ever denied this, is to do them the greatest injustice and grossly to misrepresent their statements. But to believe that the building of mercy is the ultimate end of Jehovah's purposes, is no way inconsistent with this supposition of Mr. Gib. It is believed that the great end which Jehovah has in view in all his works is his own glory. To this great end many other ends are subordinate. The most prominent of these are the redemption and salvation of his people. For these ends as well as for every other purpose which he accomplishes in it, God upholds the world. From these remarks it must be obvious that the Reformed Synod have been able to pro-

duce nothing to substantiate the charge that the Associate church, or even Mr. Gib, ever maintained "that the world stands not on purpose to exhibit the system of grace, but in order to bring into being the children of Adam that they might be purchased by the curse of the covenant of works," and of course the whole thing is a contrivance of their own. A reproach taken up against their neighbours without a cause.

I have now gone over the several articles treated of in the correspondence lately carried on between the Associate and Reformed Synods, so far as it has been published by the Reformed Synod. But it is proper here to remind the reader that there are various other groundless reproaches cast upon Seceders by the Reformed Synod or Presbytery, besides the six tenets which have been the subject of the foregoing remarks. These are adverted to by the Associate Synod in their first letter in the following terms:—"We adduce not these as the whole but the principal misrepresentations of which we complain."¹ In *Reformation Principles Exhibited*, Seceders are spoken of as having refused to join with the Reformed in Scotland, from unworthy motives—"because they did not find it convenient to proceed so far."² It is said that Seceders knew that it was less dangerous to their worldly ease and comfort, to despise the censures and disown the authority of the church, than to dissent from the civil constitution by condemning its principles and disowning its magistrates."³ Whereas, there was, in fact, no more danger in disowning the magistrates as far as the Reformed have ever done, than in disowning the authority of the church. It is said, contrary to truth, that "the Associate church maintained that Christians had nothing to do about the constitution of civil government, but submit to whatever order men should establish, whether good or bad."⁴ That the only question which they would permit a Christian to ask is in respect to the matter of fact—"Is there any person actually in power? If so he must be recognized as the ordinance of God."⁵ "The Scottish Seceders exceeded the University of Oxford itself in maintaining the doctrine of passive obedience."⁶ These are a specimen of the groundless aspersions and slanderous reproaches which Reformed Presbyterians in the United States have published by the authority of their supreme ecclesiastical court, for which no motive can be discovered, unless it be done with a view to injure their neighbours' good name; for all but the most ignorant among them must know that they

1 First letter to the Reformed Synod.

2 *Reformation Principles exhibited*, p. 111.

3 *Idem.* p. 112.

4 *Idem.* p. 113.

5 *Idem.* p. 113.

6 *Idem.* pp. 113, 114.

have no foundation in truth. These might have been made the subject of animadversion, and they might have been proved to be calumnious misrepresentations, and they may possibly be made the subject of discussion on some future occasion; but I must for the present bring my observations to a close, as I only proposed to treat of the late correspondence.

In the course of these observations I think it has been made to appear that these six tenets, so often mentioned, which have been imputed to the Associate church by the Reformed Synod, are a mere fabrication of their own, and it has been shewn that they are totally inconsistent with the principles of Seceders. To this it may now be added that the Reformed Synod knew perfectly well that Seceders held no such tenets, at the very time they were vainly attempting to shew that they did hold them. They, in fact, admit in their last letter that these tenets are inferences of their own, for they say—"Still, dear brethren, we arraign not your motives—we charge you not with believing our conclusions." So these six tenets are conclusions of the Reformed Synod which they do not charge Seceders with *believing*, at the very moment they were labouring to prove that they did believe them, and had charged the Associate church with embodying in their ecclesiastical standards. Surely this is curious sort of conduct in the Reformed Synod, to draw conclusions of their own and then to insist and attempt to prove that these conclusions are principles of the Associate church.

They indeed make some attempt at excusing this conduct by saying "there is a contradiction in the principles of Seceders, and that they are aware of the impossibility of speaking or writing consistently on all the subjects involved in the fundamental differences between the two churches." There is indeed a contradiction, and a very glaring one, between the principles of Seceders and the gross misrepresentations of the Reformed Synod; but it has been distinctly shewn that there is no contradiction whatever in the principles themselves. They moreover account for the supposed contradiction in their *own way*, by saying that Seceders set out as a church, on the principle of obedience for conscience sake to the British government, and consequently have been in a manner compelled to the arduous task of attempting to reconcile submission to the thrones of iniquity with allegiance to the throne of God. This misrepresentation is, to the full, as calumnious as any they have made. The early history of Seceders clearly proves that they were never afraid to maintain and vindicate the truth, nor to bear a pointed testimony against the defections and corruptions of the British government, while they conscientiously yielded to it that obedience which the word of

God required. In this land of liberty Seceders study to follow their good example. They lament that there are so many corruptions in our government, and they mourn over them, yet they own it as a lawful government; they cheerfully support it and conscientiously submit to it in all things lawful. It is much to be regretted that Reformed Presbyterians do not concur with them in this scriptural course instead of regarding our government as unlawful, and our rulers as usurpers, while they yield to them all the obedience they require of them, as their forefathers did to the British government.*

In summing up these remarks, it is proper to ask what good has been accomplished by this correspondence between the two Synods? To this it must be replied that all the good has not been done that was to be desired, or that might have been expected. The object which the Associate Synod had in view in commencing it, was to induce the Reformed Synod to adopt such measures as would effectually prevent the pernicious effects that might result from the misrepresentations so often mentioned.† This could only be done by their pub-

* Though Reformed Presbyterians in Scotland and Ireland disowned the British government, they nevertheless yielded to it all the obedience which it required of them. Indeed it would have been very inconvenient for them to have lived in either of those countries, or in any other, without yielding obedience to the constituted authorities. Reformed Presbyterians yielded the same obedience with other citizens, unless it might be they might refuse to pray for the magistrates. In this they were left to follow their own inclinations, because government never thought it worth while to insist on their performing this duty.

In the United States Reformed Presbyterians act much in the same way. They represent the government as unlawful and the magistrates as usurpers, and yet they yield to them all the obedience they require. The Rev Dr. Wylie of Philadelphia has explained this subject in a sermon entitled *The two Sons of Oil*. After stating that they cannot incorporate with the national society, because they consider it in a state of national rebellion against God—that therefore they can neither take the oath of allegiance, nor serve as jurors, nor vote at elections, and yet they may pay taxes for the support of the government which they consider immoral. This he says they do, not because they are commanded by legitimate authority, but because they are compelled by physical force. “This may happen to be the case in those things which are not in themselves morally evil; and when commanded to do such things under heavy pains, of the two physical evils we may lawfully choose the least. Thus I may give away part of my property to save the remainder, though the man who demands it has no other right than physical force or a power of compelling obedience.” (pp. 56, 57.) That is to say they may pay taxes to support an immoral government, rather than sustain any loss by having the taxes collected with expenses, for this is the only inconvenience they can be supposed to suffer for declining to pay them. Or in plain terms, it is better to support an immoral government than lose money.

The best apology that the Reformed Presbyterians can offer for their conduct in this matter, says a judicious writer, may be expressed in the words of the Syrian general to the prophet Elisha,—“When I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.” 2 Kings

v. 18.

† See first letter from the Associate Synod.

licly receding from the unfounded statements which they had made to the prejudice of Seceders. They at first appeared to be disposed to do something towards the accomplishment of this object, for they said in their first letter—"We receive with pleasure your disavowal, by the authority of Synod, of the six tenets specified in your letter"—and they promised to take prompt measures to make this disavowal known to their churches. But in their last letter they again attempted to justify and defend the misrepresentations complained of, instead of confessing and renouncing their injurious treatment of their brethren of the Associate church.

But although the Associate Synod have not hitherto attained the full accomplishment of their object, yet they have no cause to regret the commencement of this correspondence.—They have gained something by it. In the first place it has been made evident that the Reformed Synod are totally unable to substantiate their charges. They had asserted in their Testimony that the Associate church had embodied these six tenets in her standards, but when called upon for their proof of this, they have been unable to produce any evidence of it whatever. They have even fully admitted this, by saying—"We do not feel ourselves obliged to be confined to such publications as you have designated judicial deeds."

In the second place, it has been made manifest that these six tenets imputed to Seceders by the Reformed Synod, are inferences or conclusions of their own, and not principles of the Associate church. They had asserted in their Testimony that these tenets were principles embodied in the standards of the Associate church, now they say they are "conclusions" of their own which they do not charge Seceders with believing. These are most important admissions, and they go far to serve the purpose which the Associate Synod had in view in commencing this correspondence. It is to be hoped and desired that the Reformed Synod would further openly and honourably express their regret for having represented their own "conclusions" to be principles of the Associate church.

FOR THE RELIGIOUS MONITOR.
SIGNS OF THE TIMES.

(Concluded from page 490.)

I would next solicit the readers attention to the *strains of panegyric* which they pour fourth upon their own doings and their own people. "To the last moment of time," says a writer, "and through every age of eternity, Robert Raikes will be venerated as the father and founder of Sunday Schools."*

* Sunday School Teacher's Guide, page 15.

"If we were asked," says another, "whose name stood next to that of Robert Raikes, we would say the person who first came forward and voluntarily proffered his exertions, time, and talents, to the instruction of the poor and young"* Speaking of the rise of the Bible Society, the same author says,— "A thought came into the mind of the Rev. Joseph Hughes, a thought which darted as one of the *brightest beams from the fountain of light and life above*, and for which millions will bless his name through eternity;"† &c. "And here it is but justice to the Sunday School institution, although by some it may be counted a digression, to assert its claims to the high honour of giving birth to *the most sublime and efficient society that was ever formed by man or blessed by God*, for promoting the interests of genuine christianity. Every reader will anticipate the name of the British and Foreign Bible Society."‡

These are some specimens of the style in which societyism speaks of itself and its operations. And they are any thing but accordant with the retiring modesty and the unfeigned humility of Him, who being rich, for our sakes became poor.— Stronger language is not used in the sacred oracles, even respecting the incomprehensible ever blessed God-man, than this which is said of Robert Raikes and Mr. Hughes. "They shall fear thee while sun and moon endure." "All nations shall call him blessed and blessed be his glorious name forever." Not even the church of the living God, the pillar and ground of the truth which infinite wisdom planned in eternity and destined to stand through all ages, is admitted to be *so sublime an institution* as the British and Foreign Bible Society. Such a style is not confined to the description of the *origin* of these "sublime institutions," in which some allowance might be made for first impressions; it is common, it is to be seen in periodicals, anniversary reports, and missionary sermons, addresses and speeches, and in every place where the spirit of these sublime institutions is the speaker. They claim the admiration of the world and the praise of the saints for their minutest doings. If a young lady gives a few dollars "to constitute her beloved *young pastor* a member for life" of a missionary society, the church and the world must hear of her *piety and generosity*; and if other young ladies are not inclined, or not able to do likewise, their *piety and generosity*, their love to their pastors, and their divine Master's cause, must stand suspected, or be received with abatement. If a boy attending a Sabbath school lays by his pennies until he is able to purchase a Bible with the same, it must be narrated from

* Sunday School Teacher's Guide, page 22.

† Ibid. p. 27.

‡ Ibid. p. 26.

the pulpit on the Lord's day, as a remarkable instance of piety. If a scholar makes a donation of one of his Bibles to a poor man, even when solicited, it is deemed worthy to be told to all the churches. Widely different is the rule of the infallible Word. "Take heed that ye do not your alms before men to be seen of them—when thou doest thine alms do not sound a trumpet before thee—let not thy left hand know what thy right hand doeth." Mat. vi. 1, 3. It may be said that the individuals themselves do not so, others do it for them to excite emulation. But the practice has grown into a steady custom, and they who are very desirous of the praise of men cannot take a more sure way to obtain it than by placing a small donation into the hands of some society treasurer. By this means the vain-glorious obtain the character which belongs not to them, and the humble and unassuming, to whom it truly belongs, are deprived of it. Angels who are constantly ministering for the heirs of salvation, and are the authors of the greatest achievements of good, entirely conceal their names and persons from our knowledge. To the same account might be placed the pompous processions of Sabbath schools with colours flying on the Lord's day, and sometimes on other days their parading through the streets preceded by a band of music. Sundry doings of this kind may gratify human fancy and fan the pride and vanity of the children into flame, but they are as remote from the appearance of christian humility as the heavens are from the earth.

I would lastly solicit the reader to consider maturely how they are likely to affect the interests of the churches. Their watchword is—do away sectarianism, bigotry and party spirit. Since the meeting above mentioned, in A. D. 1785, held on purpose "to combine the patronage and energies of all denominations of Christians," this point has been steadily kept in view. The instructions of school teachers, the conditions under which missionaries are sent forth, the regulations according to which tracts are issued, are all of them calculated to have this effect. It is the fundamental principle of Bible Societies, and the instruction given in Bible class societies also, and of the constitution of Education societies, and of hundreds of other benevolent auxiliary societies.

Sectarianism, according to its present meaning, includes all in the creed of a particular church, respecting doctrine, worship, and government, that is peculiar to that church. Now by the time this much shall be lopped off of each, viz. the Presbyterianism of Presbyterians, the Episcopalianism of Episcopalians, the Independency of Independents, and the Calvinism of the Calvinists, &c. it is impossible that any thing in revealed religion can remain to be contended for by the differ-

ent sectaries. The whole subject so far as it has yet been understood by the christian world, is taken up in the peculiar views of societies calling themselves christian churches. I do not suppose that many among them entertain the most distant idea of doing sectarianism away so entirely as this. But they have not yet defined how far they would go, or given any pledge, nor is it possible for them in consistency with their general principle to do so, or to assure *even themselves* of being able indeed to stop at any given point when once they have fairly launched out upon the general principle. They have embarked without helm or compass on a rolling flood which is continually increasing its power and velocity as it descends, and for ought that appears will sweep away every thing that would obstruct its course.

After all, it is sufficiently absurd for *them* to propose doing away sectarianism while they intend *themselves* to continue; never was there any thing more truly sectarian in the world than these very societies. They have agreed to break down the system of faith and practise into innumerable fragments, and each takes that which best suits its fancy under its sole and irresponsible management. But does not this avowed purpose prove the plan formed to accomplish it, to be unscriptural and a teacher of rebellion against the Lord? Every church and minister of the gospel, yea every professor of Christianity is suborned as a witness by the Lord God of hosts to *confess the truth*, the *whole* truth, and *nothing* but the truth, and to this he will hold them responsible. But this societyism teaches to confess only the *essentials*, and to be silent on *disputed points*, the very points always on which a witness is required to speak. Christ commands his followers 'to teach *all things* whatsoever I have commanded you:' but this new authority forbids it and says teach only the essentials.

With good evidence, therefore, we conclude it is a plan without warrant from the word of God, and in several of its elementary principles opposed to it. It may scourge the churches and justly too; but heal their backslidings or revive their drooping spirit it never can. It may be, it is, and will be overruled by Him who does all things according to the good pleasure of his will, for the display of his mercy and the salvation of sinners, but to this, these its real principles, have no congruity. It diminishes our attachment to the particular truths of the gospel, weakens their authority upon our consciences, and puts us greatly in conciet with human fancy. It covers with its broad shield the daring innovator, and innovations are now made to an astonishing extent. "In the public mind," says a writer, "the idea of innovation, and the idea of improvement, have become almost inseparably associated. The

first tendency of the liberalizing influence of knowledge is to produce a distrust of every thing that comes enforced by the authority of former times. Neither the *religious institutions* which we admire, nor the *doctrines* which we receive, can escape its daring scrutiny. Formerly men have regarded with much deference the authority of remarkable and judicious fathers and learned doctors of the church; and they have relied much on the *judgment* of *Synods* and assemblies of divines; and they have taken well digested creeds and Catechisms as admirable rules of faith; and on the antiquated phrases of theological discussions they have looked with veneration, as a Jew would look upon the vessels of the temple, till in their memory and their faith they confounded the words of men with the words of God. But in our day this innovating spirit is making great advances upon all *these curious antiquities*.* That in which the writer seems to exult is the melancholy fact. It makes way by its loose and ill defined general principles for the cunning and artful heretic to seduce the churches from the simplicity that is in Christ, and a species of mild and civilized deism may rise up in its rear. Nor are these mere logical inferences, and attentive observation will soon convince the unbiased that the facts are not few in which they are verified.

Church unions deserve to be noticed as a *sign* of our times. Without naming particular instances it will be sufficient to observe that there have been a number of them both in Britain and America. And besides those which have been consummated there have been others attempted. And an anxious desire for them has been manifested, where, as yet, no attempt has been made. These things are so generally known as to supercede the necessity of going into detail. If they have been formed without any sacrifice of truth on either side, in other words, if the two bodies did previously "speak the same thing," or if the one whose attainments were least did agree to embrace the greater attainments of the other, then indeed we ought to hail them as indications that the spirit of truth and peace is poured out. But if they are organically united while in sentiment and practice divided—if they have altered their public standards not by the force of truth, but to accommodate them to the prejudice of some *against* the truth—if they have said "we will *not* speak on the disputed points whether they be truth or not"—then must we form a different estimate of them. And that this is the case is too manifest to be denied. *Agree to differ*, is a favorite maxim of these times. Organic union is the idol at whose shrine

* Christian Spectator, Nov. 1828.

multitudes scruple not to sacrifice all pointed testimony to the present truth. But some who feel friendly to union might think themselves aggrieved by being classed with this multitude; to whom it may be sufficient to remark that it is not supposed that all have made the same progress in following up the spirit of union to its legitimate consequences. Some are far advanced, others are half way, and some are only beginning, but all are moving toward the same point and have commenced on the same general principle, viz. the *giving up* of SOMETHING, either in faith or practice. Some, have denounced all Creeds and Confessions, and all authority of ecclesiastical courts. Others, held the different modes of worship and forms of church government as matter of indifference and would unite all those who are sound in the essentials. Others, who have not advanced quite so far *yet*, would have all, who have the same government and the same views of doctrine in the main, though differing in minor things, to unite. But all agree to give up something; and, since those first mentioned once stood where these last now are, there is nothing improbable in supposing that in course of time the last may arrive at the point where the first are.

There is a deception in this *yielding principle* which the friends of union are not perhaps aware of. A man or a church (it is the same) congratulates himself as being acknowledged of the liberal class, on conceding but one thing, while he assures himself that he will go no farther. His yielding or giving up is nominally confined to that one thing, but the *SPIRIT* of it, like leaven, soon ferments his whole profession. At sight of the enemy his heart now fails of its wonted boldness in the defence of truth, and he fights in disguise. If yet his conscience will not consent to give over fighting, he tries to do the foe as little injury as possible. He supposes that he lays aside only the *asperities* of his style, while in fact it is the *edge of the truth*. His spirit of opposition to error and innovation insensibly sinks into tameness. He professes to be tired of opposition and desires to live in peace; and like the monks, who left society that they might give themselves to heavenly meditation, he retires to general undisputed principles where he professes to gather food for souls in abundance, and now the mention of controverted subjects gives him pain. Now he is all for peace, and thus he is prepared to yield ANY THING for the sake of peace, in other words, *for union*, while he thinks himself still standing to the whole of his profession. In this manner, or what is similar to it, the *spirit of giving up* is rapidly leavening all the churches and preparing them for a general amalgamation, by which every thing distinct in faith and practice will be merged in a few ambigu-

ous propositions, which may sparkle in the eye like the stars at a great distance, but will never affect the conscience or warm the heart.

If the yielding principle is pursued, it will, for the sake of unity in name, *produce* a state of division in *FACT*, beyond description. Every man may claim to speak and do that which is right in his own eyes, and his claim cannot be refused.—One will be for a particular, another for a general atonement. One, will insist on particular unconditional election; another, will think not best to mention the mysterious subject at all, and a third will incline rather to oppose it. To be short, one may be strictly Calvinistic; another may prefer the Arminian hypothesis; a third may be a metaphysical Hopkinsian; and a fourth may be somewhat Unitarian, or perhaps Socinian, in his views; all in the same visible communion; yet each maintaining his own views with such apathy and easy play of intellect, as hinders him not to give as much outward evidence of cordiality and satisfaction with his opponent as if they were “perfectly joined together in the same judgment.” And as for psalmody or particular modes or forms of worship, it is no matter, they may be accounted all alike good. The one may be preferred at home; and the other used when abroad without scruple. Without inveighing against any particular denomination, we affirm without fear of contradiction, that more or less of this good natured diversity will be found to obtain in all churches who favour union more than any of the present truths of Christ. It paralyzes the arm of discipline. A man of this peaceful union spirit has no heart to administer strict discipline. It is too severe for *his* feelings. The Apostle enjoined “to rebuke them sharply,” and also practised it himself, delivering them over to Satan for the destruction of the flesh. But that will not decide the course to be pursued now; he most reason upon it first, the Apostle’s times were very different from ours. We live in an age of the greatest freedom and refinement, and it will not do to offend people—it might cause a division in the congregation. It will be enough to make an example of some gross offender. We must be charitable and forgiving. And so he proceeds to dismiss with a word of mild admonition the impenitent offender who ought to have manifested his sorrow in an unequivocal manner before all. For the same potent reasons many an offence will be suffered to pass without notice at all.

It brings forth a race of preachers who “heal the hurt of the daughter of Zion slightly, saying peace! peace! when there is no peace,”—and that say, “ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place.” Any thing to gain proselytes and become

popular. If you object that there are erroneous men in the body, that shall not be a difficulty in your way, you shall hear none but the orthodox. If you scruple the psalmody we use, you shall have your choice. Only join with us, there is no difference. "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, peace: and he that putteth not into their mouths, they even prepare war against him: therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Micah iii. 5. 6.

When such are the preachers, it will soon be, such are the people also. They will love to have it so. Their prejudices indulged and respected—their ears tickled by strokes of oratory—their pride and vanity suffered—their love of conformity to the world excused—their omission or careless performance of duties overlooked—with all this the carnal heart is delighted, and the original depravity encouraged and assisted. But the spiritual mind must languish for want of food, the love of the truth be ready to perish and the power of religion on the heart must become a stranger in the land, and nothing remain save the dead form to blind the conscience and cloak the lusts of the heart.

The necessary consequences of this are fearful beyond expression. One is to destroy the influence which the truth is calculated to have on the practice, and prevent its sanctifying the soul, for which God has appointed no other means. Christ prayed that his people might be sanctified through God's *truth*, from which we infer that there never can be an holy feeling in the soul till instrumentally produced by truth communicated to the understanding. But this order is now actually *reversed* by the friends of union, and it is publicly taught "that opinions on moral and religious subjects depend mainly on the state of the moral and religious feelings." Another is a temptation to profess the truth insincerely; or if sincere, to render that profession unmeaning and ridiculous by an opposite practice. It affords all the protection and countenance to heresy which it ever desired to have. It is allowed to go in the company of the truth, and to share the honour of all that is ascribed to its agency. And never perhaps did such a host of deadly errors march unmolested through the churches, since the Christian era, as are now making havoc in the heritage of God.

Upon this plan one can hardly avoid the conclusion that it is of no moment what we believe, and from this state of mind to downright scepticism, is but a step. And that numbers have

taken that step already, is but too apparent. "Our age," says a sound writer, "is an age abundant in infidelity, the infidelity of our times is not indeed that brazen fronted infidelity which some thirty years ago, was wont, in every place, to volley forth its blasphemies against the heavens; it is a sly and wary infidelity lurking in secret places, and poisoning, unseen, the fountains of public thought and feeling—which loves to smile obloquy at the old fashioned ideas of providence, and faith, and prayer. It is a kind of infidelity which springs, in a measure, from the restlessness of the times—is most vehemently and eloquently angry against the faults and foibles of those men who stand renowned as Christians on the page of history—which delights to make expediency and policy the rule of conduct," &c. And he might have added that it is only by attending closely to the spirit of their sly sayings that the cloven foot appears, for otherwise it is not easy to distinguish them from the mass of professors. So easy are the terms of admission that they find but little difficulty in entering into the church, and so mild and polite are all the touches upon the conscience, that they find as little to disturb them after they *have* entered.

The abettors of this uniting spirit loudly assert that human standards only are removed in order to bring back all things to the primitive simplicity of the Bible plan. "The Bible," say they, "is our standard." But God himself, in the words of the prophet, replies to this arrogant assumption:—"How say ye we are wise and the *Law of the Lord is with us*. Lo, certainly *in vain made he it*: the pen of the scribe is in vain. The wise men are ashamed, they are dismayed and taken.—Lo, they have REJECTED THE WORD of the Lord and what wisdom is in them!" Jer. viii. 8.

Let a man go resolved to preach among them all that he finds in the Bible *their standard*, and he will so have to make the complaint of the same prophet, (chap. vi. 10,)—"To whom shall I speak and give warning that they may hear.—Behold their ear is uncircumcised and they cannot hearken. Behold the word of the Lord is to them *a reproach*, they have *no delight* in it." Under pretence of throwing off allegiance to human authority, and adhering purely to the Bible, its doctrines are rejected and its precepts violated with impunity. But all this is the legitimate offspring of the *charity* and the *societysm* already described which bears away the applause and the popularity of the world; and in it we may see distinctly to what issue they will bring the faith and the practice of the visible church, if allowed in the all wise providence of God, to complete their revolutionary enterprise.

Many good men in different churches see this and are just-

ly alarmed. They are awaking as if out of sleep astonished, and are sounding an alarm. And though the day is far spent and the night is evidently approaching, yet it is not too late "to strengthen the things that remain, and are ready to die." And this is what "Israel ought to do." Let none consider the exhortation as inapplicable to them. If there be any branch of the Reformation church untainted by this union leaven, she is a happy society, but I know not where to find her. Confessions and Testimonies will remain as they were in better times till the printer alters them, but if any do imagine that the sentiments and practice of ministers and people are remaining all this time the same, they are greatly deceived. Let us look at home. Can it be imagined that the man who knows not a tenet in the creed of his church to be truly a scriptural one, could find it difficult to give that tenet up? Surely not. Now to estimate our danger let us inquire how very few they are who put themselves to the trouble of thoroughly understanding every thing in that public profession which they make before the world, and how much fewer still *they are* who are *established* in the belief of it all as consonant with the scripture. And until a man be established he *may be* moved away and built on a false foundation.

Whoever will look at these things will see that danger is not far off. Let a day of trial and temptation be sent us and the number determined to stand or fall with the present truth, humanly speaking, would be a very small remnant indeed. Had not the Lord watched over our scriptural profession more than *we* have done ourselves, where would we have been *by this time*?

Committing both it and ourselves to his keeping, let us strenuously endeavour after the three following things in the present day, viz. a clear understanding of the whole profession—establishment in it as founded on the word of God, and an experience of its power on the heart and life.

FOR THE RELIGIOUS MONITOR.

PSALMODY.

MR. EDITOR:—In the 3d vol. of the Monitor there are several extracts from Romaine on Psalmody, which it is believed were very generally interesting to your readers. So far as these extracts proceed they embrace nearly all that the author has written on the subject. There are, however, some things valuable in the remaining part of the "Essay," and I hope the republishing of the following will not be unseasonable. The character of the author for judgment and piety, his being a clergyman of the church of England and not liable to

those suspicions of prejudice which are often entertained against those who prefer the inspired Psalms to mutilations, imitations, and human compositions; and above all, the intrinsic good sense of his remarks entitle them to consideration.

Immediately after the extracts concluded, vol. 3d page 190, Rel. Mon., Mr. Romaine proceeds to notice some abuses in music, such as a tedious drawling manner, the misapplication of tunes, singing a light tune to a mournful prayer, or heavy music to a joyful psalm. In the service of God, every thing, says he, should be solemn. Our own minds require it, as well as his greatness; but especially in praising him we should try to shut out whatever would distract us or dishonour him. When the heart is affected or desires to be duly affected with a sense of the exceeding riches of his mercy in Jesus, the psalm and the tune should help to excite and to keep up the heavenly flame. If the psalm be proper for this purpose, the tune should not defeat it. This was much studied in the primitive church. They had great simplicity in psalm singing, which we are told was corrupted by the heretics. Complaint was made particularly against Arius, that he perverted singing into an entertainment. He had a taste for music, and he composed several light, frothy tunes, by which he sought to please trifling people, who with him, neither loved the God, nor the praises of the God of Christians. Herein he succeeded. His music was admired and did a great deal of hurt.—Let us take warning from hence. As far as we can, let our praises of God be sung with such music as will solemnize our hearts, and keep them in tune to make melody unto the Lord."

Mr. R. then proceeds to speak of the posture most suitable for singing. He observes that not the person who pays, but he that receives the homage sits. He quotes also several passages of scripture to prove that standing is the proper posture. The reader who wishes to examine them will find them in 1 Chron. ii. 28, &c., 2 Chron. v. 12, Ps. 134, Ps. 135. He urges upon us a suitable frame of soul, to sing as in God's presence and to his glory. If we sing with our voices to be heard of one another, we must take heed to sing with our hearts unto the Lord. Praise your blessed immanuel with your warmest gratitude. Give him the best you have. He richly deserves it. And remember you thereby pay him nothing again; you only give him his own. Your gratitude is the gift of his grace, and by it you only make acknowledgment of your vast obligations to him. O beg of him then to enable you to praise him with a growing sense of your debt, and of his increasing favours. And may you so praise him as

to find fresh reason to continue your praise from day to day and forevermore.

Whoever is in this humble happy frame, will be kept from a temptation into which most of our hymn singers have fallen. I have heard several of them, who would by no means be thought common rate understandings, object to Sternhold, and Hopkins. They wonder I would make use of this version, which they think is poor, flat stuff, the poetry is miserable, and the language low and base. To which I answer, they had a scrupulous regard for the very words of scripture, and to these they adhered closely and strictly; so much as to render the versification not equal to Mr. Pope. I grant it is not always smooth; it is only here and there brilliant. But what is a thousand times more valuable, it is generally the sentiment of the holy Spirit. That is very rarely lost. And this should silence every objection—it is the word of God. Moreover the version comes nearer to the original than any I have ever seen, except the Scotch, of which I have made use, when it appeared to me better expressed than the English. You may find fault with the manner of ckeing out a verse for the sake of rhyme, but what of that. Here is every thing great, and noble, and divine, although not in Dr. Watts' way or style. It is not like his fine sound and florid verse; as good old Mr Hall used to call it, *Watts' jingle*. I do not match those psalms with what is now admired in poetry; although time was when no less a man than the Rev. T. Bradbury, in his sober judgment, thought so meanly of Watts' hymns as commonly to term them *Watts' whymns*. And indeed compared to the scripture, they are like a little taper to the sun: as for his psalms they are so far from the mind of the Spirit, that I am sure if David was to read them, he would not know any one of them to be his.

Besides, you are offended at the scripture style, and Dr. Watt's must mend it. This is owing to a very false taste. For the scripture wants no mending: nay it is always worse for mending. It is plain in majesty. God has not written it to please the imagination, but to convert the heart, and to comfort and to edify the soul; therefore the inspired writers have used great plainness of speech. They disclaim all painted language and oratorical colouring. One of them speaking for the rest says—"We have received not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given to us of God; which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." To his words the understanding should bow, and with reverence receive them, because they are his. Curiosity should be dumb. It should

make no inquiry—"Are they fine words, poetical, drest up with flowers and metaphors, brilliant as Cowley, smooth as Pope?" No, they are not; but they are revealed to make the man of God wise unto salvation, and this they do. As such, the finest poetry of man is no more to be compared with them than man is to be compared with God. His word is the great instrument of salvation. It is the ordinance of God for every saving purpose. He works in it and by it, and therefore it is plain and simple, that the glory may not be given to the means themselves, but to his almighty grace, which makes them effectual. How unlikely is the word preached so to change a sinner's heart, that he shall be as much a new creature as if a devil was made an angel; and yet this effect is duly produced, and by plain preaching too. Thus the most successful preacher that ever was, declares—"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of man, but in the power of God." And this power is promised, and is also experienced to this very day in the use of the means of grace. God does give his blessing to them. What more simple than the sacraments? Yet through Christ working mightily in them they do answer the end of their institution. What so unlikely as prayer to obtain all needful blessings? And yet it is certain matter of fact that the effectual fervent prayer of a righteous man availeth much. So the Psalms, not trimmed up with human embellishments, but in the simple dress of scripture, do communicate holy joy in the Lord. He blesses the means because they are his own means, and when used in faith he never fails to render them effectual. Here then let us look, not at fine words, but at God's words. Let us not be offended with its simplicity, for it is purposely so. It is written for profit and not for amusement. As an instrument, it has not the virtue in itself, that the excellency of the power exerted by it may be of God. He would have all the glory. Our own joy in singing, and our neighbour's edification shall not arise from fine poetry, but from his effectual grace. How much is it to be wished that this was more regarded in singing psalms. Then should we hear no more of this objection; but believers, in the use of this, and of all the means of grace, would be seeking not entertainment, but communion with God, which is our highest privilege, and they would be expecting the improvement of it, which is their highest happiness."

In my opinion the above extract goes to the very root of the evil. It discovers the true cause of dissatisfaction with the inspired Psalms. It is not the remoteness of any version from the original, but it is the accuracy of it which offends

The scotch version, which is the most accurate, in the judgment of the candid Episcopalian, is the most offensive. Next in accuracy and next in the suffering of reproach is the version of Sternhold and Hopkins. The version of Tate and Brady is much more remote from the original and is much more free from offence. Watts has almost nothing of the original and is still more acceptable. But even Watts has some scraps of the scripture, and he is far less used among his admirers than compositions altogether human. It is not necessary to anticipate the future steps of improvement, but if they are of the same character with the past, they will not be such as will bring the word of God into repute.

The above extract also shows that Mr. Romaine considers it as an undisputed point, that the Psalms, when translated either into prose or verse, do not cease to be the very "word of God." There are none who will pretend that any translations are inspired as translations, but no honest critic will affirm that the words of any book rightly translated are not the words of the author, but only of the translator. It is not one of the prejudices with which we charge the Papists, and which some of them indignantly repel, that they uphold one version as authentic to the exclusion of all others? There have been many different versions of the Bible in the same language, versions which differed from one another and from the original, yet they have all been owned as the Bible, the Scripture and the Word of God. The Septuagint and Vulgate are far from being accurate versions, yet who would say that the nations who had these versions had not the word of God among them? Why then must a version of the Psalms which is in general the most accurate which has ever appeared in the English language, be spoken of as if it were merely the composition of an individual, while the attempted imitation of Dr. Watts is published to the world as a version and an improvement of the old versions of the Psalms.* I have been at the pains to compare some of the variations between our prose and verse translations, and so far as they have been examined the verse appears to me the most accurate translation. In several instances it varies from the prose that it may keep

* Is there not something presumptuous in attempting to imitate the word of God? We are forbidden to make the likeness of him, is it not a similar offence to make the likeness of his word? Did the soldiers say truly, *Never man spake like this man?* Or was that challenge given rashly—*Hast thou an arm like God's, or canst thou thunder with a voice like his?* Can our arm be measured with the arm of the Almighty, or may our words be compared with his? Is it possible that any can think that Dr. Watts really spoke like the Almighty, and spoke words more to the purpose, that hath made the praise of God more worthy of him and more glorious than God himself had made it? Let us beware of exalting any thing of our own above God.

more close to the original. The following scale exhibits all the variations of any consequence in the two first Psalms, and I think in every instance but one (Ps. ii. 7.) the verse translation will either be found nearer to the original, or equally accurate.

	<i>Prose Translation.</i>	<i>Verse Translation.</i>	<i>Signification of the word in the original.</i>
Ps. i. 1.	Blessed is the man.	That man hath perfect blessedness.	O the blessednesses of the man, or most blessed is the man
do.	Walketh not.	Walketh not astray.	Departs, walks away.
do.	Seat.	Chair.	Latin, Cathedra, the chair occupied by one teaching or presiding.
4.	Driveth away.	Drives to and fro.	Scattereth, disperseth.
6.	Perish.	Quite overthrown.	Destroyed, lost.
Ps. ii. 1.	Imagine.	Mind.	Meditate
2.	Rulers.	Princes.	Princes, Counsellors, those next the king.
2.	Take counsel together.	Combined to plot.	Consulted together, conspired.
5.	Sore displeasure.	Rage.	Rage, fury.
6.	Set	Anointed.	Anointed.
7.	My son.	Mine only son.	My son.
8.	Uttermost parts.	Utmost line.	The borders or utmost lines of the earth.

It will be easy to see from the above that the translators of the Psalms in metre, had not recourse to the prose, but to the original, and that the variations between them and the prose are not made for the sake of the verse, but for the sake of greater accuracy. However, the question at issue, is not about a particular version. When any church will come forward to say that her members must never sing the version of Sternhold and Hopkins, or of Tate and Brady, that their use of one particular version is not for the sake of uniformity, but a matter of conscience,—when any church or individual will maintain that *Rous'*, as our version is called, and *Rous'* only, and *Rous'* just as it is, must be sung to the end of time,—then all argument on this subject may be born down with the cry of "*Rous, Rous, nothing but Rous.*" But in the mean time it would be as much to the purpose to make all arguments in favour of the Bible to be a mere squabble about the writings of King James, as to meet every plea for the Psalms as if it were merely a defence of the poetry of *Rous*. It must be proved that no version of the Psalms can be made agreeable to the original, or that no version of them, however good, can be equal to the writings of uninspired men; and that it is a divinely instituted ordinance to sing whatever the church or any member of it may choose to appoint to be sung, except it be some part of the word of God, before the practice of our opponents can be demonstrated to be more scriptural than our own.

T. B.

FOR THE RELIGIOUS MONITOR.

REFLECTIONS ON THE SABBATH.

"Remember the Sabbath day."—Exodus, xx. 8.

From the works of creation and the faculty of reflection bestowed upon us, we may easily discover that there is a God, and that he is entitled to our adoration. But *how* or *when* he is to be worshipped, is to be learned from Revelation alone. Whoever acknowledges that complete sovereignty is an attribute of God, must also admit his prerogative to dispose of the time of his own creatures, as seems good in his own sight. But in the exercise of this prerogative, God has exhibited the same unbounded wisdom and goodness that pervades all his works. In the same act of beneficence he has consulted the necessity of our mortal, and the good of our immortal parts. For even our bodies require a respite from that toil and sweat of the brow to which they were doomed by our first apostacy. And when would our thoughts confine themselves to the contemplation of heavenly objects were they not arrested in their wanderings by some special ordinance. God in infinite wisdom has instituted ordinances in which he is to be honoured, and by which he has been pleased especially to avail himself. And the appointment of a portion of our time, to be directly devoted to his own service, is not the least remarkable among the institutions of God. In point of antiquity, it has the precedence of all his institutions. For on the same day in which God completed the creation of the universe, he instituted the Sabbath. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh [or *Sabbath*] day and sanctified it." It is distinguished from most other ordinances that have been appointed for the benefit of man, by being necessary for him in innocency, and adapted to his most perfect state,* as well as it is now one of his highest privileges. Before sin had entered the world, consequently before it could be intimated to man, 'that the seed of the woman should bruise the head of the serpent,' was the Sabbath instituted, and with the change of the day of the week only, this institution has continued, and will continue unchanged, until the last of God's elect shall enter that rest, that eternal Sabbath, which remaineth for them.

Although the particular manner and time of worshipping God are matters of Revelation only, undiscoverable by the light of nature; yet that man endued with faculties capable

* The Sabbath and Marriage are the only remaining institutions which belonged to man in his primeval state.

of being actually employed in glorifying God, should devote a portion of his time exclusively to the service of HIM on whose munificence he is dependent for all his time, as well as other enjoyments, is most reasonable. In the institution of the Sabbath, already noticed, (Gen. ii. 2.) both the proportion of time and the particular day which was originally appointed, are fixed. 'God blessed the *seventh* day and sanctified it, because that in it he rested from all the work which God had created and made.' For God's own example was a sufficient intimation of his will; and was, in every respect, equivalent to a positive command. Now since it appears that God did not leave it to man, when he was perfectly innocent and his mind unbiassed to evil, to fix on either the time or the proportion of it which should be exclusively devoted to holy uses, much less can we suppose that He would do it when man had become altogether corrupt and his thoughts evil only and that continually. The day which God blessed and sanctified as holy time, upon his finishing the creation, was called *a day of rest*, or *the Sabbath day*, from God's *resting* on that day, 'after having completed all the work which he had created and made.' The original word rendered Sabbath, signifies both a day of *rest*, and the *seventh*. (In speaking of God's *resting* on the seventh day, we must beware of ascribing the idea of *weariness* to God, who is a Spirit, infinite in all his perfections and attributes, and consequently incapable of weariness. His *resting* was an infinite complacency and delight which he took in contemplating his own works, then very good.) And because God chose to employ six days in creating the universe, the Sabbath fell on the seventh from the beginning—the day immediately succeeding that on which man was created. Hence it may be observed that the first complete day of man's existence was a Sabbath—a day to be wholly devoted to the service and worship of God. And had man maintained that innocency and purity in which he was created, we have every reason to believe that the institution of the Sabbath would have been perpetual. And that it would have consisted of the same proportion of time that it now does, viz. the seventh part.

But the moral image of God, after which man was created, and the knowledge of his will were so far defaced by the fall, that it is very probable that in the universal depravity of manners that ensued, the observation of the Sabbath was in a great measure neglected; though the knowledge of it was not altogether lost. It is supposed, and not without good grounds, that it was on the Sabbath day that Cain and Abel offered their sacrifice to the Lord. The original expression in Genesis iv. 3. translated, '*In process of time*,' literally signifies

'On or at the end of days.' And if this latter translation were taken, it could refer to no other day with so much propriety as to the Sabbath, or the end of the week; because the week was the only regular period of days that could then be known. We have, however, positive evidence that the Sabbath was observed and distinguished from the other days of the week, before the promulgation of the moral law from Mount Sinai.

Moses speaks of the Sabbath as a day familiarly known to the Hebrews:—'To-morrow is the rest of the holy Sabbath unto the Lord.' Ex. xvi. 23. 26. and also v. And since we have no evidence that the institution of the Sabbath was particularly appointed to the Israelites, previous to the transaction at Sinai, we may safely, indeed we must necessarily conclude, that the Sabbath which Moses mentions in the passages just quoted, is the same which God instituted, while our first parents were in Eden; the knowledge of which never had been entirely lost. And of which they had only been reminded in the promise of the manna, when they were directed to gather a double portion on the sixth day, which must mean the sixth day of the week. A sufficient reason why this notice of the Sabbath, in the giving of the manna, (Exodus xvi.) is not to be viewed as the institution of it, is that no reason is there assigned for its institution, nor for its name; which is uniformly done on the first notice which God has given of any of his ordinances. And the name is the same as that mentioned in Genesis ii. 2. where there is a reason assigned for the institution and the name together. But at Mount Sinai, the ordinance of the Sabbath, with the other statutes of the moral law, which had been originally written on man's heart, was engraven with the finger of God on the tables of stone; and with the whole summary of the moral law, it was there formally enacted and proclaimed—'Remember the Sabbath day, to keep it holy,' &c. Ex. xx. 8—11. Here is a positive statute, declaring the Sabbath to be a divine institution, and fixing the proportion of time of which it shall forever consist. 'Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God.' It is worthy of remark, that we are not enjoined to remember the *seventh* day, but the *Sabbath* day; although the seventh was then the Sabbath.

In imitation of the example set by God, in the work of creation, the custom of reckoning time by weeks seems to have universally obtained in the first ages; which is also a proof that the Sabbath was known, for it was it alone that distinguished the division. Noah seems to have observed it, by sending out a dove to see whether the waters of the flood

were abated or not : for he still waited seven days between the times in which he sent her forth. Laban also observed the distinction of weeks in his bargaining with Jacob concerning his daughters.

From what has been said, this point may be considered as sufficiently established, to wit : That on the seventh or last day of the week, reckoning from the commencement of creation, the Sabbath was first appointed. And this continued to be the Sabbath until it was changed, by divine authority, from the seventh to the first day of the week ; which took place at the resurrection of Christ. It may here be remarked, that in legislation it is an universal rule—That it still requires the same authority to repeal or change an ordinance which enacted it. If the seventh or last was by divine authority ordained to be observed as the Sabbath, nothing less than divine authority could effect a change : which will be the next thing to be considered in this essay.

That that event by which Christ finished the work of our redemption, took place on the first day of the week, is evident from the most unequivocal scripture testimony. Mark xvi. 9. 'Now when Jesus was risen early on the first day of the week.' See also, Luke xxiv. 1. and John xxi. 1. It was upon the preparation day, that was the day before the pass-over, which was on the Sabbath or seventh day of the week, that his crucifixion took place. It was on the third day from his crucifixion and burial, (for he was buried on the same day on which he was crucified,) that he arose. Consequently it must be on the first day of the week. And as God's resting on the seventh day, after having completed creation, is given as the reason for fixing the Sabbath on that day ; so is Christ's completing the work of redemption assigned as the reason of the change from the seventh to the first. 'He that hath entered into his rest hath ceased from his labours as God did from his.' Heb. iv. 10. And as redemption is not only a greater and more magnificent work than creation itself, and abundantly more interesting to fallen man ; but as it has produced a more glorifying rest to God himself, so it appeared proper to God that the first day of the week should thenceforth be kept as the Sabbath in commemoration of Christ's having completed the work of our redemption on that day.—The divine authority for the change, further appears from the following considerations, drawn from the examples of Christ himself, his apostles, and the practice of the primitive Christians.

From John xx. 1.—'The first day of the week cometh Mary Magdalene, early, while it was yet dark, unto the sep-

ulchre, and seeth the stone taken away from the sepulchre*—it is evident that it was upon the first day of the week that Christ arose. And from the 19th verse of the same chapter it is evident that he met with his disciples on the evening of the same day, 'being still the first day of the week.' Again from the 26th verse, it appears that he met with them on that day, eight days, which would be the first day of the next week.

It appears from the example and practice of the apostles and primitive Christians, that the first day of the week was honored above any other day for the public exercises of the worship of God. Acts xx. 7. 'And on the *first day* of the week, when the disciples *came* together to break bread, Paul preached to them.' It is evident from this, that the first day of the week was the usual time on which the disciples met to commemorate the death of the Son of God,—one of the most solemn acts of religious worship in which they could engage. The disciples were not called together on that occasion, but they *came*, (as the expression plainly enough intimates,) according to their customary practice. Paul appears to have detained himself a whole week at Troas, for the express purpose of joining with his fellow Christians on that occasion, in the celebration of the sacrament of the Lord's supper, and of preaching, and administering on the occasion. For it is said, (verse 6th.)—'That he waited seven days at Troas'—he must then have passed the seventh day of the week there, and had he not considered that the Sabbath of the Lord was changed from the seventh to the first day of the week, he would have called his brethren together on the seventh, and not have waited till the first. And had he not been persuaded that this day was especially set apart by divine authority, for the public worship of God, he need not have detained himself so long; for the desire of participating in the communion with his brethren appears to have been all that detained him, for 'he was ready to depart on the morrow.'

* The original expression in this passage is—*Τὸ δὲ μίαν, Σάββατον*—'On one of the Sabbaths.' And in a similar one, in 1 Corinthians, xvi. 2—*Καταμὴν Σάββατον*—'Regularly upon one of the Sabbaths.' The force of the preposition '*kata*,' in this phrase, cannot be accurately given without a periphrasis; for the signification given to it in this place, see the Port Royal Greek Grammar and Passor de verbo. These passages show that at the time of the writing of the Gospel and the Epistles, the first day of the week was recognised as *the Christian Sabbath*, and emphatically distinguished from the Jewish or Old Testament dispensation Sabbath. And they also refute an objection which is sometimes raised against acknowledging the first day of the week as the Sabbath, alleging that it is never called by this name in the New Testament. That the translators of our English have given the correct sense of these passages, is so evident, and can be so easily established, that I shall not lengthen this note by doing it at present. And see also the original, Matt. xxviii. 1—particularly Mark xvi. 9, and Luke xxiv. 1.

It further appears to have been the general practice of the churches, in the days of the apostles, to meet together on the first day of the week for the performance of religious duties, from 1 Cor. xvi. 1, 2. 'Now concerning the collection for the saints, as I have given order to the churches of Galatia, so do ye; upon the first day of the week let every one of you lay by him in store according as God has prospered him.' To collect money for religious purposes, is a duty binding on Christians; and if these collections are expressly commanded to be made on the first day of the week, it follows by necessary consequence, that Christians must meet together on that day, were it only for this purpose, when circumstances render it necessary that these collections be made. But as this is a duty which can conveniently be discharged when assembled for the public worship of God, we may not suppose that it was made the only purpose for which the saints met on that day. Other Sabbath services, connected with the public worship of God, were doubtless attended to at the same time.

The change of the Sabbath from the seventh to the first day of the week, seems very plainly to have been foretold by the prophets. Particularly by Ezekel, Chap. xlii. 26. 27. 'Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired it shall be to them the eighth day, and so forward, the priests shall make you burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God.' This whole vision has so evident a reference to New Times, that to begin to prove it seems like useless labour. But especially from verse 18, the reference to the change which should take place, in the whole system of sacrifices, is so evident, that the Jewish commentators have acknowledged that which is here predicted is not according to the law of Moses. And some of them have confessed that a great change in the sacrifices was to take place under the reign of the Messiah. And christian commentators have uniformly understood the 8th verse, as referring to the change of the Sabbath from the seventh to the first day of the week. And the clause, '*and so forward*,' seems to point out the permanency of the change.

The following passage in Psalm cxviii. 24—'This is the day which the Lord hath made, we will rejoice and be glad in it'—has, by some very judicious men, been understood as referring especially to the Christian Sabbath. The twenty-fourth verse is expressly applied, by the Holy Spirit, speaking by the Apostles, (Acts iv. 11, 12,) to the exaltation of Christ. And the day on which his exaltation commenced,

was the day of his resurrection ; which, beyond all controversy, was the first day of the week.

Another consideration which confirms the same thing, with these divine and apostolic examples and practices, which we have been just considering, is, that the first day of the week was called the '*Lord's day*.' Rev. i. 10. 'I was in the Spirit on the Lord's day.' It has already been shown that it was on the first day of the week that our Lord arose from the dead ; and that on that day he usually met with his disciples, between the time of his resurrection and ascension ; and a circumstance which shall be presently considered, to wit, the outpouring of the Spirit on the day of pentecost—these considerations, I say, do abundantly show that Christ the Lord did sanctify this day for his own service, and honour it above any other day. And it would hence very naturally receive the title of the '*Lord's day*.' At least it is evident that there is some particular day which, in scripture, is called by this name ; and it is equally evident that no other day can, with equal propriety or indeed with any propriety at all, lay claim to the distinction. The christian Sabbath is called the Lord's day chiefly on two accounts : first, because of its divine institution, having the authority of the Lord, Christ himself. And secondly, because one end of its institution, or the chief end of the change from the seventh to the first day of the week, is the commemoration of our Lord's resurrection.

The divine character of the Sabbath further appears from the consideration that on this day it has pleased God ordinarily to visit his people with more special blessings than at other times. One of the most remarkable instances of the extraordinary effusion of the Holy Spirit, recorded in the Bible, is that which took place on the day of pentecost. Acts ii. On this occasion an assembly of considerably upwards of three thousand persons, in an extraordinary manner, received not only the power of working miracles, but were replenished with all the gifts and graces of the Holy Spirit. So that they began to speak with other tongues, or in languages of which they had before been entirely ignorant ; and with clearer views and more lively affections than they had ever before attained.

That the day of Pentecost or *fiftieth* day, as the original word imports, was the Lord's day, or the first day of the week, appears from the following reasoning :—The account of the institution of the feast under the ceremonial dispensation, from which that day received its designation, we have in Lev. xxiii. 15, 16—'And ye shall count unto you from the morrow after the Sabbath from the day that you brought the sheaf of the wave-offering, seven Sabbaths shall ye complete ; and on the morrow after the seventh seall ye number

fifty days [pentecost.] As seven multiplied by seven makes forty-nine, so on the morrow after the seventh Sabbath [Jewish] would be the first day of the week corresponding to the christian Sabbath. And as it was on the day of the preparation, that is, the day before the passover, that Christ was crucified and buried, for he was buried the same day on which he was crucified; and as he rose on the third day after he was buried, having lain one whole day in the grave, that day on which he arose must necessarily be the first day of the week. So it was on that day seven weeks, or the fiftieth day from the passover, or preceding the Old Testament Sabbath, that the promise of the Holy Spirit was fulfilled. And as this was the day for presenting the offering of the first fruits under the 'ceremonial dispensation, so it pleased our exalted Redeemer, at the same time of this solemnity, to consecrate with the first fruits of the New Testament church, his own day, by the most liberal effusion of his Holy Spirit.

Again, it is on the Lord's day that Christ usually communicates to his people the benefits of redemption, through the medium of his appointed ordinances. Since the church, or professed believers, was first organized into a distinct and separate body, it pleased God to appoint certain external ordinances to be observed by his people, and to make these the means by which he communicates the benefits of the covenant of grace. And as he has set apart a particular time to be exclusively devoted to those acts of religious worship which he has appointed, so it is on this time that his people are particularly warranted to look for his blessing. One end of the institution of the Sabbath was to facilitate the intercourse between God and men. Not that this was necessary on the part of God, for he has never given up his prerogative of communicating his grace at any time he sees fit, but it was and is necessary that a set time should be appointed for man, in which he would be required to attend exclusively to the concerns of his eternal welfare. And thus it is said, the Sabbath was made for man. It was made for his spiritual and eternal benefit. It is not to the careless and the negligent that God has promised his blessings. He says—'I love them that love me, and those that seek me early shall find me.'—'Blessed is the man, says wisdom, 'that heareth me, watching daily at my gates, waiting at the posts of my doors.' As the Sabbath is a divine ordinance, and God is honored in the proper observation of it, so God will bless those who honour it by keeping it holy. To such he says—'If thou wilt turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own

ways, nor finding thine own pleasures, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob, for the mouth of the Lord hath spoken it.' Isa. lviii. 13, 14. It was on the Lord's day, the same day on which the change took place from the seventh to the first day of the week, that Jesus himself met with the two disciples travelling to Emmaus and expounded unto them in all the scriptures the things concerning himself; and 'they said one to another, did not our hearts burn within us while he talked to us by the way, and while he opened to us the scriptures?' Follow our blessed Redeemer through the whole course of his personal ministry upon earth, and although he went about continually doing good, you will find him particularly engaged on that holy day in dispensing to mankind the blessings which he came to purchase for them. The Sabbath was his regular time for public teaching. And this part of his work he continues to carry on by his servants, whom he commissions as public teachers, by his Holy Spirit.

During the short time which he spent with his disciples, after his resurrection, on this day, we find he regularly met with them; commanding his peace to rest upon them, strengthening their faith, opening their understandings, and speaking to them of the things pertaining to the kingdom of God. And to his people he continues this as a day of spiritual rest, a day of calm delight to be spent in the contemplation of the blessings of that rest which they shall enjoy with him in heaven, through an endless futurity.

Since the Sabbath is an institution of such high authority, and since it unites in its ends the two most important transactions of the great Jehovah, with which man is concerned, it becomes us carefully to inquire how we should spend it.—The Sabbath itself is an epitome of religion. It was first instituted by God the Creator, on the seventh day of the week, because he completed the stupendous work of creation on that day. It was changed from the seventh to the first day of the week by God the Redeemer, because on that day he completed the still more stupendous work of redemption.—And since it unites in its design the commemoration of these two events, it becomes us to keep it holy to God, by employing it exclusively in his service and worship. In contemplating the wisdom, power, and goodness of God, exhibited in the creation of the universe; his love, mercy and truth, exhibited in the redemption of sinners; it should call to our minds the happy condition in which man was placed by his creator, that complacency and delight with which God viewed all his works, and man among the rest, when he pronounc-

ed them to be 'very good.' The first day of the week being now the Sabbath, should remind us of that which gave rise to the change. Our sins that required a Saviour to die. The Saviour's love and mercy in dying for us; but chiefly, though he died for our sins, he rose again and now lives for our justification, and to make intercession for us, and bestow eternal salvation upon us.

From the jealousy with which God regards all his own institutions, we should be warned of the danger of profaning his holy day. We should beware of inventing pretexts to violate the strictness with which he requires us to observe it. For we may rest assured that the Lord will not accept the torn, the lame, the sick, as an offering at our hands. We must beware of saying in our hearts—'When will the new moon be gone, that we may sell corn? And the Sabbath that we may set forth wheat?' For this the land trembleth. For the Lord hath sworn by the excellency of Jacob, concerning such as do so—"That he will forget none of their ways."—May we not justly fear that the Lord of the universe will soon remember against us, as a nation, our profanation of his holy Sabbath? 'Verily there is a God that judgeth in the earth,' and who holds in his hands all the means of national chastisement. The experience of now near six thousand years demonstrates the truth that God will visit national sins with national judgments. As a nation we have suffered ourselves to be deeply involved in the sin of Sabbath breaking. The Jews, in the days of Nehemiah, are charged with bringing more wrath upon Israel, in profaning the Sabbath, by the illegal practice of individuals.' As individuals, the sin of Sabbath breaking is not only extensively chargeable on the citizens of our nation, but the open and public profanation of the Sabbath is authorised and required by the highest authorities of the nation. If we regard either the law of God, or our civil privileges, we have just reason to deprecate the consequences to which this general and national profanation of the Sabbath must lead, and that speedily. Reader, if you and I would not make ourselves partakers in the sins of other men, let us arise in our place and station, and making use of all the means in our power, to arrest the progress of this sin, call upon our God to avert his judgments, that we perish not. JPM.

MAGAZINE OF THE REFORMED DUTCH CHURCH.

We regret to learn from the last number of this valuable work, that it is to be discontinued, and a weekly newspaper substituted in its stead. It was almost the last remaining work in the United States, that even kept up the semblance of attachment to the principles of the Reformation. It is impos-

ble to look abroad upon the religious communities of the present day, without the most painful emotions, and without well founded fears that the day of evil to the church is yet approaching; and that the dark reign of infidelity is destined to blast this fair and happy land. In proportion as the church has surrendered a scriptural faith, infidelity, open, undisguised infidelity has increased. And the present *political* aspect of affairs indicates that infidelity means not only to give laws to the country, but even to take the consciences of Christians into its keeping, and mete out to them the rule of their duty.— Therefore it is mournful to behold the bulwarks of Christianity falling one after another before the enemy, and none found to lift a warning voice, and “show unto Israel his transgressions, and unto Judah his sins.” The christian parent has cause to shudder from a contemplation of the future prospects and condition of his offspring; for even now the enemy has entered the citadel, and is making havoc of the carved work of the sanctuary. And how awful must be the judgments of the most High upon a nation so highly favoured with the means of grace, and so greatly distinguished for its abuse and rejection of those means!

Is it not, therefore, to be regretted, that even the Reformed Dutch church, once so highly distinguished for her soundness in the faith, can no longer sustain a work even *moderately orthodox*, but must banish it for the light and trifling and often *unscriptural nonsense* that composes the contents of the innumerable weekly sheets which inundate the country under the specious name of religious newspapers? It is admitted that there is more or less that is good in these weekly papers, but the evil far outweighs the good, in its general effects; so much so that they have been the instrumental cause of producing more infidelity than an equal number of evangelical preachers can possibly eradicate in a century. We speak now of the probable operation of *cause* and *effect*. We know, indeed, that God is “free to work without, above, or against means,” but in his *ordinary* providence he makes use of them. Therefore the unscriptural means now in operation cannot fail, unless by the special interference of Providence, to overwhelm the church in still deeper apostacy.

In the former part of our present volume, some things were noticed in relation to the Dutch church, which it was thought indicated a disposition to shake off a detestable neutrality in the Lord’s cause, and return to the ancient landmarks of her standards, while fears were expressed that energy was wanting. Such still appears to be the case; though the discontinuance of her Magazine, and the well known fact that that work has been looked upon with an evil eye by some of her ministers, taken in connection with her human Psalmody and her free communion, leave but little room to hope for much.

The editor says he retires without regret; and gives his readers the following parting effusion:

EVENING.

Dear is the shadowy close of day to me;
The hour of silence, and the hour of rest,
Which brings the weary where they sigh to be,
And sends the turtle to her downy rest;
Gives the fair infant to its mother’s breast,
Lures home the wanderer (if a home he knows.)

Shuts up the busy hours, and o'er the west
A fading robe of dying glory throws,
Signal for toil to cease, and yield to soft repose.

But dearer far a Christian's trembling eye
Deems of his sojourn here, the latter hours ;
When Faith's resplendence falling from the sky,
Her golden radiance o'er his sunset showers.
What though the passing cloud a moment lowers,
Sweet is the thought of ceaseless rest in heaven,
That fairer land, than even Eden's bowers,
Where sin is sown not, and whence woe is driven,
And of all sorrows past, forgetfulness is given.

' We subjoin the following on the subject of teaching in Sabbath Schools. which, while it tends to illustrate the nature and tendency of these institutions, shows that the Dutch church has come only *half-way* out of the "*Societism*" of the day :

" Mr. Editor ;—I am a Presbyterian of the old School, and a warm admirer of the catechisms of our Church, so justly praised in the report of the Committee of the Sabbath School of the R. D. C. and published in the last number of your Magazine. Permit me, however, to say, that while I was pleased with some things in that Report, I was greatly grieved at others. The writer not content with censuring the different systems of questions on the Bible, impugns the motives of those, by whom they were prepared ; or at least, uses language indictative of a disposition to call their motives into question. I allude more particularly to the following passage. " Your Committee are of the opinion, that all the Bible questions set forth in modern days, have the direct and natural tendency, (although they may not have been formed for the express purpose,) to conceal and keep out of sight, the fundamental truths of our Lord and Saviour Jesus Christ." The insinuation, that all the modern questions on the Bible, may have been, or probably were formed for the express purpose of concealing the more important doctrines of the Gospel, is, I am persuaded, unjust, ungenerous, and uncalled for ; and would never have been made, had the writer of the Report been personally acquainted with some of the authors of these questions. But the assertion with respect to the tendency of " all the Bible questions set forth in modern days " is, in my view, as unfounded as is the insinuation with respect to the motives of those who framed them. What are the subjects of these questions ? Are they not, at least, in one or two of the modern systems of questions, the parables and doctrines of our blessed Lord ? Are the questions, then, so framed as to keep out of sight the fundamental truths, which he taught ; or did our Lord himself not teach the fundamental truths of his religion ? The writer of the Report, I know, will not affirm the

latter, and candor, I think, will not permit him, upon a careful perusal of the questions, to persevere in maintaining the former.

In these remarks, I have had a more particular reference to the Union Bible Questions, published by the A. S. S. Union, censured so severely in the Report. That these questions might be improved, or occasionally clothed in more suitable language, I have little or no doubt; that some of them may be unnecessary is quit probable; and that a few may even be founded upon wrong interpretations of certain passages of Scripture, I will not undertake to deny. Still, I think it can with truth be maintained, that they contain no false doctrine, and that upon the whole, they are well adapted to the imparting of sacred religious instruction to the youthful mind. And if so, is the work to be condemned for not being absolutely perfect?

In the Report, some of the questions are characterized as trifling. And the following are given in the confirmation of the remark. Which way does the wind blow? What sort of animals are sheep? What sort are serpents? doves? wolves? A friend, who has carefully examined the questions, denies that the first is to be found in the book. And in regard to the others, I must say, that, if in the Scriptures, our Savior is compared to a sheep, which, before her shearers is dumb; if our Lord directed his disciples to be wise as serpents, and harmless as doves; if he compared false teachers to wolves; the writer of the Report has been unhappy in his selection of examples, to prove that some of the questions are trifling,—“so trifling, as to excite a smile.” If it be a fact, as stated in the report, that in order to show, that it is not lawful to strike any one, reference is made to 1. Timothy v. 22, could not the writer have readily accounted for the error, by attributing it to the inadvertence of the author, instead of imputing it to his ignorance or stupidity?

I have extended my remarks on this subject farther than I intended, and I will conclude them, with observing, that I cordially approve of the object of the Sabbath School of the Reformed Church, and of the motives of its patrons; and that I am free to avow, that if we must give up our catechisms, or our modern questions on the Bible, I should without hesitation abandon the latter. The catechisms ought not to be neglected in our Sabbath Schools.

ORTHODOX.

Princeton, Feb. 26, 1830.

* * We have cheerfully made room for the above from our friend, because we are willing to admit both sides to a hearing before our readers.—We must remind him, however, that he is wrong when he charges the Committee of the Dutch Union,

with impeaching the motives of the author of these Union Questions. So far from it, they have, in the very quotation above given by 'Orthodox,' in the most careful manner, declared that *they do not make any such insinuation*. We thus dispose of the first charge.

With respect to the allegation made, (not by 'Orthodox') that the question touching the ludicrous perversion of 1 Tim. v. 22. is a fabrication; and that it is not found in any of the Union Question Books, I beg leave to refer to vol. ii. p. 94. of Select Scrip. Less. 4th. Edit. Phila. A. S. S. Union, of 1828. In the Report it was evidently quoted from memory. It stands thus in the Quest. Book. 'What disposition must he' (the servant in the parable) 'have had to have laid hands on him' (his fellow servant,) 'and taken him by the throat.' 'What rule did he break?' This is answered by quoting 1 Tim. v. 22. which runs thus,—'Lay hands suddenly on no man.' And here I remind 'Orthodox' that *no one of us*, (unless it be himself,) has ascribed this to 'ignorance or stupidity.' In reference to the question, 'where does the wind blow,' I refer 'Orthodox's' friend to the question on John iii. 8. He will there have ocular evidence whether he has carefully examined the book. As for the other question, 'what is a dove, a wolf,' &c. &c. the committee have, in the most explicit words, declared in their Report, that these may be good enough in their place, they are trivial compared to the questions in *their* Question Books, such as, *Who is the Redeemer of God's elect? What is faith? What is prayer?* &c. &c.

But, I beg 'Orthodox' to remember that we lay no great stress on this part of the subject of debate. We shall admit, for an instant, that all the Union Questions and Judson's too, are quite unexceptionable: we shall admit even that they are 'perfect.' This does not touch the main point. The *gist* of the question mooted, is not here. were the questions prepared by even Paul himself,—it is the *answers* to the questions which do the *good*, or the *mischief*, this is the *gist* of the matter in debate. Now with whom are the answers intrusted? To whom do christian parents, and elders, and the church, on your plan, intrust the answers to be given? Not with those worthy and pious ministers who have prepared the questions. Do you not know that on your plan, you intrust the answers to young, unlearned, and inexperienced persons, who are not even, many of them, members of the church, nor even Christians? Were the *answers* prepared by our pious divines, I should not care who composed the *questions*,—no, though it were Arminius, or even Priestly—or even the personage himself who quoted texts against our Lord, at his temptation.—The *answers* will always keep the *questions* right. But, sure

I am, the best *questions* under the heavens would not bring *right answers* from errorists, or unlettered and unskilful persons, who are willing to admit themselves to be *novices* in God's holy Book.

If 'Orthodox' has been much in Sabbath Schools, he must have seen the illustration of this in a painful enough manner. I shall mention a case or two which occurred not a thousand miles from N. York. The question was asked—'*What is it for a sinner to be made righteous?*' Now, no man can find fault with this *question*. But what was the answer? '*It is to be, and to do, what is right in God's sight.*' Now 'Orthodox' will admit that the sinner cannot be righteous in God's sight without our Redeemer's perfect and imputed righteousness. And any thing which keeps this even out of view, is dangerous. The above answer would suit the Arminian, and Unitarian, or even the Deistic School. Again—the following question was put to a Sabbath scholar, out of the book—'*Has repentance any part in our acceptance in justification before God?*' Here again, we say the question is good. But what was the answer? The teacher *had on his paper* the following, as the answer—'*Yes, through the blood of Christ.*' My friend 'Orthodox' will admit this to be the very essence of Arminianism. For the *sinner's* repentance is thus made partly to be the ground of our personal acceptance in justification; and so is mixed up with our Lord's righteousness; as if that *alone* were not all sufficient, and the *only exclusive ground of a sinner's justification*. Repentance is the fruit and evidence of faith in a justified person—not any part of a sinner's personal acceptance. It is thus that every Sabbath day, by the very best questions in the world, dangerous and even fatal errors may, and really *are* taught throughout our Sabbath Schools, on the present system, which the Dutch Union opposes.

Whatever, therefore, may be said or written, then, on this subject, in future, we beg leave to keep our friends, and our enemies too, (if we have any) simply to this as the point. As we attack the *answers*, more than we do the *questions*,—we yield this up to you. *Prove that none but just, and safe, and pure doctrines will be taught in the answers*, and we yield up this point also. But you cannot give us a guarantee here—as long as the *answers* are in the hands of persons not fit to be spiritual teachers. We can, and do, give you the best guarantee for our *answers*. We point you to the Catechisms of the churches. And these together with the committing of select passages from the Bible, contain as much as the Sabbath scholars can find time to learn while under our care. In fine, how is it that grave and venerable men, lovers of the truth, as well as ourselves, are so full of wrath against us, their

brethren, when we are simply lifting up a solemn warning to show the evils, and the deluge of errors coming in upon us, as a flood, by this unhappy mode of conducting Sabbath Schools? It is the Divine Master's cause we feel for—not our own. And we pray them to consider it. To HIM we make our solemn appeal; to HIM we humbly commit the cause. When fatal errors, alas! shall have depraved the young and rising generation; and when, alas! the pure doctrines of the Reformation, handed down in the Dutch church, from ancient times, shall have yielded to the dangerous anomalies of innovators, and when those who, with good intentions, it may be, stand up for these novel plans of religious instruction, shall be pushed unfeelingly from their places, and from their offices in the church, by errorists—it will be, at least, mournfully remembered by them, and by us, or our children, that a solemn and warning voice was once lifted up by their brethren and fathers in the midst of them. They besought them, but alas! they would not hear them. They entreated them, but they would not listen. And yet the purity of Christ's doctrine, and the well being of his church, are concerned in it. *The Great Day will declare which was the right, and which was the wrong side of the question.* To the King of Zion we commit it.

INFIDELITY.

The ancient pagans worshipped gods of deified heroes, of whom it has been well remarked, that they were the terror and scourge of the earth while living, and the disturbers of the peace of heaven when dead. However, there were some redeeming qualities about them. But the Moloch of infidelity, as exhibited in the following description, presents nothing but a picture of unalloyed depravity, filthy, disgusting and brutish. And yet such is the man whose birth-day modern infidels celebrate—whose praise they sing—whose name they toast—and whose actions thousands of them so closely imitate, that

“ 'Tis hard to say,
Which are more brutish or their god or they.”

THE IDOL OF INFIDELITY.

The following extracts will give our readers an idea of the object, in the shape of a man, whose birth-day has recently been celebrated in Albany by the “Advocates of liberal principles,” and the “enemies of Priestcraft.”

“Mrs. Dean,” says Mr. Cheetham, “with whom I have conversed, tells me that he was daily drunk at their house;

and that in his few sober moments he was always quarreling with her, and disturbing the peace of the family. She represents him as deliberately and disgustingly filthy.* It is not surprising, therefore, that she importuned her husband to turn him out of the house; but owing to Mr. Dean's predilection for his political writings, her importunities were, for several weeks, unavailing. Constant domestic disquiet very naturally ensued, which was increased by Paine's peevishness and violence. One day he ran after Miss Dean, a girl of fifteen, with a chaise whip in his hand, to whip her, and would have done so but for the interposition of her mother. The enraged Mrs. Dean, to use her own language, 'flew at him.' Paine retreated up stairs into his private room, and was swiftly pursued by his antagonist. The little drunken old man owed his safety to the bolts of his door. In the fall of the year, Mrs. Dean prevailed on her husband to keep him in the house no longer." p. 57

He went to live on his farm.

"Being now alone, except in the company of the Bonnevilles, of whom he took but little notice, he engaged an old black woman, of the name of Betty, to do his house-work.— Betty lived with him but three weeks. She seems to have been as intemperate as himself. Like her master she was every day intoxicated. Paine would accuse her of stealing his New England rum, and Betty would retort by calling him an old drunkard. Often, Mrs. Dean informed me, would they both lie prostrate on the same floor, dead drunk, sprawling and swearing and threatening to fight, but incapable of approaching each other to combat. Nothing but inability prevented a battle." p. 58.

We think that Paine and his *house-keeper*, as here represented, ought to have been placed on canvass, as an appropriate decoration of the room, in which his birth-day was celebrated.

COMING OUT.

"The Nashville Banner of the 26th ult. contains a notice to the citizens of Nashville, to meet at the Court-House on the 1st inst. to adopt measures to effect the speedy extermination of PRESBYTERIANISM from that Commonwealth!!" Alas! poor Presbyterians! What will our *liberal* friends have to expend their kind feelings upon after she is exterminated. We wonder if that meeting will not be opened with prayer by

* "Mr. Cheatham states, that all the particulars related to him by Mrs. Dean, have been corroborated by the testimony of her husband, whom he represents as a sensible man, and a justice of the peace for the county."

some *clergymen*, like some of the anti-Sabbath meetings in our land. When Presbyterianism and the Sabbath shall be put down, we suppose a jubilee to licentiousness will be proclaimed, and the "goddess of *reason* once more installed." These gentlemen, however, should reflect "that like causes produce like effects." The little hour of infidel triumph in France crimsoned her skies, with the glare of the conflagration, and her land with the blood of millions of her sons, and whitened every plain in Europe with the bones of her best and bravest citizens.—*Cincinnati Journal*.

SANDWICH ISLANDS.

A letter to one of the editors of this paper, dated Oahu, Oct. 27, 1829, has just been received and contains an interesting account of a work of grace at Kailua, on the island of Hawaii. We make the following extracts:

"Oct. 27, received joyful intelligence from Kailua—a note by the hands of Gov. Adams, from Mr. and Mrs. Thurston, our dear associates, stating that there is a new impulse to religious feelings of late; yes, "Hawaii is stretching forth her hands unto God." Mr. T. states, that he is obliged to lay aside his translations, and give his time wholly to preaching and instructing serious inquirers. He also remarked that last Sabbath our church, which contains 6000 people, was full to overflowing, with the company of Hooikaka,* including those who belong to our Friday meeting at this place, and at Kaawaloa. The two chiefs, Naihe and Gov. Adams, addressed them; and the governor says there were crowds of natives stationed without the doors and windows, listening with all attention to hear the word. Mr. T. also adds, that the holy Spirit is evidently with us. Many are under deep conviction of mind, and some are rejoicing in the hope of salvation through the Lord Jesus. The language of the natives is, "Tell us the word of God—instruct us how we may obtain the salvation of Jesus Christ." They say they have heard the word from the lips of their teachers, but never profited by it. Now they feel disposed to regard it as the last injunction of our dying Lord. O it would soften the hardest heart, to see the deep feeling that is manifested upon the subject of religion. Gov. Adams, we trust has taken a decided stand on the Lord's side: he came forward last Sabbath, with 16 others, at Kailua, and received baptism, and was admitted into the church. I gave a little statement in a letter to a friend, of his advice to the people, when he was about to leave Kailua for a season, to attend a meeting of the chiefs. I presume it will be gratifying to you to hear what it was, as you are acquainted with him. This was the purport of his charge to the people. He says, read your Bible and see what that tells you. If it tells you to get drunk, and lie, and steal, and commit adultery, then do so. But if not, be careful how you conduct yourselves."—*N. Y. Obs.*

REMOVAL OF THE INDIANS.—The Cherokee Phoenix of the 31st March, comments with marked severity on the Report of the Committee on Indian Affairs in the House of Representatives. The editor refers to those parts of the report which represent that the Indians of "pure blood" have not been benefitted by the new system of government, (Republican,) that those of "mixed blood" control the government, and receive the "annuities," that nineteen-twentieths of the people have become a "naked, miserable, and degraded race,"—that the glowing pictures of their advancement in civilization given by the missionaries may be true with reference to a very small part only

* Persons anxious on account of their souls.

of the nation—that the chiefs have sent emissaries among the Creeks, and acquired a manifest influence in their councils, &c. &c. The editor says, “It would be impossible for the committee or any other set of men to prove the charges they have made against the Cherokee chiefs, because what is not truth can never be proved.”

The statements of the committee on the abovenamed subjects are directly opposed to those we have seen from the missionaries and others, residing among the Cherokees, and we cannot resist the conviction that the committee may have suffered themselves to be imposed upon by men whose interests prompt them to give an unfair view of the subject.

There seems to be a settled determination to effect the removal of the Indians, and because they are unwilling to exchange the home of their fathers for a country, which, notwithstanding the glowing pictures that have been given of it, Maj. Long, the authorised agent of government, terms “the American desert,”—“uninhabitable,” &c., and which the Cherokees know to be, in some respects, deficient in *wood and water*, two important articles;—they must be *forced* to go; not with the point of the bayonet to be sure, but by bringing them under the laws of the states—and which laws are so framed as really to oppress the Indians subject to them. To prepare the people of the United States to look with composure upon such injustice, the present situation of the Indians is represented as so miserable, that a removal on any terms would be an act of humanity.

The Senate of the United States have decided by a vote of 27 affirmative, 21 negative, that the Indians *must* remove.

Since writing the above we have seen a statement which says the *Choctaws*, unwilling to live under the laws of Mississippi, have finally agreed to abandon their homes and remove westward.

MONTREAL, (L. C.) April 14.

We have been favored with the perusal of a letter from Dr. Brown, formerly of this city, dated Fort Williams, (Calcutta) Dec. 3, 1829.

The following is an extract:

“Every friend of humanity, and every lover of the British name, will rejoice to learn that the horrid custom of widows burning themselves with the bodies of their deceased husbands, is henceforth to be put a stop to, an order of counsel having been issued for the abolition of suttees. This single act will immortalize Lord Bentick’s administration in India. No opposition is expected among the natives, as the better informed among them have long been prepared for such a change, and besides, it has been found that no such custom is enjoyed by their religious writings.

BRITISH INDIA.—The following passage from the London Missionary Register, is much in accordance with the views we have long entertained in regard to the progress of Christian truth in the East. Knowledge must be the forerunner. And its power to regenerate that debased region of the earth, and to open wide and effectually the doors for the final entrance and triumph of Christianity, we consider as certain as the continuance of time. We value the testimony the more, as it comes from the Serampore missionaries themselves.

“A season of knowledge seems evidently dawning on British India, if not on the whole of Eastern Asia. The various means of knowledge given by Providence to Bengal within the last twenty-five years are extending themselves to different parts of Hindoostan. The natives have begun to read, to a degree never before known in India since it became a nation; this naturally leads them to compare their own system of religion and morals with that contained in the Sacred Scriptures, and the superior excellence of the latter is confessed by many who have not the fortitude openly to renounce caste and embrace Christianity. Still, these discourse with their neighbours on the subject, without concealing at all times their dislike of their own system, and their admiration of that revealed in the sacred Scriptures. This creates

in others a desire to peruse the sacred volume for themselves. The progress of a spirit of this nature is almost as certain as the progress of the morning light after the day has begun to dawn; and it is not, perhaps, too much to say, that it will gradually spread not only throughout Hindoostan, but in due time find its way into those countries around it, which so many ages ago drank of the streams of delusion and death, that, originating in the books held sacred by the Hindoos, have now overspread the whole of Eastern Asia."

CATHOLICS OF SILESIA.—A late number of the Nuremburgh Courier has the following paragraph.

"We are assured that several Catholic priests in Silesia, have, after taking the advice of the most enlightened of their parishioners, come to the resolution of entering into the bonds of marriage, and have formally declared to their superiors their resolution to embrace the Protestant faith, with their respective congregations, in case the heads of their communion should oppose their design."

ARMY CHAPLAIN.—The officers of the U. S. Army stationed at Old Point Comfort, Va. have petitioned for the appointment of a Chaplain for that station. This is said to be the first effort of the kind, since the war.

STRUGGLE FOR PRE-EMINENCE.—The Methodist Advocate says, it is an undoubted fact, that it was owing to the labours of Wesley, and the rise of Methodism, that the present general attention to religion, revivals, missionary and other benevolent institutions, had their origin. The editor of the Columbian Star, a Baptist paper, says, with equal confidence, that all these things took their rise from the Baptists. And both seem to refer to the *peculiar* views of their sect, as the undoubted cause why God has conferred on their denominations the peculiar honour of waking up the christian world. One speaks of that "Baptismal emersion over which the Holy Trinity presided;" and the other of the Book of Discipline, and the precious doctrines which Wesley advocated, as being peculiarly adapted to produce these glorious results. For our own part we must say, such boasting looks a little worse than what the apostle calls "foolishness."—*Cincinnati Journal*.

We can inform the editor of the Journal that there is much foundation for the above boast, and so far as we are concerned, the Methodists and Baptists are entirely welcome to *all* the honour of originating the existing *hotch potch* state of religious sentiments and practices.—ED. MON.

TO PATRONS.—In concluding the sixth volume of the Religious Monitor, our acknowledgments are due to the many friends who have given us their countenance and support. Should this support be continued, (and for the sake of the cause which is endeavoured to be advanced by the Monitor, we doubt not but that it will be,) we shall go on with renewed vigour. We hope to commence the seventh volume in a style of mechanical execution, altogether superior to any volume that has yet been published. Of the importance of giving the Monitor an efficient support, our readers can judge for themselves. It is doubtless as much needed now as ever it has been, and we have reason to be thankful that our efforts to sustain a reformation cause have been attended with so much success, notwithstanding all the evils that afflict the church within and without, and notwithstanding all the error, and infidelity, and defection of the times. It is consoling, and invigorating to faith, to contemplate the faithfulness of God to his church, in strengthening the *few* to maintain their integrity. He has ever had, and ever will have a remnant to serve him in the darkest times. Let us then hold fast the PRESENT TRUTH, and leave the issue to Him that "rules in the armies of heaven and among the inhabitants of earth."

FOR THE RELIGIOUS MONITOR.
ECCLESIASTICAL STATISTICS.

In one of the late numbers of the *Philadelphian* there is an account of the supposed numbers attached by membership, or otherwise, to the different churches in the United States. In one or two instances there are mistakes which it may be worth while to correct. There are at least two denominations of Presbyterians whose numbers are rated six times less than they are represented in their annual reports. The ratio adopted is 1000 members and adherents to every preacher. The number assigned to the Associate and the Associate Reformed Presbyterians is 10,000 each. This calculation of course is founded on the supposition that there are ten preachers in each of these societies.

The number of preachers in the Associate church, according to the minutes of last year, is 72 ordained and licensed, which will give 72,000, instead of 10,000. The number of members in full communion is 11,504, reported from 104 congregations. From 39 there were no reports. The whole number of members will probably be about 15,000. If we suppose six additional hearers for every communicant, which is much less than the ratio sometimes adopted, the whole number of members and hearers would be something more than 100,000. It is probable however that even this is beyond the truth.—Our congregations are almost exclusively supported by actual members.—There are but three ministers settled in congregations whose numbers do not exceed an hundred; many of them exceed two and three, and a few exceed four hundred. The increase of ministers has never equalled the increase of the church; this may be the chief cause of the proportion of members being so much greater according to the number of preachers, than in some other churches. In some churches the number of preachers exceeds the demand for settlement. So that the number of preachers is not the most accurate guide for ascertaining the number of members. The Associate Reformed church, being divided into three separate Synods, it is not so easy to ascertain their number, it is probably about the same as that of the Associate church. The Reformed Presbyterians, whose numbers are probably about equal to one tenth of these two churches, are set down at 20,000, as if equal to both of them. Number can be no fair test of truth, but correct information can do no harm.

Yours, &c.

J. F.

DEATH OF DR. ANDERSON.

It will be seen by the following extract of a letter from a correspondent, that the Secession church in the United States has lost a venerable and much esteemed father. In his day, many were his contentions for truth, and severe his conflicts with the enemies of the church; but "like a shock of corn fully ripe," in his old age, he has descended to the grave in peace, with scarce a struggle. "Precious in the sight of the Lord is the death of his saints."

"He attended a meeting of our Presbytery on Tuesday, the 6th ult. at North Buffalo, a distance of thirty miles from his own house. He was in good health, and in Presbytery discovered his usual soundness and depth of

judgment on several points of importance to our public religious profession. In the evening, on his way home, he stopped at the house of a member of N. Buffalo Session, and complained of nothing but the fatigue of travelling.—After early supper he went to bed, and when the elder who had attended Presbytery with him, came into the room, he spoke of being somewhat indisposed, particularly in his head. Shortly after (about 11 o'clock) he arose ; and, in a very little time, was heard to fall, as if with his whole weight, upon the floor. He was immediately found lying upon his back : the friends who came to his assistance think he breathed once or twice while they were raising him up : but before light could be brought into the room, death had completely taken place.

His corpse was conveyed, on Thursday the 8th ult., to his dwelling house, and interred in the burying ground belonging to Service congregation.

It is expected that another member of Presbytery will send you some particulars concerning Dr. Anderson, which may form something like a biographical outline, and nothing more. It is to be hoped that none will attempt, until the present generation passes away, to draw his character, or set him forth with an assemblage of his labours, usefulness, and personal qualities ; at least those who knew him best and esteemed him most, will not do so.—Dr. Anderson desired the world to know nothing about himself, as a christian minister, but what may be known by reading his publications ; and he was one of those men who do not need laborious praise to recommend them to the veneration and esteem of those to whom they are known.”

T. A.

TO CORRESPONDENTS.—We have received two papers containing strictures on the observations of A. H. on the Correspondence lately carried on between the Associate Synod, and the Synod of the Reformed Presbyterian church. As the writer of one of these papers has sent us his name, we shall give his paper a place in the Monitor in the order in which it was received. The name of the writer of the other paper, signed “A PRESBYTERIAN,” is unknown to us ; and if he will send us his name, his paper shall also be inserted. We think it reasonable that an editor should require the names of his correspondents, particularly when they write on controverted points ; while at the same time we acknowledge the right of the correspondent to conceal his name from the public if he chooses, and we engage on our part to withhold a name whenever requested to do so.

CONTRIBUTORS TO THE MONITOR.—A. H.,—The writer of the “Signs of the Times,”—and F., are the three that have contributed the most to the pages of the present volume of the RELIGIOUS MONITOR, and are each entitled to an elegantly bound copy, which will be sent to them the first opportunity.

NOTICE.—Several of our friends have spoken to us in relation to commencing articles in one volume and concluding them in another. This seems to be a necessary evil ; we have endeavored to avoid it as far as practicable ; but in some few instances it is unavoidable, unless, indeed, we should delay publishing six or eight months.

INDEX TO VOLUME SIX.

Abolition of the Slave Trade,....	252	Benevolence and Religion, Age of,	270
Abolition of Slavery,.....	186	Bible Societies,.....	157, 218
Act, Marriage,.....	383	Bible Societies, Ego and D. on,	180
Act for a Fast,.....	87	Bible Society, American,.....	42
Actual career of an Infidel,.....	376	Bible, Translation of the,.....	332
Adam's Sin,.....	215	Bible, Engravings for the,.....	528
Adam Clark's Discourses, Review of,.....	404	Bible and Tract Society, plan of a,	470
Africa,.....	141	Bishop of London,.....	38
African Colonization,.....	234	Board of Managers of the Western Hall, Report of the,.....	64
Age, Infidelity of the,.....	430	Books,.....	475
Age of Miracles returning,.....	431	Born again, Evidence of,.....	216
Age of Religion and Benevolence,	270	Bradley's Letter on Freemasonry,	272
Alleghany, Report of Presby. of,	65	Brainard, Missionary, Memoirs of	259
American Bible Society,.....	42	British India,.....	569
American Home Missionary Society,.....	40, 57	Bunyan and the Quaker,.....	43
American Sunday School Union,	41	Burning of Widows Abolished,...	569
American Tract Society,.....	43	Biography of Zuinglius,.....	222
American Society for Meliorating the condition of the Jews,.....	141	Calcutta,.....	569
Analysis of Hebrews,.....	193, 289	Call to the Ministry,.....	145
Anecdote,.....	191, 475	Call to the Ministry, what constitutes it,.....	276
Anecdote of Melancthon,.....	336	Cambridge, Report of Presb. of...	70
Anecdote of Newton,.....	527	Campbell, Rev. Mr., and Owen,	43
A New Name,.....	281	Canton De Vaud,.....	310
Ancients, Slavery among the,....	252	Career of an Infidel,.....	376
Anderson, Rev. John, death of,	571	Carolinas, Report of Presby. of,	62
Andrew Fuller,.....	416	Catholic Council,.....	323
Answer to F's Query,.....	241	Catholic Mission,.....	334
Answer to Query 1,.....	402	Catholics of Silesia.....	570
Answer to Query 2 in Nov. number,.....	490	Chaplain to the Army,.....	570
Anti-Masonry,.....	169, 521	Charge, Addressed to the Rev. Wm. Hume,.....	9
Apocrypha, Remarks on publishing it with the Bible,.....	220	Chartiers, Report of the Presbytery of,.....	68
Apparel, Mourning,.....	431	Chartiers, Presbytery of,.....	192
Appointments, Scale of,.....	86	Cherokee Indians,.....	48
Appropriations for pious and benevolent purposes,.....	97	Christian Church, the Primitive,	411
Armstrong, Rev Robert, his charge to Wm. Hume,.....	9	Christian Herald,.....	184
Armstrong, Rev. Lebbeus,.....	522	Church Members, Duty of, to make appropriations for pious and benevolent purposes,....	97
Army Chaplain,.....	570	Clark's Discourses, Review of,	404
Aspasio and Theron,.....	376	Clergy of Nova Scotia,.....	519
Associate Church, Theological Seminary of the,.....	358	Colonization,.....	234
Associate Synod, Meeting of the,	59	Colver's Renunciation,.....	175
Associate Synod, Minutes of the,	61	Combinations,.....	333
Associate Synod, and Synod of the Ref. Pres. Church, Observations on part of Correspondence between, 203, 247, 256, 337, 385, 433, 493, 529		Coming Out,.....	567
Associate Synod of North America, Constitution of the Bible and Tract Society of the,.....	470	Commentary, Herveys,.....	144
Associate Synod of North America, and Synod of the Reformed Presbyterian Church, Correspondence between,.....	124, 160	Commentary on the Hebrews, Strictures on,.....	352, 560
Associate Synod of Original Seceders in Scotland, and Associate Synod of North America, Correspondence between, 210, 253, 303		Committee on Slavery, Report of,	90
Atheism of the day,.....	511	Condition of the Jews, American Society for meliorating,.....	141
Atheism, Practical,.....	235	Congress, Memorial to,.....	85
Atonement, Views of Primitive Christians relative to,.....	413	Congress, Petition to,.....	431
		Constitution of the Bible and Tract Society of the Associate Synod of North America,.....	470
		Contemplations of Sir Matthew Hale,.....	261
		Contributors to the Monitor,....	572
		Conversions,.....	414
		Correction,.....	288
		Correspondence between the Associate Synod of North America and the Associate Synod of Original Seceders in Scotland, 210, 253, 303	

- Correspondence between the Associate Synod of North America and the Synod of the Reformed Presbyterian Church, Observations on, 203, 247, 296, 337, 385, 433, 493, 529
- Correspondence between the Associate Synod of North America and the Synod of the Reformed Presbyterian church,..... 124, 160
- Correspondents, to,..... 144, 572
- Covenanting, Synodical,..... 69
- Crisis Hastening,..... 331
- Danger Yet,..... 382
- Death of Doct. Anderson,..... 571
- Destitution of Ministers,..... 192
- Discourses of Adam Clark, Review of,..... 404
- Distress of the Working People in England, 282
- Dr Livingston, Memoirs of,..... 57
- Dutch Church, Magazine of the, 560
- Duties and Equal Rights,..... 426
- Duty of Vowing,..... 109
- Ecclesiastical Record, 432
- Ecclesiastical Statistics,..... 571
- Editor, Letter to,..... 217
- Edwards, President, 414
- Ego and D on Bible Societies, ... 180
- Elder Bradley on Freemasonry, ... 272
- Elder Colver's Renunciation,.... 175
- Ely, Rev. Dr., 446
- England, Wars of, 284
- Distress of the Working People in,..... 282
- Engravings for the Bible,..... 528
- Equal Rights and Religious Duties, 426
- Erratum, 192
- Eternity, Near View of, 283
- Evidence of a Person being Born Again, 216
- Extracts from Romaine on Psalmody,..... 545
- Fast, Act for,..... 87
- Fiction, Works of,..... 190
- Five Reasons why Popery is likely to increase in this country, 381
- Foreign Journals,..... 334
- Foreign Missions,..... 384
- France, Infidelity in, 476
- France, Popery in,..... 335
- Freemasonry, Bradley's Letter on, 272
- Fuller, Andrew,..... 416
- Fund, Missionary,..... 73, 83
- Fund, Theological Hall,..... 73
- Fund, Student's,..... 83
- Fund, Synod's,..... 73, 82
- General Assembly, Psalmody in, 432
- General Synod of Dutch Church, 144
- Gen. Synod of Ulster, Speech in, 27
- Geneva and the Swiss Canton De Vaud,..... 310
- Georgia Slaves,..... 432
- Getting Religion,..... 285
- Great Britain,..... 143
- Hale, Sir Matthew,..... 261
- Hall, United Theological,..... 81
- Halyburton and Voltaire, 190
- Hearing, Occasional,..... 20, 49
- Hebrews, Analysis of,..... 193, 289
- Henry's Commentary,..... 144
- Historical Sketch of the Presbyterian Church in the city of New York,..... 315
- History of Missions,..... 308
- Hobbies, one of Dr. Ely's,..... 446
- Home Missionary Society, 40, 57
- Howe, Anecdote of,..... 475
- How to be Rich,..... 142
- Hume, Rev Wm. Charge Addressed to the,..... 9
- Huntington's Memoirs,..... 307
- Idol of Infidelity,..... 566
- Inconsistency,..... 523
- Increase of Popery,..... 286
- India, 569
- Indians, 267
- Indians, Removal of,..... 568
- Indwelling Sin,..... 215
- Infidel, Actual Career of an,..... 376
- Infidelity of the Age,..... 430
- Infidelity in France,..... 476
- Instruction in Sabbath Schools, ... 562
- Interesting Conversations,..... 414
- Introductory Lecture,..... 359
- Ireland, 329
- Islands, Sandwich,..... 568
- Italy, Three Years in,..... 309, 374
- Jews, American Society for Meliorating the Condition of the, ... 141
- Judge Story's Opinion,..... 353
- La Harpe, Posthumous Works of, 515
- Lecture, Introductory,..... 359
- Letter to the Editor,..... 217
- Letter, Hon. Stephen Van Ransselaer's, 178
- Letter, Professor Stuart's,..... 379
- Letters from the Rev Joseph Wolff,..... 430
- Liberia,..... 143, 381
- Life of H. Martin,..... 260
- London, Bishop of, 38
- Magazine of the Reformed Dutch Church, 560
- Mails, Sabbath,..... 85, 380, 526
- Marriage Act, 383
- Martin's Life,..... 260
- Mason, Rev John M., D. D.,..... 384
- Masonry, 383
- Masonry, Bradley's Letter on, ... 272
- Materials of which the Presbyterian Church was originally composed, 262
- Matters of Fact which Interest every Man in America,..... 476
- M. De La Harpe, Posthumous Works of,..... 515
- Meeting of the Associate Synod, 59
- Meeting of the Particular Synod of Albany, 89
- Melancthon, Anecdote of, 356
- Memorial to Congress,..... 85
- Memoir of the Rev. Dr. Livingston,..... 57
- Memoirs of D. Brainard,..... 259
- Memoirs of Rev. John Rodgers, ... 262
- Memoirs of Huntington,..... 307
- Memoirs of Rev. Leigh Richmond, 476

INDEX.

575

Miami, Report of the Presbytery of,.....	72	likely to Flourish,.....	381
Ministry, Destitution of,.....	192	Posthumous Works of M. De La Harpe,.....	515
Ministry, Call to the,.....	145	Practical Atheism,.....	235
Ministry, What Constitutes a Call to the,.....	276	Prayer,.....	475
Minutes of the Associate Synod, at their meeting in Pittsburgh, May 27th, 1829,.....	61	Preaching, Perfection of,.....	216
Miracles Returning,.....	431	Pre-eminence, Struggle for,.....	570
Mission to Upper Canada,.....	74	Preface,.....	8
Missions and Sabbath Schools,.....	101	Presbyterian Church in the city of New-York, Historical Sketch of,.....	315
Missions, History of,.....	308	Presbyterian Church, Materials of which Originally Composed,.....	262
Missions, Foreign,.....	334	Presbyterian Church, first Synod of,.....	266
Missions, Catholic,.....	334	Presbyterian Church, Statistics of the,.....	142
Missionary Fund,.....	73	Presbytery of Cambridge, Report of the,.....	70
Missionary Society, American Home,.....	40, 57	Presbytery of Muskingum, Report of the,.....	63
Missionary Society of the Reformed Dutch Church,.....	134	Presbytery of Ohio, Report of the,.....	71
Modern Authors,.....	283	Presbytery of Philadelphia, Report of the,.....	71
Monitor, Contributors to the,.....	572	Presbytery of Miami, Report of the,.....	72
Mourning Apparel,.....	431	Presbytery of Alleghany, Report of the,.....	65
Muskingum, Report of the Presbytery of,.....	68	Presbytery of Chartiers,.....	192
Nature and duty of Vowing,.....	109	Presbytery of Chartiers, Report of the,.....	68
Near View of Eternity,.....	253	Presbytery of the Carolinas, Report of the,.....	62
Neglect of Reading,.....	191	President Edwards,.....	414
New Name,.....	281	Primitive Christian Church,.....	411
Newton, Anecdote of,.....	527	Primitive Christians, their Views of the Atonement,.....	413
No Fiction,.....	261	Psalmody,.....	545
Notice,.....	572	Psalmody in the Gen. Assembly,.....	432
Notices from Foreign Journals,.....	334	Psalms and Hymns,.....	523
Nova Scotia,.....	519	Quaker and John Bunyan,.....	43
Obituary Notice, of the late John Paterson,.....	237	Query,.....	146
Obituary of the Rev. John M. Mason, D. D.,.....	384	Query 1, Answer to,.....	241
Observations on part of the Correspondence between the Associate Synod and the Synod of the Reformed Presbyterian Church, 203, 247, 296, 337, 385, 433, 493, 529	20, 49	Query 2, Answer to,.....	490
Occasional Hearing,.....	20, 49	Query, Remarks on,.....	402
Ohio, Report of the Presbytery of,.....	71	Queries,.....	288
On the duty of Church Members to make Appropriations to Pious and Benevolent purposes,.....	97	Questions for Sabbath Schools,.....	562
On the Signs of the Times,.....	344, 393, 455, 481, 536	Reading, Neglect of,.....	191
On the Sabbath,.....	551	Record, Ecclesiastical,.....	432
One of Dr. Ely's Popular Hobbies,.....	446	Reflections on the Sabbath,.....	551
Opinion of Judge Story,.....	333	Reformed Dutch Church, Magazine of the,.....	560
Original Seeders in Scotland, 210, 253, 303	303	Reformed Dutch Church, Missionary Society of the,.....	134
Owen,.....	308	Reformed Presbyterian Church, Synod of, and Associate Synod, Correspondence between,.....	124, 160
Owen and Campbell,.....	43	Reformed Presbyterian Church, Observations on Correspondence between, and Associate Synod of North America, 203, 247, 296, 337, 385, 433, 493, 529	337, 385, 433, 493, 529
Paterson, John, Obituary Notice of,.....	237	Reformer, Zuinglius,.....	222
Patrons, to,.....	570	Religion,.....	235
Persecution in Switzerland, 282, 335	335	Religion and Benevolence, Age of,.....	270
Petition to Congress,.....	431	Religious Duties,.....	426
Philadelphia, Report of the Presbytery of,.....	71	Remarks on the American Sunday School Union,.....	41, 42
Plan of a Bible and Tract Society,.....	470	Remarks on publishing the Bible with the Apocrypha,.....	220
Poetry,.....	474		
Popery, Increase of,.....	236		
Popery in France,.....	335		
Popery, Five Reasons why it is			

Remarks on Query 1, in Nov. number,.....	403	Speech in the General Synod of Ulster,.....	27
Removal of the Indians,.....	568	Statistical Tables,.....	94, 95, 96
Renunciation, Elder Colver's,....	175	Statistics of the Presb. Church, 142	
Report of the Presbytery of the Carolinas,.....	62	Strictures on Stuart's Commentary on the Hebrews,.....	352, 506
Report of the Presbytery of Muskingum,.....	63	Struggle for Pre-eminence,.....	570
Report of the Board of Managers of the Western Hall,.....	64	Stuart's Commentary on the Hebrews, Strictures on,.....	352, 506
Report of the Presbytery of Alleghany,.....	65	Stuart's Letter,.....	379
Report of the Southern and Western Missionaries,.....	65	Students' Fund,.....	83
Report of the Presbytery of Chartiers,.....	68	Sunday School Union, American, 41	
Report of the Presbytery of Cambridge,.....	70	Swiss Canton De Vaud and Geneva, 310	
Report of the Presbytery of Ohio, 71		Swiss Reformer, Zuinglius,.....	222
Report of the Presbytery of Philadelphia,.....	71	Switzerland, Persecution in, 282, 333	
Report of the Presbytery of Miami,.....	72	Synodical Covenanting,.....	69
Report of Treasurer,.....	73	Synod's Fund,.....	73, 82
Report of Upper Canada Missionary,.....	74	Synod of the Reformed Presbyterian Church and the Associate Synod, Correspondence between,.....	124, 160
Report of Committee on Slavery, Rev. John Anderson, D. D., Death of,.....	571	Tables, Statistical,.....	94, 95, 96
Rev. Dr. Livingston, Memoir of the,.....	57	The Clergy of Nova Scotia,.....	519
Rev. Lebbeus Armstrong,.....	522	Theron and Aspasio,.....	376
Review of Dr. A. Clark's Discourses,.....	404	The Crisis Hastening,.....	331
Rich, How to be,.....	142	Theological Seminary of the Associate Church,.....	358
Richmond, Memoirs of Rev. Leigh,.....	473	Theological Hall Fund,.....	73
Rodgers, Rev. John,.....	262	Thoughts, Vexing,.....	146
Romaine on Psalmody,.....	545	Three Years in Italy,.....	309, 374
Rutherford's Letters,.....	261	Times, Signs of the, 344, 393, 455, 481, 536	
Sabbath Mails,.....	380, 525	To Correspondents,.....	144, 572
Sabbath, Reflections on,.....	551	To Patrons,.....	570
Sabbath Schools, Questions for, 562		Tract Society, American,.....	43
Sabbath Schools and Missions, 101		Translation of the Bible,.....	332
Sandwich Islands,.....	568	Treasurer's Report,.....	73
Scale of Appointments,.....	86	Ulster, Speech in the General Synod of,.....	27
Scotch Kirk in Philadelphia,.....	451	Union, American Sunday School, 41	
Scotland, Associate Synod of Original Seceders in,.....	210, 253, 303	United Theological Hall,.....	81
Seminary of the Associate Church, 358		United States,.....	234
Sermons for Sale,.....	285	United States of America, Matters of Fact, which interest the, 476	
Sermons on Doctrinal and Practical Subjects,.....	418	Upper Canada, Report of Missionary to,.....	74
Signs of the Times, 344, 393, 455, 481, 536		Van Rensselaer, Hon. Stephen's Letter,.....	178
Silesia, Catholics of,.....	570	Vexing Thoughts,.....	146
Singular Inconsistency,.....	523	Views of the Primitive Christians Relative to the Atonement, 413	
Sin, Adam's,.....	215	Virginia, of Slavery in,.....	186
Sin, Indwelling,.....	215	Voltaire and Halyburton,.....	190
Slavery,.....	90	Vowing, Nature and duty of,.....	109
Slavery, Abolition of,.....	186	War,.....	191
Slave Trade and Slavery,.....	232	Wars in England,.....	284
Slaves in Georgia,.....	432	Western Hall, Report of the Board of Managers of the,.....	64
Societies, Bible,.....	157, 218	Western Mission,.....	66
Society, American Home Missionary,.....	40, 51	What Constitutes a Call to the Ministry,.....	276
Society, American Bible,.....	42	Whyte, Rev. James, Sermons of, 418	
Society, American Tract,.....	43	Widows, Burning of Abolished, 569	
Southern and Western Missions, 65		Wolff, Rev. Joseph, Letters from, 430	
		Word Fitly Spoken,.....	336
		Working People in England, Distress of,.....	382
		Works of Fiction,.....	190
		Zuinglius the Swiss Reformer, 222	

