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THE,
RELIGIOUS MONITOR,
AND
EVANGELICAL REPOSITORY:

DEVOTED TO THE
PRINCIPLES OF THE REFORMATION,
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VOL. VII.

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In vain they do worship me, teaching for doctrines the commandments of men.—**MATT. xv. 9.**

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VOL. VII.

JUNE, 1830.

NO. 1.

MINUTES

OF THE ASSOCIATE SYNOD OF NORTH AMERICA, AT THEIR MEETING IN PHILADELPHIA, MAY 26, 1830, AND CONTINUED BY ADJOURNMENT, BEING THEIR TWENTY-NINTH ANNUAL MEETING.

PHILADELPHIA, May 26, 1830.

THE Synod met according to adjournment, and was constituted with prayer by the Rev. Francis Pringle, the senior minister present. Members present :

From the Presbytery of Cambridge.

MINISTERS.

James Martin,
James Irvine,
Alexander Gordon,
James P. Miller,
John G. Smart.
Alexander Bullions,* D. D.
Peter Campbell,*
Thomas Goodwillie,*
Andrew Stark.*

ELDERS.

Chauncey Webster,
Joseph Middlemass,*
George Lowrie.*

From the Presbytery of Philadelphia.

MINISTERS.

Francis Pringle,
Thomas Beveridge,
Achibald Whyte, Jun.
William Easton,
F. W. McNaughton.

ELDERS.

Samuel Hawthorn,*
William Morris.*

From the Presbytery of Carolinas.

MINISTERS.

Andrew Heron,
William M. McElwee.

From the Presbytery of Miami.

MINISTERS.

James Adams,
David Carson.

ELDERS.

William Turnbull.
From the Presbytery of Muskingum.

MINISTERS.

Samuel Hindman.
From the Presbytery of Ohio.

MINISTERS.

Alexander Murray.
From the Presbytery of Chartiers.

MINISTERS.

James Ramsay, D. D.
Alexander Wilson.

ELDERS.

George Murray.
From the Presbytery of Alleghany.

MINISTERS.

R. Bruce, D. D.
Joseph Scroggs.
David Blair,*

Missionaries Ordained.

John Kendall and Nathaniel Ingles.

As the Moderator, Mr. Walker, is absent, Mr. McElwee is appointed to preach this evening in his room.

After the minutes of last year were read, the following committees were appointed, viz :

Committee of Supplies.—Drs. Ramsay and Bruce, and Messrs. Gordon, McElwee, Adams, Murray, Hindman, and Easton.

On the Funds.—Messrs. Kendall and Webster.

To draught an act for a Fast.—Messrs. Gordon and Scroggs.

Of Arrangement.—Messrs. Martin and Murray.

The Rev. A. Stark, and Mr. George Lowrie, both from the Presbytery of Cambridge, appeared and took their seats.

On motion, *Resolved*, That a committee of Bills and Overtures be appointed, to whom all papers, after being read in Synod, may be referred for them to report on the same.

Messrs. Pringle, Miller and Stark, were appointed said committee.

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

Those marked thus (*), were not present at the opening of Synod.

THURSDAY, May 27th.

The Synod met, and was opened with prayer. Members present as above, together with A. Bullions, D. D. and Messrs. Peter Campbell and Thomas Goodwillie, ministers, and Mr. Joseph Middlemass, ruling elder, from the Presbytery of Cambridge, and Mr. Samuel Hawthorn, ruling elder, from the Presbytery of Philadelphia.

Last evening Mr. McElwee, according to appointment, preached from Psalm lv. 22, (first clause.) "Cast thy burden upon the Lord, and he shall sustain thee."

The minutes of last sitting being read, the Rev. James Martin was chosen Moderator.

Excuses for absence from Messrs. Wm. Wilson, Joseph Clokey, D. Goodwillie, Jr. A. Anderson, Samuel Irvine, and John Wallace, were heard and sustained.

The committee of arrangement reported, and their report being amended, was adopted. According to said report, the subject of the Theological Seminary was made the order of the day for Saturday forenoon.

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

Reports from the Presbyteries of Muskingum and Ohio were read, and the latter referred to the committee of Bills and Overtures.

REPORT

Of the Presbytery of Muskingum.

According to the order of Synod, Messrs. John Wallace and Samuel Wilson were taken on trials for license, and after hearing their probationary exercises much to our satisfaction, they were licensed to preach the gospel on the 16th of August last. The several calls in our hands for Mr. Samuel Hindman were presented, and the call from the united congregations of Mansfield, West-Union, and Washington, in our bounds, was accepted; he was accordingly ordained and admitted to the pastoral inspection of the aforesaid congregations on the 28th of April last. Although, by this accession to our numbers, we have received additional strength, yet as our vacancies are still numerous and increasing, we must appeal to Synod for as much of their disposable supply as can be granted consistently with the claims of other portions of the church.

With respect to the location of the Theological Hall, we have to report that we are decidedly in favor of Canonsburgh, believing that place to possess advantages which render it much the most eligible of any of the proposed sites, for our Theological Seminary.

On the subject of slavery, we are of opinion that it is the duty of Synod to purge that portion of the church under their inspection of this evil. All that has been done from the time that a warning was first emitted, to this day, has proved entirely insufficient to remove the evil. In the face of all these, the inhuman traffic continues in certain sections of our church. We believe the time has arrived when the Synod should adopt some more effectual measures for arresting the pro-

gress of this destructive system of iniquity. In general, the views presented in the overture now before the Synod, meet our cordial approbation, and we would therefore recommend the adoption of the following resolutions, contained in that overture, viz:

"1. That slavery be considered by this Synod an evil not to be tolerated in any of the members of our communion.

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

3. That the holding of a slave in any case not specified in the exceptions enumerated in said overture, is censurable."

Our views on the Testimony of the Original Seceders of Scotland, will be found in a separate report, herewith transmitted.

By order of Presbytery.

THOMAS HANNA, *Presby. Clerk.*

REPORT

Of the Presbytery of Ohio.

In reviewing the state of the church within our bounds, we have reason to lament the neglect of practical religion. Love to the world and consequently a sinful conformity to it in its carnal principles and sinful practices, seem alarmingly to prevail: and while love to the world occupies the hearts of professors, their love to God must necessarily wax cold, and the frequency and fervency of holy affections and holy exercises, for which our forefathers were so eminently distinguished, are neglected and forgotten. There is another evil, which, though not so general, is often no less fatal. Intemperance like a destroying angel is slaying multitudes. And while the office-bearers in Zion have been inflicting the censures of the church on offenders, few comparatively have been reclaimed: even some who seem to be pillars in the church have fallen its victims. Many are at ease in our Zion, and some sleeping in sin, while prayer is restrained before God, and few are found to sigh and cry for all the abominations that are done in the land. But still we have reason to believe that there are a few names among us who are striving to keep their garments clean, and witness faithfully for God and his truth.

Within the present year no heavy calamity has befallen us, nor any severe embarrassment disturbed our congregations, so as to affect their existence or outward prosperity. The most of our settled congregations have been favoured with considerable accessions; while most of our ministers have been endeavouring to explain the nature and inculcate the duty of publick religious covenanting. Our vacant congregations have become more numerous, and some of them have been strengthened; while others, which, on account of great difficulties and repeated disappointments, were nearly extinct, have this year been revived, and are now petitioning Presbytery for pastors to break unto them the bread of life.

We remonstrate against the conduct of the Mnskingum Presbytery, in presenting calls to Mr. Samuel Hindman, and requiring him to accept or reject immediately; when they knew that there was another moderated for him in our Presbytery, to which they did not give an opportunity of being brought into competition.

We are still unprepared to report on the Testimony of Original Seceders, for want of a sufficient number of copies of that work; but we think it expedient for the present, that Ministers coming from that body should accede to our Testimony.

All the probationers have fulfilled their appoint-

ments in our bounds, except Mr. Thompson, who has not yet appeared among us, and we have heard no reason for this disappointment.

With respect to slavery, on which the Presbytery were required to report, we heartily concur in the report of your committee on that subject, presented at your last meeting.

After having made inquiry of our members concerning the observance of the rule for the publication of Marriage, we find that they generally publish members twice.

Signed by order of Presbytery.

ISAAC BEGGS, *Moderator.*

The report of Samuel McLane, missionary to Canada, was given in, accepted, and referred to the committee of supplies; and it was further *Resolved*, That said report be referred to the committee of bills and overtures, to make extracts from it for publication.

Mr. William Morris, ruling elder from the Presbytery of Philadelphia, appeared, and took his seat.

Messrs. Whyte and Webster were appointed a committee to transcribe the minutes for publication in the Religious Monitor. Five hundred extra copies ordered.

On motion, *Resolved*, That the same order be observed in the exercise of covenanting, on to-morrow, that was observed last year.

The roll having been called over, in order to ascertain who will be prepared to engage in the exercise, and some members having expressed doubts respecting the call of duty in their own case, Dr. Ramsay, and Messrs. Carson and Miller were appointed a committee to converse with said members, and report to Synod.

Resolved, also, That in reference to those who engaged in covenanting last year, their names be publicly read over, and they required to give their assent, by rising and holding up their right hand; and that this be done immediately after administering the bond to the other members of Synod.

Resolved, That the hour of adjournment be half past 12 o'clock, and of meeting in the afternoon, at 3 o'clock.

Adjourned till that hour. Closed with prayer.

3 O'CLOCK, P. M.

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

Read and corrected the minutes of last sitting.

The committee of correspondence with the Reformed Synod, presented the draught of a letter to said Synod, which was, on motion, accepted, and referred to a select committee. Messrs. Adams, Irvine, and McElwee, said committee.

The report of the Presbytery of Cambridge was read as follows, and referred to the committee on bills and overtures.

REPORT

Of the Presbytery of Cambridge.

We have nothing extraordinary to state respecting religion in our bounds. Rev. James P. Miller was installed pastor of the Associate congregation of Argyle, Oct. 28.

The Presbytery agreed to take Mr. John G. Smart on trial for ordination, and he was ordained to the office of the holy ministry, Nov. 5th.—A call from the Carolina Presbytery for Mr. Smart, was forwarded to this Presbytery and presented to him, which he refused. A call has been given by the Associate congregation of Ryegate to Mr. Pringle, but owing to difficulties which have arisen in the minds of members; they agreed to refer the matter of his ordination simpliciter to Synod.

In the fall of 1828 some difficulties arose between Dr. Bullions and two of the students. Upon investigating the case, the Presbytery deemed it necessary to libel Dr. Bullions; upon the issue of which there are several appeals from him and a reference from Presbytery.

In May 1829 a complaint was tabled by the Rev. Robert Lang against Dr. Bullions, for publishing errors in a paper on the Personal Glory of God, in the 1st vol. of the Monitor, and in another on the Sealing of the Spirit, vol. 4th. This also is referred to the Synod.

In Feb. 1829, the Presbytery suspended Peter Gordon from his standing as a student in divinity, and from sealing ordinances, because of unsteadfastness in the profession, and he has left our communion. David Gordon and James Wallate have now studied four seasons under the care of Presbytery.

In Sept. 1829, William C. Pollock, a graduate of Jefferson College, who came to the north on account of the state of his health, applied for admission to the communion of the Associate church and to the study of Theology, and was admitted, and he studied this season under the care of Presbytery.

May 5th, 1830, a call from the Associate congregation of Johnstown to Rev. John G. Smart was sustained by Presbytery, and by him accepted.—A petition from the Associate congregation of Bovina, praying that their call be again presented to Mr. Horatio Thompson, was granted, and the call is herewith laid on the table of Synod.

It was agreed unanimously to petition Synod to divide this Presbytery—the line to be the North River, as far down as Waterford, and thence to run due East,—and the name of the new Presbytery to be the Presbytery of Albany.

Respecting the Hall we have nothing to report. Owing to the pressure of business we have not had the subject of Slavery under consideration.

By order of Presbytery.

A. GORDON, *Presby. Clerk.*

The report of the Presbytery of the Carolinas was presented. As the report was very long, before its reading was finished, on motion, it was *Resolved*, That the reading of the remainder be deferred for the present, in order to leave the way open for other necessary business.

The clerk of the Presbytery of Cambridge having given such an explanation of

the language which was censured in the report of said Presbytery last year, as convinced the Synod that the censure passed was owing to a misunderstanding, on motion, *Resolved*, That the Synod take pleasure in stating their conviction that said Presbytery was not deserving of censure in the case alluded to.

From this decision Mr. Hindman requested his dissent to be marked.

In reference to the exercises of to-morrow, Messrs. Gordon, Irvine, and McNaughton, were appointed to read the Act on Covenanting, and the Acknowledgment of Sins, and conduct the services of the forenoon. And the moderator was appointed to offer up the confessory prayer, and administer the bond.

Resolved, That while those formerly engaged in public covenanting,* have liberty to unite with the other members of Synod in that duty, others who do not feel at liberty to do so, shall be called on to signify their adherence to their former covenant engagements, and their approbation of the present deed of Synod.

From this decision Messrs. Gordon, McNaughton, Adams, Carson, and Webster, requested their dissent to be marked.

The moderator requested to be marked as voting in the negative.

Adjourned, to meet at half past 8 o'clock, this evening. Closed with prayer.

HALF PAST 8 O'CLOCK, P. M.

The Synod met, and was opened with prayer by Mr. Miller, moderator *pro. tem.* Members present as above. Read the minutes of last sitting.

The Synod resolved itself into a committee of the whole, for the purpose of holding a free conversation, in order to remove difficulties out of the way of covenanting, Mr. Martin in the chair. On the rising of the committee, the following resolution was reported for consideration, viz :

Resolved, That there is no legal impediment, known to Synod, in the way of any member's engaging in the duty of covenanting on to-morrow.

This resolution, after discussion, was adopted. From this decision, Dr. Ramsay, Messrs. Irvine, Gordon, Campbell, and Wilson, requested to have their dissent marked.

Adjourned to meet on Saturday morning, at 9 o'clock. Closed with prayer.

* This refers to those who had covenanted previous to last year ; the present deed of public covenanting was considered as a *continuation* of the same deed of last year, and not as a *different* occasion.—EDITOR REL. MON.

SATURDAY, 9 O'CLOCK, A. M.

The Synod met, and was opened with prayer. Members present as above, together with the Rev. D. Blair, of the Presbytery of Alleghany.

Yesterday the solemn exercise of public covenanting was performed according to previous arrangement. In the morning Mr. Martin preached from Nehemiah ix. 38.—“ And because of all this we make a sure covenant, and write it ; and our princes, Levites, and priests seal unto it.

After the preparatory exercises, the services were conducted, by the brethren formerly appointed, according to the order of last year ; the moderator offering up the confessory prayer and administering the bond. Immediately afterwards, those who had previously covenanted, signified their assent to their former deed, and their approbation of the present proceeding, by rising and holding up the right hand. During the subscribing of the bond the covenanters were addressed by several brethren, and reminded of their duty, privileges, and obligations.—The services were concluded with prayer and praise, and the apostolic benediction.

The following persons, members of Synod, and others, subscribed the bond, viz :

Ministers.

James Martin,
Francis Pringle,
Alexander Gordon,
Thomas Goodwillie,
David Blair,
William M. McElwee,
James Irvine,
William Easton,
Thomas Beveridge,
Finley W. McNaughton.

Ministers who had covenanted prior to yesterday.

Robert Bruce,
Andrew Stark,
Alexander Bullions.

Probationers covenanting.

Joseph Banks,
William Pringle,
James Templeton.

Students of Theology.

David Gordon,
James Wallace,
William C. Pollock.

Elders, members of Synod.

Robert Steele,
George Murray,
George Lowrie,
William Turnbull,
Joseph Middlemass,
Chauncey Webster.

Elders, not members of Synod.

James Hutchinson,
William S. Young,
James Haines,
Daniel Murphy.

Other persons who had formerly covenanted and yesterday signified their assent.

William Stevenson,
William Morris, (memb. Synod.)
James Wilson.

Other persons who yesterday united with the Synod in the exercise of covenanting.

Robert Skelton,
A. Young,
A. Skelton,
Thomas Williams,
James Cameron,
William Finley,
Eliza McAllister,
John McAllister,
Margaret Anderson,
Mary Craig,
James O. Carson.

In the evening, Mr. Whyte preached from Deut. xxvi. 17.—“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.”

This day the minutes of the last sitting were read and approved. Reports were given in and read from the Presbyteries of Philadelphia, Chartiers, and Alleghany, as follow, and, on motion, laid on the table.

REPORT*Of the Presbytery of Philadelphia.*

Nothing of prominent interest has occurred in our bounds since last meeting of Synod. The congregations under our inspection continue in a state of peace, and in some of them a desirable increase of numbers has taken place. Our vacancies have suffered some disappointment of supply by the failure of Messrs. Ferrier and Hindman, who neither appeared in the bounds of the Presbytery nor forwarded an excuse.

The matters referred to the consideration of Presbytery, for them to make report on, have been the subject of attention, and the views of Presbytery will be communicated in a separate paper.

The Presbytery have to report that a call for Mr. Horatio Thompson from Guinston, and Lower Chanceford has been sustained by Presbytery. A sufficient supply of preachers for our vacancies is solicited and expected.

By order of Presbytery.

F. W. M'NAUGHTON, *Moderator.*

Report on the following points referred by the Synod to the consideration of Presbyteries.

In regard to marriage, Presbytery on inquiry found that before marrying people, the members are at pains to ascertain that the purpose of marriage is somewhat notorious; that the parents of the parties, if within reach, have been acquainted with it and give their consent, and that time is taken to learn whether any have objections to offer; but that the publication of bans of marriage

on Sabbath is not generally observed. The Presbytery beg leave to recommend to Synod, that in congregations where it is preferred, the previous publication of the purpose of marriage in the session, either ten days, or a competent time before its celebration, be judged sufficient to answer the end.

In regard to the Testimony of the Synod of Original Seceders, while the Presbytery perceive no difference between their principles and our own which ought to place an insuperable obstacle in the way of our mutual communion, there are yet evidently differences on some points. And it is the opinion of Presbytery that truth would not suffer, and that the peace of the church would be most effectually maintained by abstaining from agitating any further the question of ecclesiastical connexion with that Synod.

On the overture on slavery, after some consideration, Resolved, that Presbytery do not accord with the adoption of the overture, in its present shape, as being too vague and indefinite.

Agreeably to order of Synod for Presbyteries to call to their bar such of their members as had left last meeting without leave, Mr. Whyte offered an excuse for having done so, which was sustained.

By order of Presbytery.

F. W. M'NAUGHTON, *Moderator.*

REPORT*Of the Presbytery of Chartiers.*

The Presbytery of Chartiers report that on July 7th, 1829, Mr. James Templeton was licensed to preach the gospel; and on the 14th of the same month Mr. Nathaniel Ingles was ordained to the holy ministry. Mr. James M'Caryl was licensed to preach on the 1st of September, 1829. Our worthy father, Dr. Anderson, departed this life on the 6th of April, 1830. Two students, Messrs. Bankhead Boyd and David Thomson, were, on examination, admitted to the study of Theology.

Presbytery agreed to a report on the Testimony of the Original Seceders, which shall be laid before Synod. Against this deed of Presbytery two of the members dissented, owing, as they said, to their not having had sufficient opportunity to consider that book.

Farther, Presbytery report in favour of the Divinity Hall's being located at Cannonsburg.

In respect of publication of the purpose of marriage, Presbytery report that some of the members who formerly published but twice have returned now to the practice of publishing three several Sabbaths, and some other members continue to publish two Sabbaths only.

Our vacancies are in prosperous circumstances, but owing to the death of Dr. Anderson they are increased in number. We hope the Synod will attend to our necessity so as to give us supply of preachers. We would require one probationer through the whole year.

THOMAS ALLISON, *Moderator.*

JAMES RAMSAY, *Clerk pro. tem.*

REPORT*Of the Presbytery of Alleghany.*

No very marked or material change has taken place in our congregations, settled or vacant, since our last report to Synod.

For some time we had the flattering prospect of a settlement of one of our vacancies and of receiving an additional member to our Presbytery; in this however, we regret to state, we have been at last disappointed. At our last meeting in Pittsburgh, Mr. John Hindman offered his resigna-

tion of the charge of Upper Piney and adjoining branches, which he had accepted in October last, and the Presbytery deemed it expedient, all things considered, to accept it; and accordingly those congregations are again on the list of our vacancies. This circumstance we hope will not be overlooked, when the scale of appointments is made out. Mr. Hindman's reasons of resignation are herewith transmitted at his request, and they may be considered as in some measure our reasons for accepting it.

With regard to the location of the Theological Seminary, we report our preference of Pittsburgh.

On the subject of the publication of bans, on the Sabbath, we simply state the fact that it is not generally observed by our members.

On the subject of slavery we have only to report the following unanimous resolution of our Presbytery—'Whereas the Synod's Act of 1811 condemned the practice of slave-holding as a moral evil, therefore it is the judgment of this Presbytery that the Synod should take measures to carry this principle into proper effect.

On motion, *Resolved*, That so much of the reports of Presbyteries as relate to the publication of the purpose of marriage, be referred to a select committee, with orders to report. Messrs. Miller, Easton, and Carson, the committee.

Extracts from the minutes of the commission of Synod, appointed last year, in the case of the congregation of Peters' Creek, were read, and, on motion, laid on the table.

Papers were given in by the Rev. A. Wilson, containing a remonstrance and complaint against the commission aforesaid, and also a libel against the Presbytery of Chartiers, for their conduct in this case, and, on motion, laid on the table.

Proceeded to the order of the day, viz: The consideration of the Theological Seminary. Extracts were read from the last will of John McAllister, deceased, bequeathing a legacy of two thousand dollars to this Synod, for the benefit of the Theological Seminaries. Also a letter addressed to the trustees and directors of the Theological Seminary, by John Irwin, register for the county of Cumberland, Penn. stating that George Sanderson, late of said county, had, by will, bequeathed to the Theological Seminary, three hundred acres of land, situated in Erie county, Penn. together with a legacy of \$2,000, with all his books, remaining unsold at the time of his decease. The agents appointed last year for the purpose of soliciting contributions in the several Presbyteries, for the Theological Seminary, were called upon for their report.

On motion, *Resolved*, That a treasurer be appointed to receive the contributions for the Theological Seminary. Mr. Kendall was appointed for this purpose. Proceeded to the question on the location of the Hall. The remarks of members were heard in rotation. Before these remarks were closed,

the Synod adjourned till 3 o'clock. Closed with prayer.

3 O'CLOCK, P. M.

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

On motion, *Resolved*, That the standing rule requiring papers to be called for at the commencement of each sederunt, be dispensed with, in order to proceed with the discussion left unfinished in the forenoon. After considerable discussion, the vote was taken, and decided in favor of Cannonsburgh. Adjourned till 9 o'clock, Monday morning.— Closed with prayer.

MONDAY, MAY 31.

The Synod met, and was opened with prayer. Members present as above. Read the minutes of last sitting. Papers being called for, one was given in by Dr. Bullions, which being read, it was moved and carried, that Dr. Bullions have leave to withdraw his paper.

The report of the Board of Managers of the Western Hall, was given in and read as follows, and on motion laid on the table.

REPORT

Of the Board of Managers of the Western Theological Hall.

The Board beg leave to report, that during the session which terminated on the 31st March, the following students attended the lectures, according to their respective grades, viz: Messrs. James Rodgers and James Bruce, of the 4th year; Thomas Wilson, James P. Ramsay and William M' Clelland, of the 2d year; James Henderson, Bankhead Boyd, David Lindsey and David Thompson, of the 1st year.

Discourses were delivered by each of the students, as specimens of improvement, which were highly gratifying to the Board. They were then examined at length on the Hebrew Bible, and also on several chapters of the system of Theology, and acquitted themselves much to their own credit and the satisfaction of the Board. We have only to add, that Mr. Andrew Murdock, who had formerly attended as a student, has been removed by death.

By order of the Board.

ALEX'R. MURRAY, *President.*

THOMAS HANNA, *Secretary.*

P. S. A communication has been received from the Register of Cumberland Co. Pennsylvania, informing us that George Sanderson, late of said county, deceased, has, by his last will and testament, bequeathed to the Western Theological Seminary of the Associate church, three hundred acres of land, situate in Erie Co. Penn., and also the sum of two thousand dollars, which is in bonds against John Wanderlich; as also all his books, remaining unsold at his vendue, to be deposited in the library attached to the Hall. We respectfully request the Synod to take some order for the disposal of this bequest. By order.

THOMAS HANNA, *Secretary.*

The report of the Missionaries on the Western Mission, was given in, and read

as follows, and, on motion, referred to the committee of bills and overtures.

REPORT

Of the Western Missionaries.

Your Missionaries proceeded immediately to the mission ground; Mr. Kendall after the adjournment of Synod, and Mr. Ingles after his ordination.— The former reached the first station in the first week of July. The latter, whose ordination took place on the 15th of July, reached it in the 4th week of August, having stopped one Sabbath to assist in dispensing the sacrament of the supper within the bounds of the Miami Presbytery. On the 4th Sabbath of the same month we dispensed the supper at Upper Raccoon, and on the Monday following met in Presbytery for the purpose of regulating our future proceedings. We made out a scale of appointments extending to the extreme places and occupying the principal part of our time, reserving as much as seemed to be necessary to enable us to spend some time in each place on the return. Having fulfilled these appointments we again met in Presbytery in Randolph Co. Illinois, on the 22d of January, and disposed of a small part of our time and of some other business; and again at Lower Raccoon, on the 23d February, where we disposed of the balance of our time till the meeting of Synod. These appointments have also been fulfilled. We deemed it proper to travel separately, meeting only where it was necessary. We have to remark in general that the propriety of giving a full attention to this new part of the vineyard does not appear less clear from the present state of it than it formerly did. At Upper Raccoon there was a very considerable accession to the cause. The brethren at Lower Raccoon, in order to collect themselves into a more compact settlement as well as for other good reasons, are moving about 90 miles higher up the Wabash to a place called Barnett's Creek, near the mouth of Eel River. Those at Bloomington are about to join them there. Some of them have already done so and others are expected to do so shortly. At a place called Sugar Creek, near Crawfordsville, and between Upper Raccoon and Barnett's Creek, some families have settled.— These three places have united in seeking a stated dispensation of ordinances by calling a pastor to labour among them, as will be seen by papers laid before Synod. In Randolph Co. Illinois, we also dispensed the supper. It appears pretty certain that there will be a congregation there. They have petitioned for six month's supply, as per papers referred. The brethren at Apple Creek seem to be attaining to greater clearness about the way of duty, and to steadfastness and comfort. The succeeding missionaries will probably find it advisable to organize this place. Those who were on Spoon River, Illinois, last year, are now settled on Henderson River. They are about 12 miles from the Mississippi and about sixty above the Lower Rapids, where it will be remembered there are a few families in our communion. We found a good degree of piety and ready submission to the word here. We baptized six adults in these places, three of whom were heads of families. Their prospects as to increase seems also to be good: we met with several families in our communion, emigrating to them. There were four families left the settlement in Missouri last year, and settled in that on Raccoon, preferring the advantages of a free state and the prospect, as they supposed, of getting a settled dispensation of ordinances sooner. But the loss to those who remained has been made up, and more, by other aid which they have since received. We lay before Synod

a petition for supply from a new place which lies in Calloway Co. about 50 miles from them. They have also received other aid, and we met with three families on our return, preparing to move to them, from Kentucky. It was found impracticable to comply with the petition of these people, presented to your missionaries last year, by dispensing the supper among them. Lying at the extreme we did not reach them till the dead of winter.— They are scattered and without a meeting-house. We forward a petition from them praying Synod to send the missionaries to them this season in time to dispense it in the month of September or before the middle of October. It may be done by their proceeding directly to that point and spending the time in returning. It appears to your missionaries equitable. Other places in these extreme parts labour under the same inconveniences. On the 3d Sabbath of April one of us dispensed the supper in the vacancy on Salt River, Ken.— The cause gains ground there. We met with very earnest desires after ordinances. They wish the supper to be dispensed among them twice in the year.

In the bounds of our circuit there is a great demand for books, such as Bibles, Testimonies, Confessions, Catechisms, &c. The demand for the Testimony is particularly urgent. The labors of missionaries must be in no small degree paralyzed for want of them. We were urged to receive subscriptions at several places for lots of books. We did so, but not knowing how to proceed in the business we lay it before Synod. Perhaps it would be advisable to appoint a standing committee as a book agency.

JOHN KENDALL.

NATHANIEL INGLES.

Mr. Ingles' account.

Receipts,	\$174.84
Expenditures,	51.79

Mr. Kendall's account.

Receipts,	\$185.72
Expenditures,	51.59½

A call for the Rev. Mr. Ingles, from the congregations of Upper Raccoon, Sugar Creek, and Barnett's Creek, in the state of Indiana, with accompanying documents, was read, and on motion laid on the table. Petitions from Randolph county, Illinois, Calloway and Ralls counties, Missouri, for supply of gospel ordinances, were read, and, on motion, referred to the committee of supplies.

The report of the Presbytery of Miami, was given in, and read as follows, and, on motion, referred to the committee of supplies.

REPORT

Of the Presbytery of Miami.

No material alteration has taken place during the last year in any of our congregations. In none of them has the number of members been diminished: in all of them there is more or less of an increase. Petitions for supplies have been received from Bellfontaine, — Co. Ohio, and from the city of Cincinnati; in each of which places there are a few families of our communion, and others who appear disposed to join us in case they have the means of becoming better acquainted with our principles. We deem it of great importance to the interests of the Secession church in the United States, that prompt and liberal attention be given to the necessities of the people in Cincinnati, and we invite the Synod to the consideration of the

question whether it be not their duty to afford the Presbytery direct and immediate aid in the furnishing and supporting of a stated supply in that place for one year. Our older vacancies appear to be suffering much in respect of the growth of Christian knowledge and of vital godliness, particularly among the rising race, from the want of a stated dispensation of public ordinances among them. We rejoice however to announce that from three of these congregations calls have been received for different candidates and sustained.— These calls are herewith transmitted to Synod, with our earnest petition that means be taken to have them presented as soon as possible. Considering the great distance of the members of Presbytery from each other, we in particular request that the call or calls for any one or more of the candidates who may be present at the meeting of Synod, be presented them by Synod at this meeting, in order that opportunity may be afforded Presbytery, in case of acceptance, to take measures before we separate, for a regular settlement.

On the subject of slavery we propose offering a separate report. On the subject of the Testimony of the Original Seceders we have nothing to offer, as no copy of the Testimony has been forwarded to Presbytery, and only one of our members has had an opportunity of perusing it.

In regard to the subject of the publication of bans, we have to report that publication has not for many years been generally observed by members in the bounds of our Presbytery. But no violation of the rule in the Book of Discipline has been committed by any of our ministers since the last meeting of Synod. We respectfully request the Synod, in reviving and enforcing the rule so long in disuse in most of our congregations, to furnish us with reasons sufficient in their own nature to satisfy the conscience of individuals who do not see a necessity for the measure. Of the supplies allotted us by Synod Messrs. Ferrier, Templeton, and M'Caryl, have fulfilled their part with a pleasing degree of faithfulness and punctuality.— Messrs. Wallace and Wilson have done the same, with the exception of the first month of their appointment. The reason assigned for their failure was the delay of their licensure by the Presbytery of Muskingum. Mr. Banks was nearly two months later than his appointment in entering our bounds: no reason has been assigned for this delay. Mr. Samuel Hindman has not appeared among us, nor offered any reason for his failure.

By order of Presbytery.

JAMES ADAMS, *Presby. Clerk.*

Dr. Bruce was, at his own request, discharged from the committee of supplies, and Mr. Blair substituted in his room.

Calls were laid on the table as follows; from the congregation of Xenia, for Mr. S. Wilson; from the congregation of Sugar Creek; for Mr. James Templeton; and from the congregations of Carmel and Clark, for Mr. John Wallace.

Extracts from the minutes of the Presbytery of Cambridge, accompanied with various papers, in reference to protests and appeals in the case of the Rev. Dr. A. Bullions, were given in; and, on motion, ordered for the present to lie on the table.

Proceeded to the order of the day, viz. the subject of the Theological Seminary.

A paper containing resolutions on the subject, was read, and, on motion, referred to a select committee. The committee consist of Dr. Ramsay, and Messrs. Miller, Heron, and Stark. Ordered, that the committee report to-morrow morning.

On motion, the order of the day was dispensed with in order to make way for the consideration of the papers transmitted by the Presbytery of Cambridge.

Before finishing the reading of these papers, the Synod adjourned till 3 o'clock.— Closed with prayer.

3 O'CLOCK, P. M.

The Synod met and was opened with prayer, members present as above, read the minutes of last sitting. Mr. Middlemass requested and obtained leave of absence from the remaining sederunts. On motion, Mr. Kendall was added to the committee of supplies. Mr. Smart asked and obtained leave of absence during the remainder of the present sederunt. Proceeded with the business left unfinished, in the forenoon, (viz.) the reading of the papers transmitted by the Presbytery of Cambridge, relative to the protests and appeals. After all the papers were read, the Synod proceeded to hear the parties. The moderator being a member of the Presbytery of Cambridge, left the chair which was occupied by Mr. Pringle.

The first protest was that of Dr. Bullions, against a decision of said Presbytery, passed in February, 1829. Extracts from the minutes of the Presbytery of Cambridge, were read to the following effect: "The following question was put and decided in the affirmative, are the grounds presented by the students, for their absenting themselves from the lectures of Dr. Bullions, sufficient, if they satisfy the Presbytery that they had sufficient evidence to induce them to believe them to be true." The Presbytery then heard the students as to the evidence, which induced them to believe the things specified in their reasons. The following question was then put and decided in the affirmative. Have the students given the Presbytery sufficient evidence to induce the belief that they (the students) believed the things stated in their grounds of reasons? Against this last decision Dr. Bullions protested for reasons to be given in, and appealed to the Associate Synod to meet in May next. The Presbytery agreed that this protest cannot be admitted. Against this decision Dr. Bullions protested. Reasons of his protest with answers to these reasons were read. The parties were then heard and removed;

and the members of Synod proceeded to give their mind on the subject. The question was then taken, "Sustain the appeal or not?" and carried "Sustain," by the casting vote of the moderator.

The moderator resumed the chair.

The call from Upper Racoon, &c. was presented to Mr. Ingles and by him accepted.

A request was presented by the Presbytery of Miami that the calls laid by them on the Synod's table, be presented by the Synod to any of the candidates that may be present. This request was granted, and the call from Sugar Creek was presented to Mr. Templeton and by him accepted.

On motion, *Resolved*, that the congregation, whose call Mr. Ingles has this day accepted, be annexed to the Presbytery of Miami.

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

TUESDAY, JUNE 1.

The Synod met and was opened with prayer. Members present as above, except James Hutchison in the room of Samuel Hawthorn.

Read and corrected the minutes of last sitting.

The report of the Presbytery of Muskingum, on the subject of the Scotch Testimony, was given in, and on motion, laid on the table.

The committee on bills and overtures presented a report on the report of the Presbytery of Ohio. On this subject a motion was made and carried to this effect—" *Resolved*, that the complaint of the Presbytery of Ohio against the Presbytery of Muskingum, in the case of Mr. Samuel Hindman, is groundless.

The same committee reported on the report of the Missionary to Canada, recommending the publication of extracts from said report. This was agreed to.

EXTRACTS FROM THE REPORT Of the Upper Canada Missionary, to the Associate Synod of North America.

Owing to particular circumstances, I was unable to set out on my tour before the second week in August. It being late in the week when I arrived at Stamford, Upper Canada, I preached there on the third Sabbath of August. The fourth Sabbath I preached at Dumfries, and on the 5th at Oldborough, about a hundred and twenty miles west of the former place, to a numerous congregation. As these people were daily expecting a minister from the General Assembly church of Scotland, to take charge of them, they did not solicit the visits of your missionaries to be repeated. From Oldborough I returned to the Tolbut settlement, where I preached on the first Sabbath of September. In this place there are twenty-three families of professed Presbyterians, who appear very anxious to be supplied with a pure dispensation of gos-

pel ordinances. On the Tuesday following there was a meeting of a majority of these people held in order to form themselves into a congregation, or society, which was done as far as practicable.— They formally and unanimously expressed their desire to be taken under your care, and solicit a continuation of your attention. They also subscribed liberally for the purpose of aiding your missions to them. Some of these people, who were absent from the meeting, were visited afterwards, and they concurred with those who were present. I next proceeded to London, (London District,) where I preached on the next Sabbath. At a meeting of these people on the Monday following, they declared their adherence to a resolution which they had previously made, which was to put themselves under your care. At their request I preached to them on Friday, the same week, in order to afford an opportunity of having the ordinance of baptism dispensed. During the time intervening, the greater part of the families were visited and catechised, which afforded a pleasing evidence of their attention to religious duties. Some objections being obviated and answered, and difficulties removed with regard to the Secession Testimony, with the exception of a very few, they expressed their willingness to receive and maintain it as their Testimony, were there a better prospect of their obtaining a stated ministry, or even a more frequent supply of gospel ordinances; but under existing circumstances they rather hesitated. Hence the necessity of a more liberal supply from Synod. I did not visit the people in Lobo, owing to want of time. The next Sabbath I preached about eight miles south of their meeting-house in London, to a small assembly, the day being very rainy. They also met on Monday following and expressed a great desire that Synod would continue to notice them. Leaving this place I returned to Dumfries, where I preached on the two following Sabbaths. After assisting Mr. Russell in dispensing the sacrament at Stamford, I again returned to Dumfries where I remained the three following Sabbaths, on one of which the sacrament was dispensed at that place. This congregation continues in a prosperous condition. From Dumfries I went to Esquising, where I preached the next two Sabbaths. The people of that congregation are indeed very desirous of having a fixed dispensation of the gospel, and no doubt could support it were they more of one mind, or were such measures taken to unite them together as might be effectual. This desirable object if it is hoped might be gained, could the Synod afford them the constant labour of a missionary for five or six months together. This they desire, if practicable.

The remainder of November was spent in York, New-York; where, by order of Cambridge Presbytery, I assisted Mr. Russell in dispensing the sacrament. The call to send the gospel to those destitute regions, is indeed very great.

Respectfully submitted.

SAMUEL M'LANE.

Travelling expenses,.....	\$27,25
Recieved at Dumfries,.....	\$36,00
Do. at English Settlement, London,	6,50
Do. at Scotch Settlement, London,	2,00
Do. at Stamford,.....	8,00
Do. at Esquising,.....	4,75

\$57,25

In reference to the report of the Western Missionaries, the said committee recommen-

ded that a depository for bibles, testimonies, and other books, he established in Louisville, Kentucky, or Cincinnati, Ohio. This subject was, on motion, referred to a select committee. Messrs. Adams, Kendall, and Ingles, the committee.

The request of the Presbytery of Cambridge for a division of said Presbytery was taken into consideration and granted. The new Presbytery to be called the Presbytery of Albany, and to be bounded by the geographical lines specified in the report of the Presbytery of Cambridge.

The first meeting of the Presbytery of Albany to be held at Johnstown, on the 3d Wednesday of July next, and to be constituted by Mr. Stark as moderator.

On motion, *Resolved*, that all papers which may then be in the hands of the Presbytery of Cambridge, relative to matters concerning the Presbytery of Albany, be transmitted to said Presbytery.

The following students were ordered to be taken on trials for license, viz: James Rodgers, by the Presbytery of Ohio, James Bruce, by the the Presbytery of Muskingum, David Gordon, by the Presbytery of Cambridge, and James Wallace by the Presbytery of Philadelphia.

The calls from Xenia, and Carmel, and Clarke, in the Presbytery of Miami, for presentation to the candidates after the expiration of their probationary year, and any other calls that may be proposed before that time, are ordered to be transmitted to said Presbytery.

The calls for Mr. Thompson from Bovina, in the Presbytery of Cambridge, and Guinston, and Lower Chanceford, in the Presbytery of Philadelphia, were on motion, presented to the candidate, and the call from Guinston rejected. With respect to the call from Bovina, Mr. Thompson expressed some hesitation about unconditional acceptance.

Whereupon it was on motion, *Resolved*, that said call be transmitted to the Presbytery of Cambridge, to be presented before the adjournment of Synod.

The committee appointed last evening, on the resolution offered yesterday morning, relative to the Theological Seminary, presented a report, which was on motion, ordered to lie on the table.

Proceeded with the unfinished business of yesterday, Mr. Pringle taking the chair as moderator. An extract was read from the minutes of the Presbytery of Cambridge, under date of Sept. 9th, 1829, to this effect: "After hearing Dr. Bullions, James Wallace

was called as a witness on the part of the prosecution; Dr. Bullions objected to the witness; Presbytery overruled the objection and admitted the witness. Against this decision Dr. Bullions protested."

The reasons of protest, with answers to these reasons were read. The parties were then heard. At this stage of the business a motion was made and carried, that a paper alluded to, by Dr. Bullions, as being a libel against the students, laid by him on the table of the Presbytery of Cambridge, be now laid on the Synod's table to be used as Synod shall think fit. This paper was read. The parties being removed, the Synod adjourned to meet at three o'clock. Closed with prayer.

3 O'CLOCK, P. M.

The Synod met and was opened with prayer, members present as above. Read the minutes of last sitting.

The report of Robert Steele, treasurer at Philadelphia, was read and on motion, referred to the committee on the funds. Mr. Campbell asked and obtained leave of absence for the remainder of this afternoon.

Proceeded to the unfinished business of the forenoon. Mr. Pringle in the moderator's chair. After considerable discussion, the question was put, "Sustain the appeal or not," and carried "Not sustain."

Mr. Miller asked and obtained leave of absence during the remaining sittings of Synod. A protest of the same nature with the one just decided, was also given in, relating to the admission by the Cambridge Presbytery of David Gordon as a witness. The reasons and answers being the same, the Synod decided in this case, as in the former.

Proceeded to the consideration of Dr. Bullions' protest against a decision of Cambridge Presbytery, September, 1829, on a libel against him, finding him guilty under the following specification, (viz.) "That he had falsified on his way home from Salem, in saying that the people of Salem had invited A. Mitchell to preach, but he had no hand in it." Extracts from the minutes of Presbytery were read, and afterwards the testimony taken before the Presbytery, relative to the case. The reasons of protest and answers to these reasons were read, and afterwards the parties heard. The parties were then removed. The question, after discussion was taken, "Sustain the appeal or not?" and carried "sustain." Adjourned till 9 o'clock tomorrow morning. Closed with prayer.

WEDNESDAY, JUNE 2.

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

On motion, Mr. Gordon was added to the committee on the Bible and Tract Societies, and said committee are ordered to report to-morrow morning.

The several Presbyteries were called to report on compliance with the Synod's order of last year, to call to their bar those members who had withdrawn from Synod last year without leave. Before taking any order on this subject, the Synod determined to proceed to the unfinished business of yesterday, Mr. Pringle in the chair. An extract from the minutes of the Presbytery of Cambridge, dated September 19th, 1829, was read to this effect, That Mr. Bullions did falsify saying on the floor of Synod, in May, 1828, that the words of the Presbytery in admitting Mr. Wm. Pringle were, "upon acceding to the whole of our principles, in their whole extent, he was admitted." Against the decision of Presbytery finding this charge proved, Dr. Bullions had protested. The testimony taken before Presbytery on this specification was read; and also, Dr. Bullions' reasons of protest, with the Presbytery's answers. The parties were then heard and removed. After the members of Synod had expressed their views, the question was put, "Sustain the appeal or not?" and carried "sustain."—Against this decision Mr. Gordon moved the privilege of entering his protest, provided he shall see cause.

Proceeded to the consideration of the next protest which was taken by Dr. Bullions against a decision of the Presbytery of Cambridge of the same date of the former, finding him guilty, under the following specification of charge, viz: "Insubordination to the courts of Christ's house," in saying that the note affixed to the Narrative prefixed to the Declaration and Testimony, respecting the United Secession Church in Scotland, "is the greatest tissue of falshood which he ever saw." Extracts from the minutes of the Presbytery of Cambridge were read, and also the testimony taken in the case. Reasons of protest by Dr. Bullions, with the Presbytery's answers were also read. The parties were then heard. Before any further proceedings in the case, the treasurer at Philadelphia gave in an addition to his former report, which was, on motion, referred to the committee on the funds. And the Synod adjourned until 3 o'clock.

Closed with prayer.

3 O'CLOCK, P. M.

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

Mr. Campbell of the Presbytery of Albany was, on motion, added to the committee of supplies.

Read the minutes of last sitting, and, on motion, the business presently on hand was dispensed with, to make way for the reference by the Presbytery of Cambridge, mentioned in the report of said Presbytery, of the question respecting the ordination of Mr. William Pringle. The members of the Presbytery of Cambridge were heard in explanation of the grounds of the reference. On motion, the case was referred to a select committee, with orders to report to-morrow morning. Dr. Ramsay and Messrs. Pringle and Carson, were appointed said committee.

Resumed the unfinished business of the forenoon, Mr. Pringle in the chair. The members of Synod were heard in rotation, and the question put, "Sustain the appeal or not?" and carried, "Not sustain."

Proceeded to the consideration of the remaining protest, which was taken by Dr. Bullions against a decision of the Presbytery of Cambridge of the above date, sustaining as proved a charge of "inconsistency in his profession," under the specification of "holding our principles in consistency with the principles of the United Secession church in Scotland." Extracts from the minutes of Presbytery were read relative to the specification, and also the testimony taken in the case. The reasons of protest, with the Presbytery's answers to these reasons, were then read, and the parties having been heard, were removed. After a full discussion, but before coming to a decision, the Synod adjourned till 9 o'clock to-morrow morning. Closed with prayer.

THURSDAY, JUNE 3.

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

The select committee in the case of Mr. Wm. Pringle, reported that they had conversed with Mr. Pringle and were satisfied. The report was, on motion, accepted. And on motion, *resolved* that the Synod agree to recommend it to the Presbytery of Cambridge to proceed to Mr. Pringle's ordination and instalment.

The Presbytery of Cambridge reported that they had presented the call from Bovina to Mr. Thompson, and that he had some

difficulty in accepting it in present circumstances. Agreed to instruct the Presbytery of Cambridge to present the call again to Mr. Thompson for acceptance or rejection, before to-morrow morning.

The committee of supplies reported in part a recommendation that the Western missionary ground be annexed to the Presbytery of Miami, and placed under the inspection of said Presbytery. This recommendation was, on motion, agreed to.

The committee appointed on the subject of the publication of marriage, presented a report. A minority of said committee also presented a report on the subject; on motion, both reports were ordered to lie on the table.

On motion, *Resolved*, That the next meeting of Synod be held at Cannonsburgh, on the 2d Wednesday of May, 1831.

The records of Presbytery being called for, it was found that no records were present except those of the Presbytery of Philadelphia. Messrs. Stark and Gordon were appointed a committee to examine said records.

The following resolution was offered, viz: *Resolved*, that a missionary be appointed to itinerate three months in the principal cities and towns in the New-England states, particularly in Massachusetts, Rhode-Island, and Connecticut. Referred to the Presbytery of Cambridge.

Proceeded to the unfinished business of yesterday, Mr. Pringle in the chair. The following resolution was offered and adopted, viz: *Resolved*, that the Synod so far sustain the protest of Dr. Bullions as to acquit him of the charge of insincerity in his profession; but at the same time they judge his language proven in the specification, inconsistent with his profession, and worthy of censure.

Resolved, also, that while the Synod sustain Dr. Bullions' protest against the decision of Presbytery on the 2d and 3d items of the libel so far as to acquit him of falsehood, under the specification, they judge his language improper, and calculated to give offence.

Proceeded to the consideration of a reference by the Presbytery of Cambridge of a charge against Dr. Bullions, for error contained in certain papers published by him in the 1st and 4th volumes of the Religious Monitor. Extracts from the minutes of the Presbytery of Cambridge were read in reference to the case; whereupon it was, on motion, *Resolved*, that the case be referred again to the Presbytery of Cambridge, with

instructions to proceed as they, in their judgment, deem proper.

In reference to the cases already under consideration, it was, on motion, *Resolved*, that Dr. Bullions be rebuked before this Synod.

A division being called for, the vote stood as follows:

Admonition. Dr. Bruce, Messrs. Heron, Wilson, Beveridge, Easton, Whyte, Blair, Murray, Hutchinson, and Morris—10.

Rebuke. Dr. Ramsay, Messrs. Murray, Scroggs, Adams, Carson, M'Elwee, M'Naughton, Kendall, Ingles, Hindmad and Turnbull—11.

Closed with prayer.

3 o'clock, P. M.

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

Messrs. Ingles and Smart were appointed a committee to examine the accounts of Samuel M'Lane, missionary, relative to his expenditures, and report to Synod.

Information being received that Alexander M'Connal, late of Huntingdon, had left some money to the funds of this Synod, on motion, *Resolved*, that Mr. Smart be appointed as the agent of Synod to inquire into the matter, and receive the money.

The draught of an Act for a Fast was presented by the committee appointed for that purpose, read, and adopted as follows:

ACT FOR A FAST.

GOD has, in great mercy to the Associate church, continued many tokens of his loving kindness. In particular he has enabled her to continue bearing testimony in behalf of the present truth; he has, in his adorable providence, opened a wide door for the pure doctrines of the gospel and ordinances of worship, to enter into the extended country of the West. He has brought forward the Synod with a great measure of cordiality, to engage in a covenant of duty to the Lord, never to be forgotten. And we trust also that gospel ordinances are, to many in our communion, the savour of life unto life, and that the Holy Spirit has not ceased to strive with us. Yet there are also evidences of his pleading a controversy with us, and with the churches in general, and with the land in which we live; the grounds of which the Synod feel in duty bound to set before themselves and those under their inspection, as reasons for fasting and humiliation.

1. There are sins with us, even with us, against the Lord our God. We in the ministry are often too much influenced by a desire to obtain the praise of men more than the praise of God. We are deficient in our diligence to feed the flock of God, and in our care to bring back that which was gone astray—to bind up that which was torn—to heal that which is sick. There is not kept up on our spirits a due estimation of immortal souls.—There is a want of tenderness in walk and conversation before the people. Private and personal

considerations often prevail, both with ministers and people, over the public good of Zion. And although we have been able to maintain a great measure of unanimity in matters of public profession, yet there are discrepancies sufficient to remind us that we are far from being perfect,—there is a great want of brotherly love—of holy spiritual edifying conversation, and especially on the Sabbath day—of meditation, self-examination and prayer, among ourselves and our people. There is not due regard to family worship, and faithful instruction of children in the principles of our profession, in many instances, nor to the preparation of the heart for receiving the engrafted word with meekness, which seems too plainly to be the reason why many do not grow thereby. We are not sufficiently grieved by the profanity and wickedness that abounds, nor sufficiently alarmed at the present aspect of the times, nor sufficiently earnest with our God to avert deserved judgment and remember mercy.

2. We consider the declining state of the Reformation church as another reason for fasting.—Declamatory harangues, moving speeches, and strains of legal terror, or metaphysical and unintelligible subtleties, have, to a great extent, supplanted the preaching of the gospel. The doctrines of grace are either set forth in vague and general undefined terms, so as to be understood to agree with opposite opinions, or they are corrupted by human fancies or explained away. The scriptural ordinances for worship, government, and discipline, are by many considered of so little importance that they may be accommodated to the prejudices or opinions of men, while in practice a spirit of conformity to the world prevails.

3. Undisguised opposition to the entire duty of witnessing for truth, is another reason. Most of the popular plans adopted both within and without the church, for promoting religion, either imply or positively express this opposition. And nothing at present seems to lie under more reproach than the endeavors of the friends of truth to hold fast what they have already attained. Truth is frequently sold to procure what is only the appearance of peace and unity.

4. The progress of error is another reason.—Amongst all those who are careful to publish all the progress which the churches of our times are making, as they think, towards the millennium, there are none who pretend to assert that truth is keeping its ground. Yea, it will be freely admitted by many that Hopkinsian, Arminian, and Unitarian errors are rapidly increasing, while the attempts to stem the torrent, by holding up evangelical truth, are becoming fewer and feebler.

5. There is at present an increase of the influence and numbers of Roman Catholics in Europe and America, which is perhaps without a parallel, in the same space of time, since the Reformation. And besides this, the spirit of popery is, at the same time, manifestly pervading the religious world.—This is evident from the preponderating influence of human enactments over divine institutions.

6. The growth of infidelity and even Atheism of the very grossest and most brutish kind, we consider a further reason. Multitudes claiming the name of Christians look on it as a light matter. Public men give countenance to it in their addresses and speeches; while like a pestilence that walks in darkness it is imperceptibly making its way through the land, polluting the moral atmosphere as it advances, and death and hell are in its train.

7. We would mention, lastly, that iniquity abounds. It would be difficult to say which of the ten commandments are most violated. Pride,

ambition, hypocrisy, and deceit are prominent.—Profane swearing and cursing, Sabbath profanation, and this so far as carrying and opening the mails on that holy day, even by public authority; drunkenness and crimes of every name abound.

For these reasons the Synod agree to call the people under their charge to deep humiliation before God, and to stand in the gap and plead for the churches in general, and for a witnessing few in particular, that he would return and have mercy—that he would bless ordinances, and to this end pour out the Spirit on the members of the Associate Synod, and through their ministrations, on all our congregations—that he would raise up an abundance of faithful young men to take the place of the fathers—that he would abundantly qualify candidates for the ministry, and bless the labours of such as are employed to teach them.

ALEX. GORDON.
J. SCROGGS.

The 3d Thursday of October was appointed as the day of Fasting

Mr. Easton asked and obtained leave of absence during the remaining sittings of Synod.

The committee on the Funds presented a report, which, on motion, was re-committed.

Resolved, That the committee on the Funds be also required to examine into the receipts and expenditures of the Student's Fund for ten years past, and report as soon as possible, and Mr. Adams was added to the committee.

The committee appointed to examine the account of the missionary to Canada presented the following report, which was adopted, and the Treasurer ordered to pay the balance.

COMMITTEE appointed to examine the accounts of Mr. M'Lane, Synod's missionary to Canada, report that Mr. M'Lane was engaged on missionary ground 14 Sabbaths,.....\$34.00
Travelling expenses,.....27.25

Total due,.....\$111.25
Credit by cash received,.....57.25

Balance,.....\$54.00

JOHN G. SMART.
NATHANIEL INGLES.

Proceeded to the consideration of the papers laid on the Synod's table by the Rev. A. Wilson: First, a complaint and remonstrance against the commission appointed last year in his case. After some discussion of the subject, it was *Resolved*, that said paper be for the present laid on the table to make way for the other paper, viz: a libel by Mr. Wilson against the Presbytery of Chartiers. After considerable discussion the following resolution was offered, viz:

Resolved, That a copy of the libel presented by Mr. Wilson against the Presbytery of Chartiers, be put into the hands of

said Presbytery, and that they be called to appear before the Synod at their next meeting, to answer to said libel. This resolution being put to vote, was negatived.

Messrs. Lowrie, Hutchinson, and Turnbull, asked and obtained leave of absence, during the remaining sittings of Synod.

Agreed to have a recess till 8 o'clock this evening.

8 O'CLOCK, P. M.

The Synod again met, Mr. Stark in the chair. Members present as above.

Mr. Blair craved to have it marked that he claims the right of dissenting from the decision of Synod in the case of Mr. Wilson, provided that no redress shall be afforded to Mr. Wilson. Mr. Stark also moved his dissent to be marked.

Dr. Bullions craved extracts from the minutes of Synod in his case, which request was granted.

Resumed the consideration of the business left unfinished in the forenoon sedertant, viz: Mr. Wilson's libel against the Presbytery of Chartiers. After considerable discussion the following resolution was adopted, viz:

Whereas Mr. Wilson complains to this Synod, that he was slandered by the Presbytery of Chartiers, at our last meeting of Synod, in several statements made by them, in their answers to his reasons of protest, *Resolved*, that this Synod allow him the right of giving in to the Presbytery his charges in due time, and that they be enjoined to be ready to answer to these charges to Synod at next meeting.

On motion, the remonstrance and complaint given in by Mr. Wilson against the proceedings of the commission of last year was taken up; whereupon it was on motion *Resolved*, that the consideration of said papers be delayed till next meeting of Synod. Dr. Bruce with Messrs. Blair, Stark, and Morris, obtained leave of absence during the remaining sittings of Synod.

Ordered that 200 copies of the Declaration and Testimony be deposited in Cincinnati for the Miami Presbytery.

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

FRIDAY, JUNE 4th.

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

The report of the Presbytery of the Carolinas which had been formerly delayed was read as follows:

*To the Associate Synod of North America, to meet in Philadelphia on the 4th Wednesday of May, 1830. Report of the Associate Presbytery of the Carolinas, adopted at their meeting March 20th, 1830.**

For the state of religion within the bounds of this Presbytery, we refer the Synod to our last report. A call from the united congregations of Bethany, Pisgah, Nob Creek, and Sardis, to Mr. Joseph Banks, has been sustained and presented by this Presbytery. Mr. Banks requested time to deliberate on the call, and proposed to fulfill his present Synodical appointment; to return, after the meeting of Synod, as stated supply, to the congregations calling him, till Jan. 1831; and then to give a final answer. Presbytery acceded to his proposals. It is hoped that Synod will approve of these arrangements, and permit Mr. Banks to return accordingly. It would perhaps be beyond the usual limits of the power of a Presbytery to ordain a licentiate while his call and settlement are pending: we therefore ask permission to ordain Mr. Banks, during the ensuing summer, as by this means he could be much more usefully employed among us. The missionaries sent to this Presbytery, fulfilled their appointments with much acceptance, and we trust, with much profit to our vacancies. A share of the supply at the disposal of Synod is still expected.

It may not be improper, on this occasion, to advert to an evil which prevails in our country, and one, of which the members of the church, we fear, are not always innocent: we mean, a greater readiness to circulate scandalous reports against church members, by way of complaint, lamentation, and even of detraction, than to become informants to a proper tribunal for the correction and reformation of the guilty. The effects of this spirit and practice are, that reports are heard and believed abroad before they are known at home; and church judicatories fall under the charge of unfaithfulness, though destitute of that information which is necessary in order to enter or prosecute a charge.—Circumstances of this nature seem to require this Presbytery, in justice to themselves, to lay before Synod a brief narrative of their dealings with the Rev. John Mushat. Mr. Mushat having suffered a pulmonary attack, which necessarily laid him aside for a time, from the exercise of the public ministry, accepted, in 1827, a commission as justice of the peace. For this step, Presbytery called him to account; and after weighing his reasons and circumstances, though they could not approve the step he had taken, yet they could not find ground of judicial censure against him. About this time reports were in circulation that Mr. Mushat was in

* This report, the reader will perceive, is contrary to the views of Synod, on the subject of Slavery, expressed in various ways, since their Act of 1811. But it cannot be deemed more than an act of justice, that our brethren residing in the slave-holding states, have a fair and impartial bearing, by those who are more happily circumstanced. And this report may be considered as containing as strong a defence of their views as can well be urged; therefore it should receive a dispassionate consideration, especially from such as are likely soon to be called in Providence to act judicially on this subject, and to decide whether slavery can exist under any modification or any circumstances, without a violation of the principles of Christianity; and if it can, to define those modifications and circumstances. On the abstract principle of slavery, there is no difference of opinion; even the light of nature stigmatizes it as one of the foulest crimes that blacken the annals of human depravity.—ED. REL. MOR.

connection with the Masonic society; but evidence that he was implicated in this sin, did not appear till October 1829, when, in reply to a communication from Presbytery, he, according to their judgment, acknowledged the fact in question, and promised to comply with the requisitions of the church on the subject. As things now had a conciliatory aspect, Mr. Mushat was invited to yield the promised compliance at the next meeting of Presbytery, in March 1829. No communication being received from him at this meeting, a similar invitation was made with certification that on failure he would subject himself to judicial prosecution. At the next meeting of Presbytery, October 1829, having received no communication from Mr. M. they issued a summons requiring him to appear before them in March, 1830, to answer to the charge of connection with the Masonic society.—At this meeting, he, by letter, utterly denied the fact charged. He is now under the second citation on this accusation. Presumptive evidence of guilt on other grounds having, at the present meeting of Presbytery, appeared against him, he is laid under additional charges; but particularly under libel for desertion of the holy ministry, by engaging in the profession of law as an attorney, and under suspension from the exercise of the ministry, and from the communion of the church till this cause be issued.

The Testimony of the Synod of Original Seceders has not yet reached us; we therefore cannot report.

We approve, in substance, of the report published in the minutes of Synod respecting the location of the Theological seminary. According to this report the choice of the site appears to lie between Pittsburg and Cannonsburg. We prefer the latter. We think expenses will be less at Cannonsburg; the contiguity to this place of several congregations in our communion will render the privileges of the church more abundant there, and will better provide against contingencies; and if Synod should ever appoint two professors, they can, with more facility, obtain pastoral charges there, than at Pittsburg. Though Synod should choose such a site as to afford, if convenient, the privileges of the church to students independently of the professors, we do not think the professors should be independent of congregations. In our opinion, neither the funds of the church nor the number of our ministers will yet warrant such a measure. We think the building committee should be limited entirely by Synod in the extent and plan of the building.

Respecting the publication of marriage, we state, in answer to the requisitions of Synod, that it has not, for many years, been practised in the bounds of this Presbytery. We have, in obedience to Synod, enjoined the observance of the rule, but time has not yet elapsed to prove the result.

On the Minutes of the Synod we find a resolution requiring this Presbytery "to call to a judicial account all ministers and members of their court, who have obtained slaves since the passage of the Synod's Act on the subject, and report to next meeting." This resolution, in connection with the preamble, fixes a charge on some members of this Presbytery, of violation of the rules of Synod on slavery; and it is founded on information said to be given by some member or members in Synod. As we knew not what members, nor whether any were guilty of the crime charged, and as Synod have furnished no such information as would warrant a prosecution, a full compliance with the above order has, as yet, been beyond our power. We have, however, ordered a judicial ex-

amination on the subject, which is yet in progress. But though from a sense of duty we have taken this step, yet with due deference to the Rev. Synod, we feel ourselves compelled to remonstrate against the above resolution. We wish to screen no member from censure who may be guilty of violating the rules of the church; but we view with regret what we feel to be a breach of the rules of discipline, on the part of Synod, in this affair.—Synod have made a charge and named no one as guilty; they have specified no particular crime; (it is a general charge of violating the rules of Synod respecting slavery, without specifying wherein,) and they have furnished no evidence to support the charge. It may be said the resolution of Synod specifies the particular crime, by the clause—"all who have obtained slaves since the passage of the Synod's Act on the subject"—and that the fact, here implicitly charged, is notorious. But though the fact were notorious that some of our members have obtained slaves since 1811, it is not therefore notorious that such members have violated the rules of Synod. Let it be remembered that the Act in question allows the purchase of slaves, under certain restrictions: (compare articles 2d and 4th;) it will therefore require something more specific to prove a breach of that Act. But if the above specification be sufficient, guilt is charged where there is no breach of law. This Presbytery did, in 1824, by a formal Act, adopt the rules of Synod on slavery, and unanimously enjoined their observance. After this Act, it was not known to us that any member had violated these rules. We therefore complain that Synod have too hastily received and acted on a vague report and irregular information; that Synod did not require the informant to lay the accusation into this Presbytery, as the proper tribunal, before he should carry it up to Synod for greater publicity; and that the Synod did not reject the information till such a measure had been tried in vain. But that we should first hear the charge from Synod, with all its publicity, and attended with those insinuations of unfaithfulness which are necessarily implied,—to say the least this treatment was far from tender. If a Presbytery had issued an order to a Session, attended with all these circumstances, would not Synod sustain an appeal from it? We trust Synod will not abuse power because subject to no superior judicature.

The overture on slavery, now before Synod, presents a subject not only of deep interest, but of unusual difficulty, and demands the most serious and deliberate attention. And though, in a case so perplexed, it is an easier task to point out errors and defects in the manner proposed, than to find unexceptionable substitutes; yet even this minor office must not be neglected. The overture we think quite defective, not calculated to effect its object, nor adapted to the varied aspect which the existing state of slavery presents. It proposes the *complete abolition* of slavery in our communion, but it is sparing in the detail of the method by which this important object is to be accomplished. It is comparatively easy to settle the general principles which should be received on the subject of slavery; but it is the detail, the practical detail, under existing circumstances, in which the difficulties of emancipation will chiefly be found. As, in our view, the propriety of adopting the articles of the overture will depend on the practicability of the plan of emancipation, and as this plan is not laid before us, we are not furnished with the grounds of a final report. But taking it for granted that Synod will do something decisive in the matter,

we shall give our views on the general question of emancipation in our communion, only referring occasionally to the overture as we proceed.

As this is the only Presbytery that is deeply involved in the practice of slavery, a detailed exhibition of our views will be expected, and we trust they will not be denied a dispassionate hearing.— At the same time, we remember, with painful regret, that the weakness of humanity seldom fails to rouse suspicion against whatever comes from a seemingly interested quarter, however distinguished and pure the motives may be; that facts, however authenticated, are with difficulty admitted when they oppose what is rashly prejudged duty; that a lawful medium is pronounced libertinism, and necessary caution is esteemed criminal timidity, or guilty connivance. But we shall hope for candour and justice while we attempt to discharge the duty which we now undertake; remembering that the subject before us is one of too much importance to admit the influence of selfish motives on the one side, or of prejudice on the other, without sin.

Far be it from us to defend either the principle or the practice of slavery, or to endeavour to effect in Synod even an unnecessary delay in removing the evil. Involuntary servitude is a sin, a heinous sin, and indensible by the laws of nature or revelation. It involves the nation in guilt when even permitted by government, but especially when it is maintained by legislative authority, and the chains of slavery are riveted by iniquitous laws. We are convinced that to our country, and especially to the slave states, slavery threatens moral, religious, and political ruin; that the native influence of this practice, and the judicial judgments of God for this sin, have already produced many bitter fruits, and threaten much more; that even temporal happiness cannot long exist in the present state of things. We believe it is the duty of civil governments to adopt measures for emancipation; and we view with grief and alarm their apathy on this subject. More than three centuries have displayed the horrors of slavery in our western hemisphere; and besides the light of holy Scripture, the liberal and just principles of our civil institutions are as a torch of nature's light exposing the glaring injustice and cruelty of this practice.— The providence of God, by the development of these liberal principles, and the bestowment of our happy freedom, has, to us, reduced all defence of slavery to obscurity, and rendered the injustice of the practice palpable. But infatuation has supervened, and providential threatenings only rouse our legislatures, as Pharaoh of old, to multiply the chains of slavery and bind them faster. We therefore believe that it is the duty of the people to awake to their own interest and require legislative interference; and that, while the civil governments neglect their duty, it is the part of the church not only to testify against this evil, but as far as possible, by every lawful means, to free her hands of this sin.

It may now be asked, after all these concessions, Can you hesitate a minute about the duty of adopting the articles of the overture? We reply, as soon as Synod shall find a practicable and a lawful plan of emancipation, let these articles be adopted, but not till then. Sinful as slavery is, it is not more so than a plan of emancipation might be made to be. It is not every measure of escaping a sin that will acquit us of guilt. Shall we presume that our good intentions will justify whatever measures rashness or mistake might lead us to adopt? Shall we "do evil, that good may come?" The Synod, in 1811, were as anxious to effect the complete abo-

lition of slavery in our communion as they are now; and nothing, we believe, but insurmountable obstacles, or at least what they judged such, led them to adopt the measures they did. If divine Providence has since opened a door which they did not enjoy, or given us additional light, let us promptly improve our advantages. But it is possible we have lost sight of those obstacles which then checked their laudable design, and obstacles which yet exist in all their force. It cannot therefore be improper to take a view of these impediments, that, if they cannot be surmounted or removed, we may wait for divine Providence to open our way; and if they can, that we may intelligently and deliberately lay our plans for doing so. While, therefore, we would not defend either the principle or practice of slavery; while we would not willingly throw any obstacle in the way of Synod in removing the evil, nor even raise any difficulty to produce an unnecessary delay; while we do not plead for retaining slavery as a privilege, nor even for forbearance, on the part of Synod, with any sin which they can remove; yet we consider it our duty to point out the obstacles to emancipation which occur to us, that Synod may, with the aid of such data, choose the path of duty with judgment and success. This is our special object in this report. This attempt, however, will, most probably, raise the *hue and cry* after us as secret enemies to emancipation, and to the abolition of slavery in our communion; and, if duty permitted us, we would willingly avoid the slander by silence. But let us the warmest zealot remember, that to point out obstacles is not to create them; to shew them is not to lay them in the way; that unless, with mad enthusiasm, we rush blindfold on emancipation and defeat our object, we must consult our duty at every step, and carefully examine every obstacle in our way, that we may deliberately adopt the lawful and successful method of surmounting or removing it. He will do the most essential service to the cause, who may point out the impediments to emancipation before we stumble on them in our progress, and involve ourselves in deeper guilt, and the unhappy objects of our solicitude in greater calamity. And while we attempt this duty, we trust that Synod will weigh the difficulties with that solemn care which becomes a church court, in a matter of so much responsibility, a matter so pregnant with critical and important consequences. No wise and good man will adopt a resolution without seeing that the measures by which it is to be accomplished are both practicable and moral.— Synod, we trust, will act on the same principle on this important subject.

In laying before Synod the difficulties to which we have alluded, we shall consider, in order, three methods of emancipation, which, as far as our knowledge extends, are the only methods that have been proposed, or that occur to us as possible:—Colonization, transferal of the slaves to a free state, (a non-slaveholding state,) and emancipation at home.

The Colonization Society might afford some aid in effecting our object; But 1st. The funds of that society are, as yet, inadequate to such an extensive operation as we propose. 2d. Though some slaveholders might avail themselves of the privileges of that society by advancing funds for the transportation of their own slaves; yet many masters could not command such funds. 3d. It is a condition with that society that the slave be willing to go to their colony. Now a few might be found willing to go, and, if funds could be obtained, they might be emancipated; but some, who would be willing to go, could not be sent for want

of funds; and those who are unwilling must, on this plan, remain in slavery. This method therefore cannot effect the *complete abolition* of slavery in our communion. Objections on this head will be noticed as we proceed.

The second plan of emancipation is to transfer the slaves to free states. This plan is also attended with difficulties. 1st. By this plan slaves would not be free; they would be governed, but not represented; fixed by force and power in the lowest grade of society. Though this measure might gratify a licentious desire, it would not satisfy the genuine desire of liberty. 2d. Many masters who can, by requiring diligence and economy, support their slaves under their care, could not give them any means of subsistence if put away. They would, by this method of emancipation, turn them out of a living, not rewarding them for their labour, nor even placing them in their original circumstances. 3. There is reason to fear that such an influx of coloured population to the free states, as this measure proposes, would be prohibited.— But as this prevention is only partial as yet, we shall not insist on this difficulty at present; nor on the two preceding difficulties, if the slave desire emancipation in such a condition. In these cases, however, we do not all that moral justice requires. But, 4th. Many masters would not be able to furnish the funds necessary to carry their slaves to a free state; for not a few possess little or no property but slaves. Without some provision, therefore, by Synod, to meet this difficulty, this method of emancipation must, of necessity, fail of effecting our object. 5th. And even though a master could afford the funds necessary to transfer his slaves to a free state, but would deny his ability, by what means could the church reduce their rule to practice? Could they undertake to examine the minutæ of his estate; pronounce that he is able to transport his slaves of his own expense, and require him to do so under pain of suspension or excommunication? Synod could not, after aiding one master in emancipating his slaves, command another to do it at his own expense. Without provision by Synod, therefore, this plan must fail.— 6th. Many slaves are aged and infirm; and in most cases their masters could not provide for them without the service of the younger slaves. While emancipation would confer a favour on some, it would be injustice and cruelty to others. Unless, therefore, adequate provision be made for such cases, slavery would not be abolished on the plan under consideration, without cruelty and injustice. 7th. Emancipation would not only be attended with loss, but sometimes with bankruptcy. It would place some masters on the pauper list and make them dependant on the county funds. This might subject our measures to partial, and even to utter defeat by the state. To require emancipation absolutely in our communion would, in many cases, be both cruelty and injustice to slaveholders. Widows and orphans are often left with little or no other support but slaves. The measure would be both cruel and unjust to them, after we had permitted slaves to be held as property, and encouraged measures which left them no other support or patrimony. Besides to suffer masters to hold slaves, and to lay all their plans of support and provision under this guaranty, it is unjust to take away these means without rendering an equivalent. These considerations, it is true, do not affect the slave's right to freedom, but they shew that some provision should, in justice, be made to relieve the master; and farther, that to require emancipation, in such cases, without suitable provision, would be attempting to remove one sin by the introduction

of another. These four latter difficulties are of serious importance. And if our church command emancipation, and yet make no provision for such cases, they will be deficient in duty; their faith will be unattended by works; they will be saying to slaves as well as to masters—"Depart in peace, be ye warmed and filled"—while they "give them not those things which are needful;" they will be binding "heavy burdens, and grievous to be borne, but they themselves will not move them with one of their fingers." By withholding such provisions through parsimony, the non-slaveholding members would prove that they need but a change of circumstances to become practical slaveholders themselves. With what countenance or conscience could a man require his fellow church member to be at the expense of emancipating his slave, and yet would not divide the loss? Profess philanthropy to the slaves, chide the master for holding them in bondage through avarice, and yet leave them in bondage himself through the same principle? But trusting that such provision as the above cases require, will be made when emancipation may be enjoined, we acknowledge they are not insurmountable. We have yet, however, to notice obstacles to complete emancipation of a more stubborn character. 8th. Many slaves are of such a character as not to warrant their masters to comply with the requisitions of free states in order to their admission. And as masters cannot be compelled to give their slaves freedom under this condition, such slaves must remain in servitude. This case alone will defeat our object of complete emancipation, on the plan under consideration. It may perhaps be urged, in the spirit of the second preliminary of the overture, that the immoral and unfaithful character of the slave will justify the master in retaining him in slavery. We grant the necessity of the case will justify the master, but this will not abolish slavery in our communion; and therefore the 1st article of the overture cannot be admitted. But it may be said the vice of the slave will justify the slavery, so as to constitute a lawful exception to the rule contained in the 1st article. We reply, though it may justify the church in admitting this degree of slavery, it is only the necessity imposed by law and circumstances that justifies it; moral justice does not support our governments in making such a measure necessary. In the same sense, therefore, in which we usually say slavery is a sin, we must say this degree of it is a sin. We think none could plead that, in the case supposed, we retain the slave as a punishment for his crime, or that we retain him for any other reason than because law and circumstances render the measure necessary. The slaveholder might say, "I have no charge against this servant, for which I wish to punish him; I would cheerfully let him go if the state would permit, and freedom is his right, but the law requires more than I can give; I cannot trust his character under such a penalty." This case, must, therefore, continue slavery to a great degree. But 9th. Another difficulty as serious, is, that many slaves would be willing to go to Africa, or even to a free state. Not a few would be found of this description. To oblige them to go, would be to interfere with their just rights, and still farther curtail what the practice of slavery has already curtailed too far. It would impose a punishment which the case does not seem to warrant. They would account it banishment to be removed, and would prefer perpetual slavery. To banish them from the soil and climate where all their endeared associations are, (and they have many and strong ones,) to banish them for no crime, and when the necessity of the

case is not imperious, would be substituting cruelty and injustice for kindness. They must, by this measure, be separated, not only from an endeared home, perhaps an endeared master, (the case is not uncommon,) but also from their relatives, when these are divided among several masters, as they generally are, and among masters who would not emancipate, and from whom the emancipator could not buy. We would grant, (though some do not,) that if the state would adopt this measure, it would be just, as then all would be emancipated; and the importance of the measure to the country, and ultimately to the slaves, would justify the imposition. But these justifying considerations are not under the control of the church, nor can they attend her limited operations. It may perhaps be urged, in the spirit of the 3d preliminary of the overture, that those slaves who are unwilling to go to Africa, or elsewhere out of the slave states, having now the offer of freedom, may bind themselves to servitude, and the master be innocent. We reply, we think indeed the master would be innocent; not because he is, by this compact, free from the practice of slavery; but because, in taking this step, he can do no better.—Therefore, though the master be innocent in such a compact, (the maxim, “of two moral evils choose neither,” to the contrary notwithstanding,) yet an object contemplated in the overture—“the complete abolition of slavery in our communion”—is not obtained. We think the master would be innocent, and yet slavery would, in this case, be still maintained, which nevertheless, by the 1st article of the overture, is “not to be tolerated in members of our communion.” This furnishes an additional reason why we object to the terms of the 1st article. We believe the master would be innocent in forming such a compact with the slave, because the slave is making his choice according to the circumstances in which he is placed by law; it is physically out of his master’s power to give him a better choice; and the master is not bound to give him a choice which law and circumstances do not allow him the power to give. But yet, by this compact slavery would still be practised; because the slave is not choosing between freedom and slavery, but between two necessary evils, banishment and slavery. Therefore, by this choice, involuntary servitude is not abolished. The servant is not free in his choice; he engages to serve only because he prefers this condition to banishment. And while, in such a case, slavery still exists, and while the master is justified in accepting the servant’s choice, because he can do no better; yet all this does not justify slavery in our nation, nor our nation in making such measures necessary. This degree of slavery is still sinful; but the sin lies on the nation, and not on the individual slave holder particularly. If these views are correct, they shew how, according to the first clause of the 1st article of the overture, slavery is justly called a sin, and yet, contrary to the second clause of the same article, it may be justly tolerated in members of our communion, in present circumstances.

But there are additional considerations to prove that slavery is still maintained by such a compact as we are considering. The slave, by whatever form of bond he obligates himself to his master, while the state does not recognize his freedom, is in his master’s power as much as ever—is a slave by the law of the state, and deprived of all his civil rights of which he was deprived before. Besides, in such a case, he is, with all his offspring, liable to seizure for his master’s debt, and liable to be claimed by legatees, even though, by will and

testament, declared free in the state. Even though the master had bequeathed him privileges and immunities which the laws do not recognize, they all pass for nothing. These considerations shew an inconsistency between the first five preliminaries in the overture, and a proposition which requires the “Synod to take measures for putting it out of the power of any of our members to hold a slave in such a state that he may be transferred as the property of the holder,” &c. All the cases admitted in these preliminaries leave the slave transferrable by either the master or the state. At least, it will require more than is detailed in the overture to render these parts consistent. By the way, one instance of that want of detail of which we have complained.

From what has been said, it appears there are two obstacles to emancipation insurmountable on either of the above plans examined, viz: The defective character of some slaves, and the unwillingness of others to go abroad.

We may now consider the third method proposed—emancipation in the state.

Here we shall offer but one objection, which is, that the laws of the slaveholding states forbid such emancipation. In at least one state, it is true, emancipation is permitted by law; but permitted under such restrictions that not one slave in a hundred could be set free. The case is, therefore, unworthy of farther notice. In at least one state, and that containing, perhaps, the largest portion of our church in the south, emancipation is permitted under no condition whatever. Slaves may indeed be set free temporarily, without law, in any of the states; but if so emancipated, they are required by law to be sold into perpetual slavery; and their misconduct during their vagrancy, lays the master under a penalty. In one state, if a master manumit his slaves and attempt to escape out of the state, he is arrested and confined until the slaves are secured, or reduced to their former condition. A slave cannot be free in a slave state. This plan, therefore, under existing laws is impracticable, and consequently must be rejected.

But here we meet with a last resort, and if correct, an effectual measure for the complete abolition of slavery in our church. It is proposed in the overture, that “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 slaveholder to free his own hands of the sin by relinquishing his unjust claim and leaving the guilt of it on the community.” By “relinquishing his unjust claim,” we understand, laying no claim whatsoever to the slave; literally manumitting him. If this be not the meaning of the sentence quoted, we see no meaning in it at all. We are sorry to see this proposition seriously advanced; and still more sorry should we be, with all our abhorrence of slavery, to see it reduced to practice. We do consider it, under the circumstances with which slavery is at present connected, at war with the rules of morality. But as it may not appear to all as exceptionable as it does to us, we shall examine it more particularly.

Let it be remembered that the inevitable consequence of quitting all claim to the slave, and leaving him in the slave state, which the proposition supposes, is perpetual slavery for him and his posterity, under existing laws. Let us then examine the operation of this measure.

1st. The measure proposed would confer no degree of favour on the slave; it would not restore his rights, render justice, nor amend his circumstances. One important object, therefore, the

benefit of the slave, would not be obtained; an object too, of such importance as to give to our endeavours for emancipation *all* the value they possess; and an object, without which in view, all our efforts in the cause are but idle rant.—There is neither sin in slavery nor duty in emancipation if the benefit of the slave be out of the question.

2d. The measure proposed would be a profligate waste of the powers and privileges which slaveholders possess. All slaveholders have the power to use their slaves more humanely than the laws compel them to do, and more humanely than they are generally used through the slave states. They can teach, while others raise them in ignorance; they can feed and clothe, while others starve them; they can treat them with lenity, while others tyrannize and oppress. And if ever a time should come when the liberation of slaves would be possible, though not required by the state, by this one rash act, in adopting the measure proposed, the power of benefitting the slave would be forever lost. Does not moral justice require us to be more frugal of our power than to throw it away to no purpose? By such an act we should squander power which ought to be employed for the slave's benefit, and withhold from him what we owe. Has not the slave who has served us, a claim on us for protection and provision, which others have not?

3d. By the measure proposed we should be doing positive injury to the slave; exposing him to oppression, starvation, banishment from an endeared home, and separation from all his relatives.—But of this we may say more in another place.

4th. The proposition we are opposing virtually counteracts the 2d article of the overture, which forbids the sale of slaves: it will support what is equivalent to sale. If we deliver over our servant to perpetual slavery, as this measure proposes, we do all that is evil in selling him; we place him, knowingly, in the identical condition in which we should place him by sale; and we see not why we might not as well require a price for him, since such terms would, in no degree, affect his condition. The sale and price are nothing independent of reduction to servitude.

5th. There is also an important object which would be utterly lost by adopting the proposition under examination; an object, too, contemplated in the proposition itself; *to free our own hands of the sin of slavery*. How shall we free our hands of this sin by exposing our servants and their offspring to inevitable and perpetual slavery? Neither the laws of God, or of man, as far as we have discovered, have made a difference in the guilt of delivering, and of receiving a stolen article, unless, perhaps, they furnish an inference that the first is most criminal; nor between the guilt of inflicting an unjust punishment by our own hand, or by the hand of another. And by whatever circuitous method we do the one, or the other, it is the same guilt. To deliver the slave, therefore, over to the civil law, to be sold according to its known regulations, is the same as to do it ourselves. David was as guilty of murdering Uriah by the hand of the Ammorites, as though he had done it with his own hand. 2 Sam. xii. 9. How shall we free our hands of sin by conferring no favour on the slave; throwing away, to no purpose, what power we do possess of mitigating the severities of servitude; by giving him no reward for his labour; delivering him over to perpetual slavery, and doing him a positive injury? It is argued, however, that the sinfulness of slavery imperiously requires us to free our hands of the practice.—

But must the sinfulness of slavery, not only require emancipation, but justify every enormity in doing it, that haste and caprice may suggest? It is, without doubt, a sound principle, that we should not indulge a sin for the sake of expediency, and the prevalence of the contrary sentiment and practice, justly excites our abhorrence; but it is surely as sound a principle, that the end will not justify the means, that we may not “do evil that good may come.” If, however, we must turn off the slave at any rate, let us choose for him a humane master, and so extend our mercy to him as far as in our power, rather than rashly leave him with the community, exposed to the hardest lot of his unhappy class.

6th. But instead of *freeing our hands of sin* by the measure proposed, we should involve the slaveholder and the church in greater guilt, if there be any truth in the above arguments. To leave the slave, as this proposition requires, in inevitable and perpetual slavery, and in hands that would not emancipate when such a measure might become practicable, would expose him to be kept in ignorance and without the means of grace; (and this is the general condition of slaves;) it would expose him to the despotism of a cruel master, to tyrannic punishment, oppression and starvation, instead of conferring that instruction, provision, and protection, which the master owes, and can give him; and all for no advantage to the slave; making his hard lot much worse; and all for no crime, but even the barbarous reward of, perhaps, the most faithful services. This would be criminal waste of power, and reckless cruelty and injustice. We might admit, perhaps, that if it were the choice of the slave to be sold to another master, (and sale is the inevitable consequence of “relinquishing our claim,”) it might, with propriety, be done; but the measure proposed would involve all slaves equally, the contented as well as the discontented. Let us suppose, (for the proposition under consideration includes all classes remaining in slavery,) that the servant is faithful and worthy, one who has laid his master under much obligation to him, and one who is a fellow member of the church, and loves its privileges: let us suppose him desirous of liberty, if it could be obtained without banishment and separation from relatives and home, but being left to choose only between exile and slavery, he prefers the latter: let us suppose he loves his master, prefers him to every other, and solicits him to keep him; (which is no uncommon case;) must the master throw him reluctant on the community to acquit himself of sin, notwithstanding the character, the desert, and the solicitations of the slave to the contrary? This would indeed be the tender mercies of the slave-trader, who brought his captives into slavery to set them free, (against their will too,) from despotism and cruelty at home. Suppose a slave, on learning his master's determination to abandon him to the public, should thus address him—“It is true I would prefer freedom and citizenship in this happy land, but as this is impossible, I am comfortable and contented under your authority: I have never suffered want of food or clothing: I have not been oppressed: I have enjoyed your care and sympathy in sickness: my relatives are here and I love my home: Why should I be turned off? Have I not served you faithfully? Why should I now be exposed to a merciless master? to torture, oppression, starvation, and to separation from my relatives, my friends and my home? To be deserted in sickness, and deprived of religious instruction and the privileges of the church? to lose the company of the godly, and to have none a

administer comfort or counsel in a dying hour?"—What consolation would it afford him to receive the following reply? "You have indeed served me faithfully; I wish you well; I wish to set you free, but I cannot, and so I must abandon you to the state in order to acquit my conscience and free myself from the sin of slavery." What idea must that servant form of his master's judgment and conscience, when he finds that their dictates are to abandon him to needless misery, and to return him cruelty and injustice for faithfulness? Must he not believe that his master has lost his former principles of morality, tenderness and justice, or that he has fallen under the influence of lunacy?

We acknowledge that, in the case under consideration, the only alternatives are, to set the slave free from our hands into inevitable and perpetual slavery, or to retain him, for the time, in slavery to ourselves. Having rejected the former, we must adopt the latter. But here we are met by the formidable axiom, "Of two moral evils there is never a necessity to choose either." In the overture this axiom is immediately applied to the case before us. One would suppose the inference now is, since there are two moral evils in our choice, slavery, and the above alternative, we should choose neither, but adopt some other method of emancipation. This, however, does not appear to be the inference intended; but it is taken for granted that slavery, in all circumstances, is sinful, and that, therefore, by the axiom, this method of emancipation is not. Why not reverse the application of the axiom thus—The method of emancipation proposed is sinful, and therefore slavery, in comparison, is innocent? The truth of the axiom we do not deny, but we do think it is misapplied in the present case, in the overture. The error lies in supposing an action sinful in certain circumstances, and therefore sinful in all circumstances. But some actions no circumstances can justify; others depend on circumstances for their justification or condemnation. To kill a neighbour is sinful, in certain cases, and not in others; to labour on the Sabbath is sinful, in certain cases, and not in others: So while it is sinful to deprive a man of his liberty by violence, or to keep him in bondage by force and power when he might be free of his choice, it does not follow, that to keep him in slavery till emancipation becomes possible, and still it may be done without the charge of cruelty and injustice, is also sinful. While it is a sin in the nation to make such a case necessary, it does not follow that it is a sin in the slaveholder to keep his slave as long as, with regret, he finds himself under this necessity. If it be immoral to hold a slave in all cases, and immoral also to bind him in servitude by the instrumentality of the state, and to put him into worse circumstances than in our hands, what shall we do with the above axiom? Does it not forbid the one crime as well as the other? But we are in the dilemma by the proposition which we are combatting, and how shall we extricate ourselves? Is it sufficient simply to say slavery is a sin, and this method of emancipation is not? This is begging the question, assuming what is neither granted nor proved. We insist on calm and deliberate investigation.—Let us remember that the slaveholder is already, without his choice, involved in the trammels of slavery, and he has no choice left but respecting the method of emancipation; he ought not to change his circumstances till he find a method by which he can better discharge his duty. Obviously our relief from our dilemma, our escape from the sin against which the maxim, "Of two moral evils choose neither," warns us, is to devise a method

of emancipation which will not be liable to moral objections. We therefore plead for obedience to the maxim, which forbids emancipation by sinful methods, the doing of "evil that good may come." We obviously disobey the maxim when we adopt a sinful method of removing an evil. We think the above alternative, proposed in the overture, of relinquishing our claim to the slave and leaving the guilt of it on the community, savours of haste of judgment and impatience of investigation under darkness and perplexity.

The following principles have weight with us, and according to our judgment they should govern the measures of Synod on the subject of slavery.

1st. That the church should require emancipation of her members, if the measure be found both practicable and moral. But,

2d. That we are as much bound to employ moral means, as to aim at a moral end.

3d. That though we can never be under the necessity of choosing one of two moral evils, we may by our imprudence place ourselves in such a dilemma, by adopting a sinful method of removing a sin.

4th. That if the means we adopt of removing a moral evil be sinful, we do not acquit ourselves of guilt, any more than by adopting a sinful means of removing a natural evil.

5th. That if physical impossibilities prevent the performance of certain relative duties, or that measure of them which we would wish, those duties, and that measure of them are not required under these impossibilities. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

6th. That it is neither wise nor virtuous to adopt a resolution till we see that the performance is both practicable and moral.

Will it not from these principles follow, that it is the duty of slaveholders to retain their slaves, if it be impossible to emancipate them without sin, and while it is so? That till a method of emancipation both practicable and moral be found, the church cannot require it of her members as a term of communion? and that to impose terms of communion on this subject, with which members cannot comply without sin, is laying a snare for souls, involving ourselves in guilt, practising tyranny, and producing schism in the church?

We would now take the liberty to propose a preliminary, additional to those stated in the overture:—That if no method of emancipation be found which will give the slave his freedom according to his choice, so far as that he will prefer it to slavery; no method but such as will put him into worse circumstances than in our hands and contrary to his choice; no method consistent with moral justice; and if emancipation cannot be bestowed even by relinquishing our claims, and as long as it is so; it is our duty to retain him.

To those who are accustomed to view only the evils of slavery, and not the obstacles to emancipation, these ideas will, no doubt, appear abhorrent: and glad would we be that their views and ours could better coincide on this subject, as they do on others. We hope that a more full and deliberate examination of this subject, both by them and us, would produce this happy agreement.—Sorry would we be even to appear to advocate slavery, a practice which outrages every principle of justice; but we think we are not doing so, though we obviously labour under a disadvantage, from the general view that is taken of this perplexed subject abroad. It is not expediency we plead, but necessity, painful necessity: nor yet the weak necessity imposed by pains and penal-

ties, but the necessity of *moral prohibition* and *physical impossibility*. We know that an objection has been advanced against such views as the above, that they involve the absurd doctrine that necessity will justify every sin, even the denial of God, enmity to him, &c. But the whole force of this objection lies in comparing actions which bear no comparison. The argument drawn from this source against our views, is so illogical that we would consider it an insult on the understanding of Synod, either to support it before them, or to detain them with a refutation.

But an objection of a more imposing character must be noticed. It may be objected that the Reformed Presbyterians did emancipate their slaves, and this single fact must outweigh all theory to the contrary. This is plausible, but when the circumstances are understood it will be found of no weight. The whole operation of this act of the Reformed Presbyterians, as far as known to us, was within the limits of South Carolina. This state, in the year 1800, passed an act limiting the power of emancipation; but this limitation, besides certain forms, only required proof that the slave to be emancipated "is not of a bad character, and is capable of gaining a livelihood in an honest way." In 1820, after the Reformed Presbytery had completed their resolution, it was enacted by the same state, "that no slave shall hereafter be emancipated but by act of the Legislature." Subsequent acts have granted emancipa-

* A. D. 1822, the legislature of South Carolina enacted, that, no free negroes, or persons of colour, leaving this state, shall be suffered to return; and offending herein, he, &c. shall be treated according to the provisions of the act of A. D. 1820, on this subject. This act referred to (of 1820), requires that, if a free negro, &c. migrate into this state, and do not leave the state on fifteen days' notice, he, &c. shall be fined \$20, and on failure of payment shall be sold for five years; if he, &c. do not then leave the state, he, &c. shall be sold for five years more, and so on till he leaves the state. The act of 1822, farther enacts, that every free male negro, &c. between the age of fifteen and fifty years, who is not a native of the state, or who has not resided in the state five years next preceding the passing of this act, shall be taxed \$50 annually, and on failure to pay, he, &c. shall be subject to the provisions of the act of 1820. Farther—No master shall hire to a male slave his time; and offending herein, the slave shall be seized and subjected to the provisions of the act of 1820, respecting free negroes migrating into the state. Farther—From the date of this act, every free male negro, &c. above the age of 15 years, must have a guardian, a respectable freeholder in the same district,—the guardian must give certificate that the negro is of good character and correct habits. If he cannot give such certificate, the negro must be dealt with as this act directs for persons of colour coming into this state contrary to law. The above law, I think, will show more particularly than is stated in the report to Synod, the impossibility of emancipation.

Believing that much of the excitement in the Northern States, or of our church in them, is caused by the Reformed Presbyterians boasting of their emancipation, and charging our church with unnecessary toleration of the evil, I have thought it proper to note some circumstances relating to this matter in their communion.

After some of these acts of the state of South Carolina, unfavourable to free negroes, were passed, some free negroes fled from the state; and others returned to their former masters, and gave indentures on themselves to serve for a stipulated sum, which generally does not exceed, nor even equal the master's bill of expenses against them. Thus they serve the members of the Reformed Presbyterian Church, as really slaves as others of their colour, and with no other law of the state to protect their rights than

tion only on condition of removal from the state. This is the same with enacting that no emancipation shall be permitted in the state, on any condition whatever. Farther quotation of acts is unnecessary; the substance of them, on this subject, have been stated before. Thus it appears that though the Reformed Presbytery did emancipate in the state, neither they nor we can do it now.

But lest it be thought we have disregarded the light of the holy Scripture on this subject, and brought forward conclusions contrary to its dictates, we shall briefly offer our views of its decisions on the question before us. We have had the authority of the holy Scripture in view in our preceding arguments, and we think it will bring us to the same conclusions to which we have been already led. But as we have seldom seen holy Scripture applied to the subject of slavery without perversion in some degree, and sometimes shocking perversion, we would approach this part of the argument with humble caution. That slavery, in its most odious forms, did exist in the Roman empire, in the places where, and in the time when the apostles planted and watered churches, we think none will deny. Sacred and profane records unitedly declare it. That the apostles did receive to the communion of the church both masters and servants without requiring emancipation as a term of admission, we think cannot be denied. For proof of this we appeal to 1 Cor. vii. 20. 24.—Eph. vi. 5. 9. Farther quotations are unnecessary. Now what shall we do with these stubborn facts? Shall we evade them by saying, as in the overture, that it is "not 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," &c? This is irrelevant; for though we should acknowledge that the name servant frequently means hireling in the New Testament, yet if in *any case* in which the apostles gave directions to masters and servants, *as such, and as members of the church*, they used it to denote slaves, the question is decided. That the apostles did use the name servant in the latter sense, and in addressing them or speaking of them as church members, is clear from 1 Cor. vii. 21, and 1 Tim. vi. 1, 2. In the first text it is supposed that freedom may not be possible, which was not the case with hirelings: In the second, the *yoke* will, we think, be acknowledged by all to signify bondage or slavery. Besides, while servants here plainly mean slaves, their masters are supposed to be "believing;" to be "brethren, faithful and beloved, partakers of the benefit." By this we understand members of the church.—Or, again, shall we infer from the above facts that the apostles did not judge the practice of involuntary servitude sinful? Impossible, when it was condemned not only by reason but by the whole tenor of revelation. Matt. vii. 12. Shall we then say, with some, that the apostles did not require emancipation, but indulged a heinous sin through

other slaves enjoy. Some members of that church have the service of slaves, who nominally belong to one of the family who is not in the communion of the church. Some again have the service of slaves that are entailed on their children. Again, some of the Reformed Church retain in complete slavery those slaves who had not been of age, when the act of the state, prohibiting emancipation, was passed. Now, of the above conduct we cannot complain, because the masters can do no better; but if any assert that the Reformed Presbyterian Church does not tolerate slavery in her communion, we must reprobate the assertion as deceptive, disingenuous, and false.—*A member of the Associate Presbytery of the Carolinas.*

fear of bringing on their heads the vengeance of the civil powers, or of defeating their measures by provoking those powers? Absurd; when they knowingly and perseveringly incurred their displeasure and persecution by opposition in other things. We are not so unhappy as to have a Bible defective as a rule of faith and practice, a Bible to be now filled up by our reason and experience, because of the timidity of its penmen. Shall we then say, The apostles allowed the indulgence of some known sins in the church, on the principles of expediency? This would have been contrary to their instructions, and their practice in other things. We cannot admit it. Yet the apostles did admit slave holders into the communion of the church, without requiring emancipation. The apparent contradiction between the above principles, and this practice of the apostles, has led many to say the latter, in the face of the most glaring evidence. We think, however, this practice of the apostles in the matter of slavery, and their principles and their practice in other things are perfectly reconcilable. Let us remember the apostles did not make civil governments theocracies, nor constitute nations churches: that it was not in their commission to lay the hand of miraculous power on the nations, and model their governments by the rules of holy scripture. This would have been easily done, had God so ordained it; and it would, for the time, have settled equally the question of emancipation, and that of subjection to the powers that be; but this work was left to the common providence of God, and the operation of moral and physical causes in his hand; and so we have an example left for our direction in both of these questions. While, therefore, the Roman government was permitted, in divine providence, to continue in the form it then had, and to maintain the laws it then did, entire emancipation was impossible. The sin of slavery, then, lay in the government, and not in the individual members of the church, who were prohibited from emancipating their slaves. The apostles did not, therefore, indulge the sin in the church, for the sin lay where ecclesiastical law was not exercised. Slavery, then, was permitted in church members by the apostles, on the same principles for which we plead, on the principles of necessity; because the remedy was not in their hand. And yet, to the disgrace of our governments, the laws of the Romans, respecting emancipation, were much more liberal than ours. A man could emancipate, by will, a certain proportion of the number of his slaves, but we cannot. The apostles acted on this principle, that a regular peaceable reform of law, and consequently of practice, in a nation, is our duty; but that anarchy, every one at his own will acting in opposition to law, is sinful and productive of worse consequences than submission, unless the law is intolerable. On this principle, it appears, they permitted slavery, and gave us an example. But it may be objected, that the apostles did not wait for governmental reform in all things. It is true, they did not wait for it in their opposition to idolatry, but in the matters of slavery they did. Does not this prove a real difference in the two evils? and that it is unfair and incorrect to infer from the toleration of slavery, the toleration of every sin? He must be a weak philosopher, or divine, who knows not that some actions, no circumstances can justify, and some depend on circumstances for their justification, or their guilt. Idolatry is of the former class; may not slavery be of the latter? We think the apostles practised on this principle. The laws supporting idolatry were intolerable to the Christian and justified his contempt of the law and immediate disobedience; slavery, though hard, was not

intolerable, and admitted delay. The first, involved conscience immediately, and could admit of no indulgence; the latter involved a civil right, and could be borne till a regular reform could be effected. The Roman civil government, in the time of the apostles, was despotic, and therefore faulty; but it was tolerable, and did not justify a revolt for the sake of their civil rights. Slavery was despotism, and so far faulty; but it was tolerable, and required patience till a reform in law could be regularly effected. It may be objected, that the despotism of slavery was more tolerable to the slave, than to the christian master, who was obliged to aid in the maintenance and execution of an unrighteous law. We have said before, that when the only alternative left in our power by the law, would be more cruel and unjust to the slave than our retaining him in our hands, it is no sin to retain him: and the practice of the apostles under consideration supports this idea, when they did not require emancipation. Civil rights are all that slavery involves; the taking of them away is the sin. The individual slave holder among the Romans could not restore them; this was in the power of government only; and so with us. The apostles, it appears did not hold the masters guilty in their circumstances; we think our case is parallel; nay, even involved in greater difficulty, by the greater rigour of our laws. Yet all this example of the apostles cannot justify the slave holder in a secret wish, that the impediments to a complete emancipation may continue, that he may enjoy the unrewarded service of his slave. This is a violation of the law of God, by which, in any case, the slave holder renders himself guilty. Ex. xx. 17. Nor yet can those examples justify us in neglecting the means of reform that we enjoy.—The Roman government was despotic, and therefore the reform was at a far remove from the hands of the people; our government is republican, and consequently the power of reform is in the hands of the people. Slavery, then, is obviously, beyond comparison, more sinful in our nation, than it was to the people under the Roman government. What then is our duty? Is it to emancipate individually, in contempt of law, contrary to the example of the apostolic churches, and in the neglect of our happy rights? Surely not; but the people, having, in the good providence of God, the power in their hands, should employ it for obtaining the emancipation of slaves by law. But this measure requires united effort, and till this be obtained, the few that endeavour it, acquit their conscience.—But let Synod exert themselves to effect this united effort, and first endeavour to discharge their duty in this way. We believe, if the apostles were on earth, they would censure us for neglecting our political power and privilege, which they did not enjoy, for effecting a reform in the laws of slavery, rather than commend us for attempting a partial abolition of slavery in our church. It is worthy of notice, that the apostles commanded what was in the power of masters to perform towards their slaves; but emancipation in their circumstances, they did not require. Eph. vi. 9. Col. iv. 1. Let us follow their example, and the spirit of these injunctions, in requiring justice, as far as it can be rendered in present circumstances; and since our political circumstances are more favourable, let us, in the same spirit, employ our superior privileges for removing the evil of slavery. In the overture it is argued, that as the laws of slavery among the Romans, conferred on the master, the power of life and death over his slave, and as none would plead the example, or injunctions of the apostles in justification of this species of slavery, so “no argument in favour of slavery can be drawn from these in-

junctions." This we consider a solid argument in refutation of those who would plead the example, or the injunctions of the apostles in justification of slavery. But as we do not plead the justification of slavery, but only a toleration of it from necessity, we have, notwithstanding that odious form of slavery among the Romans, the example of the apostles in favour of our views. They did tolerate slave holders in their communion, notwithstanding those odious laws. But it is worthy of notice, that, while the apostles did not require emancipation, they would have excluded from their communion, any master, who would have availed himself of all the power which the laws conferred. 1 Tim. i. 9. Rev. xxii. 15. So what was in itself, and in their circumstances, sinful, was forbidden, and whatever was duty was required, but emancipation was not required.

From a review of all the considerations presented, it appears that the complete abolition of slavery in our communion is yet impossible, not only on account of the inability of many masters to send their slaves out of the state, who might be willing to go; for which case, provision might perhaps be made by Synod; but especially, because of the unwillingness of some of the slaves to go out of the state, and whom, we cannot, without sin, drive off against their will; because the character of some slaves would not warrant their masters to comply with the requisition of free states in order to their admission there; and because we cannot emancipate them at home, and we ought not to deliver them over to perpetual slavery in the state. We have also been led to the conclusion, that, as the master is innocent in retaining his slaves under these circumstances, and as slavery is not abolished from our communion while this state of things continues, so we cannot adopt the articles of the overture as they now stand.

After all that has been said, we entertain some hope that less difference of views actually exists than has yet appeared on this complicated subject. Under liberal provision by Synod, but two necessary causes of slavery, under present laws, seem to exist:—the unwillingness of some slaves to go out of the state, and the defective character of others. Perhaps the overture contemplates the existence of slavery from these two causes, but denies it that appellation. The appellation is of little importance, if we are agreed on the thing; but if we admit this species of slavery, let us change the terms of the articles of the overture; for otherwise we should involve ourselves in downright contradiction.—Construing these articles, however, in a consistency with this species of slavery, we could admit them. But let us not say, as in the overture, that we must effect the complete abolition of slavery in our communion, unless we reject the above degrees of it.

We trust that Synod will, under the guidance of Zion's King, take no hasty views, nor adopt any undigested measures in a matter of so much responsibility; in a matter, in which, without calm deliberation, on a complicated subject, they are in danger of adopting some measure, to which tender and informed consciences cannot submit; a measure which may make sad the hearts of God's children; a measure, which may, by its impracticability, or immorality, cut off a part of the Associate Church, and ultimately destroy her testimony in a large section of the country; a measure too, which will give no relief to the slaves, but even involve these unhappy objects of our solicitude in deeper distress and more hopeless servitude. The question before Synod is indeed critical; on the one hand, in danger of indulging a sin and encouraging

the ungodly extortioner; on the other, of making the hard condition of the slaves worse, by the injunction of impracticable or sinful measures; of involving slave holders deeper in guilt, instead of freeing their hands from sin; of wounding the godly, and rendering the church by requisitions with which they cannot comply. Sorry, however, should we be that any thing we have said should prevent any step which duty requires; the subject is dark, and difficult. May He, whose name is the Counsellor, direct.

Presbytery recommend to Synod the adoption of the following resolution in substance, That, as it appears impracticable, under existing laws, to effect the complete abolition of slavery in our communion, Synod recognise their act of 1811, as the rule of the Associate Church on this subject for the present; making such provisions as may be necessary for the more punctual execution of its articles.

By order of Presbytery,
WM. M. McELWEE, *Moderator.*
ALEX' R. GRIER, *Presbytery Clerk.*

An additional report of the Presbytery of Miami, on the subject of slavery was given in, and read as follows:

ADDITIONAL REPORT *Of the Presbytery of Miami.*

We adhere to the principles expressed in the overture on slavery, of 1829. The following are our views as to the plan of carrying these principles into effect:

1. Let this Synod obtain an Act of incorporation either from Congress or from some of the state legislatures.
2. Let agents be appointed, one in each state where slaves are held by people of our communion.
3. Where it appears to the session of any congregation, or to the agent residing in the same state with the individual, that legal or any other insurmountable obstacle is in the way of a member's liberating his slave, let this member be required to transfer said slave to Synod through means of their agent, and in such a manner as is best supported by the laws of the state, for the purpose of being by Synod emancipated in the way most agreeable to the wishes of the slave himself.
4. Let minors thus transferred be bound by the incorporation to suitable masters, until they become of age, provision being made in their indentures for their education.
5. Let emancipated persons, who prefer continuing in the service of their former masters, be bound to them by the incorporation for a term of years or for life.
6. Let such slaves as are judged, by any session, or committee appointed by them for the purpose, incapable of supporting themselves, either be restored after emancipation, to their former masters, or be provided for by the corporation, according as the justice of the case may require. Any doubt on this subject to be determined by the Presbytery in whose bounds the member resides, or by a committee, or referees by them appointed for that purpose.
7. Let a fund be established by subscription to meet contingencies.
8. Let each Presbytery, having members who hold slaves, and the agent, report annually.

The report of the committee on the Funds was given in—read, and accepted as follows:

The Committee appointed on the Funds, ask leave to report, in part, that they have examined the Treasurer's accounts, and find them correct.

SYNOD'S FUND.

Balance in the hands of the Treasurer at Philadelphia,.....\$551,94
Do. do. do. Pittsburgh, 36,31

Total Synod's Fund,.....\$588,25

MISSIONARY FUND.

Balance in the hands of the Treasurer at Philadelphia,.....\$27,84
Do. do. do. Pittsburgh, 57,32

Total Missionary Fund,.....\$85,16

THEOLOGICAL HALL FUND.

Balance in the hands of the Treasurer at Philadelphia,.....\$424,71

STUDENT'S FUND.

This Fund consists of 22 shares Commercial Bank stock, estimated to be worth,\$1100,00

Balance in the hands of the Treasurer at Philadelphia,..... 24,81
Do. do. do. Pittsburgh, 47,50

Total Student's Fund,.....\$1172,31

It is suggested by the committee, that the \$24,81 of the Student's Fund in the hands of the Treasurer at Philadelphia, now lying dead, be transferred to the Theological Hall Fund.

Respectfully submitted.

JOHN KENDALL.
CHAUNCEY WEBSTER.

ASSOCIATE SYNOD IN ACCOUNT WITH ALEXANDER ROSEBURGH, TREASURER.

June 4th, 1829. CR.
By balance in Treasury,.....\$381,78
By cash received of Rev. Wm. Wilson, for sale of Testimonies,..... 40,00
Received of Rev. Peter Campbell, Florida congregation,..... 8,00
From Peters Creek congregation,.... 8,17
Do. Rev. Thomas Hanna,..... 10,00
" 30th, do. Rev. James Ramsey, interest bequeathed by James Paxton,..... 18,00
Do. donation of Daniel Houston,.... 8,00
Do. do. of Margaret Moore,.... 1,00
April 30th, 1830,
Received of Burgetstown congregation.. 8,00
May 12th, received of Chartiers cong,.... 20,00
Do. donation of M. Moore,..... 1,00
Do. for Testimonies,..... 14,18
17th. interest bequeathed by James Paxton, 9,00
\$527,13

June 16th, 1829. DR.
To cash paid Rev. John Anderson, D. D. 50,00
Do. Webster & Wood in full for printing 3000 Testimonies,..... 340,82
" 30th, do. Rev. James Ramsey, D. D. 53,00
May 17th, 1830, do. do. do. 47,00
Balance, 36,31
\$527,13

MISSIONARY FUND.

June 4th, 1829. CR.
By balance in Treasury,.....\$257,08
By cash received of Rev. James P. Miller, 5,00
\$262,08

June 4th, 1829. DR.
Paid Rev. James P. Miller,..... 74,18
Do. Nathaniel Ingles,..... 54,00
Do. John Kendall,..... 76,57
Balance, 57,32
\$262,08

STUDENT'S FUND.

June 4th, 1829. CR.
Amount in Treasury,.....\$12,50
" 30th, received donation of Daniel Houston, 8,00
Do. Interest bequeathed by James Paxton, 2 years,..... 18,00
May 17th, 1830, received interest bequeathed by James Paxton,..... 9,00
\$47,50

The above account is a correct statement of monies received and paid out by me for the Associate Synod.

ALEX. ROSEBURGH, Treas.

Pittsburgh, May 19th, 1830.

ROBERT STEELE IN ACCOUNT WITH SYNOD IN MISSIONARY FUND.

May 7th, 1829. DR.
To balance,.....\$ 5,84
July 24th, to cash from Charles Moore, per Rev. J. G. Smart,..... 1,00
May 27th, 1830, to cash from a lady of Hagerstown per Rev. F. W. M'Naughton, 1,00
" 31st, to cash received from Massies Creek congregation, per Rev. J. Adams, 20,00
\$27,84

ROBERT STEELE IN ACCOUNT WITH SYNOD IN THEOLOGICAL HALL FUND.

August 3d, 1829. CR.
By cash paid Rev. A. Bullions, agreeable to a resolution of Synod,.....\$200,00
May 31st, 1830, by balance,..... 424,71
\$624,71
May 7th, 1829. DR.
To Balance,.....\$520,71
May 22, 1830, to three half-yearly dividends on the Student's Fund,..... 99,00
" 27th, to cash, donation from Mr. C. Webster, 5,00
\$624,71

The Student's Fund remains as in former reports—it consists of 22 shares of Commercial Bank stock, together with \$24,81. A mistake has occurred in respect to the \$24,81, in the printed minutes of last session of Synod, which may be corrected in this.

ROBERT STEELE.

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

May 8th, 1830. CR.
By cash paid for No's. 32 and 33 of the New-Edinburgh Encyclopedia,.....\$ 7,00
" 29th, Do. paid Synod's Clerk,..... 50,00
" 31st, Do. balance in Treasury,.... 459,43
\$516,43

May 7th, 1829. DR.
To balance,.....\$ 86,85½
June 30th, cash from Barnet congregation, per Mr. C. Webster,..... 10,00

July 3d, to cash from Argyle cong. per Rev. T. Beveridge,.....	23,00
Sept. 30th, to cash from Carlisle and Dickinson cong. per Rev. F. Pringle,	15,00
Nov. 13th, to cash from Mr. Alex. Bachop, per Mrs. Read,.....	20,00
May 24th, 1830, to donation from Rev. Francis Pringle,.....	10,00
“ 26th, to cash from Hebron cong. per Rev. J. Irvine,.....	16,00
To cash from Argyle cog. per Rev. J. P. Miller,.....	31,00
From Unity cong. per Rev. Mr. Hindman,	15,00
From Pistol Creek, Big Spring, and Fork Creek cong. per Rev. D. Carson,.....	13,87½
Donation from Thos. Anderson, Knox cong. Tenn. per Rev. D. Carson,....	62½
Donation from Andrew M'Call, Knox cong. Tenn. per Rev. D. Carson,.....	50
Donation from Elizabeth Bell, Washington cong. per Rev. D. Carson,.....	25
Donation from Mary Bell, Wash. cong. per Rev. D. Carson,.....	25
Donation from Ann Bell, do. do. per Rev. D. Carson,.....	25
Donation from Sarah Bell, do. do. per Rev. D. Carson,.....	25
Donation from Jane Bell, do. do. per Rev. D. Carson,.....	5,00
To cash from Mertersburgh and M'Connellsburgh cong's. F. W. M'Naughton,	9,75
May 27th, from John Bishop of Argyle, per C. Webster,.....	5,00
From Albany cong. per C. Webster,....	13,18
From B. D. Packard & Co. for Testimonies sold, per C. Webster,.....	24,51
From proceeds of vol. 5 of the Religious Monitor,* per C. Webster,.....	20,00
From Rev. Thos. Beveridge for Testimonies sold,.....	22,93½
From New-York cong. for 1829, per Rev. Mr. Stark,.....	31,00
From New-York cong. for 1830, per Rev. Mr. Stark,.....	34,00
From Cambridge cong. per Rev. A. Bullions,.....	19,25
From Baltimore cong. per Mr. W. Morris,	20,00
From Presby. of the Carolinas, per Rev. A. Heron,.....	10,00
From Steel Creek cong. per Rev. A. Heron,.....	10,00
From Bethany cong. per Rev. A. Heron,	7,00
From Rev. A. Anderson, do. do.	3,00
From Florida cong. per Rev. P. Campbell,	7,70
From Massies Creek cong. per Rev. J. Adams,.....	20,00
From Xenia cong. per Rev. J. Adams,	10,00
From James M'Cay, do. do.	1,00

\$516,43½

Since I have given in my report I have received for the Synod's Fund—
 From Tirzah congregation, per Rev. Mr. M'Elwee,..... \$12,00
 A donation from Mr. Alexander Bachop,.. 30,00

* This, together with the printing of Synod's Minutes, makes a gain to the Synod of \$70 on the 5th volume of the Monitor. And it is expected that more will yet be received, as all that is due on that volume has not been collected. It will appear from the above statement that it takes a year after a volume is published before any thing can be realized by Synod.

From Mr. Beveridge for Testimonies sold,	8,75
From Sugar Creek cong. per Rev. J. Adams,	7,00
From Barnet cong. per Rev. T. Goodwillie,	9,76
A legacy of Mrs. M'Indoe of Barnet, Vt.	30,00
	<hr/> \$97,51

The following resolution was offered and adopted, viz :

Moved, that measures be taken to have a census taken of the number and moral condition of the slaves belonging to persons in our communion, and how many attend family worship, to be laid before Synod at the next meeting, and that the several Presbyteries in slave states be required to attend to this business.

On motion, *Resolved*, That Synod having appointed Wednesday, 21st July, for constituting the Associate Presbytery of Albany, do direct said Presbytery to proceed to the installation of the Rev. John G. Smart, in the Associate congregation of Johnstown, immediately after constituting.

The report of the committee on the subject of the Bible and Tract Societies, was given in, and, on motion, laid on the table.

The committee to whom the letter prepared by the committee of correspondence with the Reformed Synod was referred, reported certain amendments which were, on motion, adopted, and the letter, as amended, was ordered* to be transmitted to said Synod.*

The following resolution was laid on the table for future consideration, viz :

Resolved, That it is contrary to the word of God, and the established principles of the Associate church, for a minister of the gospel, who has unnecessarily withdrawn from the stated work of the ministry, and has engaged in some secular calling, and who represents no part of the church, either settled or vacant, to hold a seat in the judicatories of the church, or to take part in any of their judicial proceedings.

Mr. Murray asked and obtained leave of absence for the remaining sittings of Synod. Adjourned till 3 o'clock.

3 O'CLOCK, P. M.

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

On motion, *Resolved*, That the clerk give to Mr. Gracie an order on the Treasurer for \$20, to be paid from the Synod's Fund, for his services as sexton during the last and the present session at Philadelphia.

As Mr. Joseph Banks was represented,

* This letter will be given in our next number.

in the report of the Presbytery of Miami, as being too late in coming into their bounds, and as having assigned no reason, Mr. Banks' reasons being called for, were voted satisfactory.

On motion, *Resolved*, That the several Presbyteries be required, in making out their statistical tables, to give the name of the township, or post office, nearest to where the place of preaching may be.

The committee of supplies reported, and their report being amended, was adopted as follows:

SCALE OF APPOINTMENTS.

ARCHIBALD White, Sen. to remain in the Presbytery of Cambridge till the next meeting of Synod. Robert Laing, to remain in the Presbytery of Albany till the next meeting.

THOS. B Clarkson, to remain in the Presbytery of Philadelphia till the next meeting.

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

John Kendall, Canada, June, July, August, September, October, November; Ohio, December, January; Muskingum, February, March; Chartiers, April, May.

James M'Cayrl, in the Presbytery of Miami till the next meeting.

John Hindman, Chartiers, June; Muskingum, July; Ohio, August; September, October; Chartiers, November, December; Ohio, January; Muskingum, February, March; Chartiers, April, May.

Samuel M'Lane, Muskingum, June; Ohio, July; Albany August, September; Cambridge, October, November; Philadelphia, December, January; Carolinas, February, March, April, May.

William Douthet, Ohio, June; Allegheny, July; Philadelphia, August, September; Albany, October, November, December; Cambridge, January, February; Chartiers, March, April, May.

James Wallace, Philadelphia, June, July, August; Carolina, September, October, November, December, January; Philadelphia, February; Albany, March, April, May.

D. Gordon, Cambridge, June, July, August; Albany, September; Philadelphia, October; Carolinas, November, December, January; Miami, February, March, April; Albany, May.

James Rodgers, Ohio, June, July, August; Miami, September, October, November, December, January; Chartiers, February, March, April; Allegheny, May.

James Bruce, Muskingum, June, July; Miami, August, September, October, November, December; Carolinas, January, February, March, April, May.

John Wallace, Philadelphia, June; Allegany, July; Chartiers, August; Miami, September, and until next meeting.

Samuel Wilson, Carolina, June; Chartiers, July; Muskingum, August; Miami, September, and until next meeting.

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

On motion, *Resolved*, That the Presbytery of Miami be authorised to take Mr.

James M'Cayrl on trial for ordination, if they shall think it expedient.

Moved and carried, that all the territory West of the Wabash River be considered missionary ground.

On motion, *Resolved*, That \$50 be appropriated to defray the expenses of missionaries that may be employed to officiate in Cincinnati.

On motion, *Resolved*, That the consideration of the business relative to the Testimony of Original Seceders in Scotland, be laid over till next meeting of Synod.

On motion, *Resolved*, That a committee be appointed to confer with the Rev. Peter Bullions respecting his taking appointments, and report to next meeting of Synod.—Messrs. Beveridge, Heron and Carson were appointed said committee.

Resolved, That in case Mr. Samuel Wilson should prefer to go on the Western mission before his settlement, the Miami Presbytery be authorised to ordain him for that purpose.

The committee appointed to converse with members of Synod relative to covenanting, presented a report, which was adopted as follows:

The committee appointed to converse with the persons having difficulties in the way of their going forward in the duty of covenanting, beg leave to report that finally none stood back except Messrs. Campbell and Wilson, ministers, and Mr. Hawthorn, elder. Mr. Campbell professed that the matters which were brought up from the Presbytery of Cambridge by protest and appeal, and now satisfactorily adjusted by Synod, were the only difficulties which lay in his way: and that he was fully convinced of the duty and present seasonableness of covenanting.

Mr. Wilson said that the difficulties which at present exist between him and the Chartiers Presbytery stood in his way.

Mr. Hawthorn was dealt with, and professed no opposition to covenanting but a want of clearness on the subject, owing to his never having sufficiently examined it. This latter fact, in the opinion of your committee, is another call to us both publicly and from house to house, to explain the nature and seasonableness of covenanting.

JAMES RAMSAY.
DAVID CARSON.

Mr. Kendall reported the following sums as received by him for the Theological Seminary:

THE Treasurer of the Funds of the Theological Seminary begs leave to report the following statement of receipts by contribution, viz:

John Finley of Broad Creek, Va.....	\$ 5,00
Putnam Congregation.....	22,50
Octorara do.....	25,50
West-Nottingham, (names of individuals in hands of Mr. Beveridge).....	20,00
Ambrose Barcroft.....	2,00
Associate Congregation of Philadelphia, by quarterly collections.....	70,28

Theological Hall contributions, society of
the Associate congregation of Phil. by
annual subscription,..... 31,65

176,94

JOHN KENDALL, *Treas.*

On motion, Mr. George Murray was appointed Treasurer for the Theological Seminary, and Mr. Kendall was ordered to pay over to him the monies received.

Resumed the consideration of the resolutions relative to the Theological Seminary.

On motion, *Resolved*, That it is expedient for this Synod to endeavour to obtain a charter constituting them a body corporate, and that a committee be appointed to apply to the Legislature of Pennsylvania, at its next session, for this purpose. The Rev. Thomas Beveridge and Mr. Robert Steele, were appointed said committee.

Resolved, That a committee be appointed whose duty it shall be to take proper measures for securing the ground, purchasing not less than one acre, nor more than five, to determine on a plan for the necessary buildings, and as soon as sufficient funds are obtained, to contract with workmen, to superintend the building, and report to Synod. The following gentlemen were appointed as the committee, viz: Rev. Wm. Wilson, Adam Sheriff, David Houston, George Murray, and David Templeton.

Resolved, That uniform subscription papers be issued, and put into the hands of each minister belonging to this Synod, for the purpose of obtaining contributions to the Seminary, both for present purposes and for permanent establishment.

Messrs. Miller and Webster were appointed a committee to prepare and issue subscription papers for this purpose.

Resolved, That a Board of Managers be annually elected by the Synod, whose duty it shall be to meet at the close of each session for the examination of the students, and at other times as they may think it necessary, and report to Synod.

Resolved, also, that said Board of Managers shall consist of seven, three of whom shall be a quorum. The following persons were chosen Managers, viz: Messrs. Wm. Wilson, Donnan, Adams, Wallace, Murray, Beveridge and Heron.

Resolved, That the election of a Professor be deferred until next meeting of Synod,

and that all students under the care of the Synod, be ordered to attend the Lectures at Cannonsburgh during the ensuing winter.

Resolved, That the several Presbyteries be called on to report at next meeting, their mind whether there shall be only one, or two professors, also whether they shall be without any pastoral charge, and be supported exclusively by the Synod.

In reference to the case pending between the Rev. A. Wilson and the Presbytery of Chartiers, *Resolved*, that authority be given to the parties respectively, to cite all necessary witnesses.

Resolved, That a committee be appointed to examine the Library belonging to the Eastern Theological Hall, and report to Synod; and also, that the committee be enjoined to collect such books, belonging to the Library, as may be scattered, and take charge of the whole till the Synod dispose of them. Messrs. Miller, Whyte, and Beveridge, together with Dr. Bullions, were appointed said committee.

Dr. Ramsay asked and obtained leave of absence.

Resolved, That the building committee be limited in the expenditure on the buildings, to \$3,000.

On motion, *Resolved*, that a committee be appointed to enquire into the state of legacies left to the Eastern Hall, and report at the next meeting. Messrs. Beveridge, Irvine and Whyte, said committee.

Resolved, That a committee be appointed to enquire what debts are due to Synod, and report at the next meeting. Messrs. Beveridge and Scroggs, were appointed said committee.

Mr. M'Naughton was appointed Mr. Martin's alternate to preach the synodical sermon at the opening of next meeting, in case of his absence.

After reading the minutes, prayer, and singing the 133d Psalm, the apostolic benediction was pronounced by the Moderator, and the Synod adjourned to meet at Cannonsburgh, on the 2d Wednesday of May, 1831, at 11 o'clock, A. M. Sermon to be preached at 2 o'clock, P. M.

ANDREW HERON, *Synod Clk.*

ERRATUM.—Page 26, line 29 from bottom, for "inconsistency" read "insincerity."

STATISTICAL TABLE OF THE PRESBYTERY OF OHIO.

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

STATISTICAL TABLE OF THE PRESBYTERY OF PHILADELPHIA.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Francis Pringle	Carlisle	Carlisle	Cumberland	Penn.	13	46
F. W. McNaughton	{ Mercersburgh McConnellsburgh	Mercersburgh	Franklin Bedford	do	42	91
T. Beveridge	Philadelphia	Philadelphia	Philadelphia	do	64	142
W. Easton	{ Octorara Muddy Run	Octorara	do	do	50	141
A. Whyte, Jr.	{ E. Nottingham Baltimore	Baltimore	Chester	do		
Without cha.	Guinston		Baltimore	Md.	26	62
Vacancies.	Lower Chanceford		York	Penn.	42	113
Tho. B. Clarkson	Huntingdon		do	do	20	54
			Huntington	do		100

STATISTICAL TABLE OF THE PRESBYTERY OF MIAMI.

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

STATISTICAL TABLE OF THE PRESBYTERY OF CHARTIERS.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Wm. Wilson	{ Monteur's Run Noblesburgh	Clinton	Allegheny	Penn.	67	157
Thomas Allison	{ Mt. Hope and Cross Creek	WMiddletown	do	do	35	80
James Ramsay	Chartiers	Cannonsburgh	Washington	do	46	114
David French	N. & S. Buffalo	Washington	Brooke	Va.	26	61
Alex. Wilson	{ Peter's Creek, & Pigeon Cr.ek		Washington	Penn.	110	240
Alex. Donnan	{ Mt. Pleasant, & Burgetstown	Hickory	do	do		
	Congre'n. of Ohio		do	do	105	220
Vacancies.	Washington		do	do	85	180
	Ser. & King's Ck.		Beaver	do		
			Washington	do		
			Beaver	do	116	264

STATISTICAL TABLE OF THE PRESBYTERY OF THE CAROLINAS.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.		
A. Heron	{ Ebenezer Timber Ridge	Lexington	Rockbridge	Va.	62	167		
T. Ketchen	{ Shiloh Neily's Creek	Lancaster Dis	Lancaster	S. C.	123	210		
A. Anderson	{ Steel Creek Bethany	Charlotte	Mecklenburgh	N. C.	28 29	68 61		
John Wallace	New Lebanon	Union	do	do	30	74		
James Lyle	{ Smyrna Little River Bethel	Winsborough	Monroe	Va.				
W. M. M'Elwee	{ Sharon Tirzah	Yorkville	Chester	S. C.	29	60		
<i>Without cha.</i>	Old-Providence		Fairfield	do	35	78		
John Mushat*	{ Broad Creek New Stirling		do	do				
Wm. Dixon	{ Cambridge Virgin Spring		York	S. C.	51	102		
<i>Vacancies.</i>	Gilead		do	do	34	64		
	{ Nob Creek Cochran's Vale		do	do				
	Sardis		Lincoln	do	21	45		
	{ Bethany, &c. Pisgah		Burke	do				
* Under suspension	Piedmont		Union	S. C.				
			York	do	40	70		
			Lincoln	N. C.	45	100		
			Haywood	N. C.				

STATISTICAL TABLE OF THE PRESBYTERY OF MUSKINGUM.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.		
John Walker	Unity	New Athens	Belmont	Ohio	72	162		
Samuel Irvine	{ Wooster Salt Creek	Wooster	Wayne	do	75	120		
Thomas Hanna	{ Cadiz Piney Fork	Cadiz	Harrison	do	55	121		
Daniel McLane	{ Bloomfield Cambridge	Cambridge	Jefferson	do	50	105		
Joseph Clokey	{ Mount Pleasant McMahon's Ck.	St. Clairsville	Muskingum	do	78	150		
Andrew Isaac	{ Belmont Londonderry		Guernsey	do	18	36		
Samuel Hindman	{ Sharon Mansfield	Londonderry	Jefferson	do	30	56		
	{ West Union Washington	Mansfield	Belmont	do	20	31		
	{ Jonathan's C'k. Licking		do	do	18	33		
	Truro		Guernsey	do	45	93		
	{ Goshen Millersburgh	Millersburgh	Harrison	do	15	30		
	Carmel		Richland	do				
	Hermon		do	do				
	Mohican		do	do				
	Newman's Creek		Marion	do				
			Perry	do				
			Licking	do	40	87		
			Franklin	do				
			Perry	do				
			Holmes	do				
			Tuscarawas	do				
			Knox	do				
			Wayne	do				
			do	do				

STATISTICAL TABLE OF THE PRESBYTERY OF ALBANY.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	cat'ns.
Andrew Stark	New-York	New-York	New-York	N. Y.	160	275	
James Martin	Albany	Albany	Albany	do	60	125	
Peter Campbell	Florida	Florida	Montgomery	do	65	132	
John G. Smart	Johnstown	Johnstown	do	do	16	31	59
John Russell	Stamford	Queenston		U. Ca.	25	100	
<i>Without cha.</i>	{ Bovina York		Delaware	N. Y.		80	
<i>Vacancies</i>	Dumfries		Livingston	U. Ca.			
Robert Laing							

STATISTICAL TABLE OF THE PRESBYTERY OF CAMBRIDGE.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	cat'ns.
Alex. Bullions	Cambridge	Cambridge	Washington	N. Y.	1		
James P. Miller	Argyle	Argyle	do	do	140	330	553
James Irvine	Hebron	West Hebron	do	do	66	162	
A. Gordon	Putnam	Putnam	do	do	45	88	
D. Goodwillie	{ Barnet Ryegate	Barnet	Caledonia	Vert.	80	200	
T. Goodwillie	Salem	Ryegate	do	do	50	110	
Wm. Pringle			Washington	N. Y.		35	
<i>Vacancies.</i>							
<i>Without cha.</i>							
A. Whyte, Sen.							

STATISTICAL TABLE OF THE PRESBYTERY OF ALLEGHENY.

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

List of Ministers and Preachers without Permanent Settlements.

Joseph Banks, Peter Bullions, Thomas Ferrier, John Kendall, James M'Carryl, John Hindman, Samuel M'Lane, William Douthet, James Wallace, David Gordon, James Rodgers, James Bruce, John Wallace, Samuel Wilson, Horatio Thompson.

Summary of the preceding Tables.

Presbyteries.	Ministers.	Congregations set'd. and vacant.	Fam.	Com's.	Catechumens.
Cambridge	7	7	382	925	533
Carolinas	8	21	582	1255	
Ohio	9	28	1103	2229	
Chartiers	6	16	590	1656	
Miami	4	13	443	970	
Philadelphia	6	9	257	749	
Allegheny	6	14	498	1775	
Muskingum	7	24	513	1026	
Albany	6	8	256	743	69
Ministers without charge	15				
	74	144	4459	11545	592

TO PATRONS.—As the Synod have ordered the Post-Offices nearest the places of preaching, both in settled and vacant congregations, to be designated in the statistical tables, the tables have been so amended as to meet this requirement of Synod; and the columns for catechumens, and for contributions by the different Presbyteries to the Synod's Fund, have been retained, although we have no returns with which to fill the blanks.

The neglect of Presbyteries, (which arises principally from the want of time,) to send up to Synod statistical tables, still continues to be felt as a serious evil; as it frustrates the design of these tables, and deprives one section of the church of that information respecting another, which is always useful and sometimes necessary. The addition of the Post-Offices we consider highly important, especially to preachers and ministers not permanently located. Therefore, we hope to see these tables more perfect. While indulging the language of complaint on this subject, it is perhaps no more than an act of justice to state the fact, that when the minutes of Synod are put into our hands to be printed, the report of the Presbytery of Muskingum always greets our eyes with a corrected statistical table.

The liberal support which has been given us in various ways, by all sections of our church, in the prosecution of this work, encourages us to spare neither labor nor expense to make it as useful as our circumstances will admit, while it enables us to indulge the satisfying hope that it is an instrument of good, and that its tendency is to further the cause of true religion; a cause which is dear to the heart, and absorbs the affections of every child of God. So far as it inculcates TRUTH in a becoming manner, and from proper motives, we have full confidence that a blessing will accompany it; and so far as it does this, its circulation should be promoted by all who seek the good of Zion. TRUTH, precious truth, lies buried under the rubbish of human inventions; its beauties are not seen; its renovating power is not felt; and its glorious consolations are not enjoyed. But let us not fold our arms and doubt the existence of this pearl, or despair of obtaining it, because its enemies have buried it so deep that it cannot be found without laborious toil and painful search. Such a course can only aggravate our condemnation. We are not to be discouraged because there is only here and there a true disciple of Christ. God is powerful, and will sustain them. When the cry is raised, as in our day, Lo! here is Christ; and lo! there; and when error and corruption darken the moral atmosphere so that men "stumble at noon day;" then should the Christian draw nearer to his covenant God, in the exercise of unshaken faith, and take a firmer hold of his truth. Where *this* shines in the soul of man, "the pestilence that walks in darkness" has no terrors, and "the destruction that wasteth at noon-day" is harmless. In the darkest times there has always been "a remnant" to "hold fast this precious truth." And although multitudes may, and do, shut themselves out from the unspeakable blessings connected with a love of the truth; yet no enemy shall be able so to obscure this light of heaven, but that it shall for ever be a light to guide the righteous, and in it shall they rejoice, and by it shall they triumph. How inconceivably great, then, is our encouragement to hold on our way rejoicing, regardless of what may be thought or said of us, or done to us, in consequence of our love to the pure worship of God.

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VOL. VII.

JULY, 1830.

NO. 2.

Original Communications.

TO THE SYNOD OF THE REFORMED PRESBY-
TERIAN CHURCH.

REV. AND DEAR BRETHREN—We have received your letter of 13th August 1828, by the hands of your committee. It gives us much satisfaction to learn from it, your favourable opinion of our last communication to you, in which you say, “a christian spirit seems to breathe.” This is the spirit which we wished it to breathe. For although we thought we had just cause to complain of your conduct in regard to some of our professed principles, yet we had no desire to aggravate your feelings by unbecoming asperity. It may indeed be necessary in treating of the important matters in dispute between our respective churches to deal with the greatest plainness, but there can be no good reason to depart from that “meekness and gentleness” which is so ornamental to the christian character. We hope we shall be able to keep this in remembrance in all our intercourse with you, but even should we be led to use any expression that may be deemed harsh, we trust you will not ascribe it to “a spirit of bitterness,” especially as you are aware that “it is difficult to manage any thing of this nature without seeming harshness.”

In your last communication, you say, that in giving an account of our principles in your Testimony, “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.” This, dear brethren, is precisely the evil of which we complain. And we think that when you imputed to us the six tenets of which we have complained, and declared in your Testimony that we had been led to embody them in our ecclesiastical standards, as well as enclose them within quotation marks, that it was incumbent on you, as a matter of com-

mon honesty, to quote our words. We also think that when you attempted to write “a historical sketch” of our sentiments, it ought to have been done according to our views and understanding of them, and that you ought not to have imputed to us tenets which we utterly disclaim and have always disavowed.

We had long observed with grief and concern your misrepresentations of some of our professed principles, and not knowing but these might have proceeded from misapprehension, we judged it would be dutiful to do something to make you acquainted with our views, lest otherwise we should have been chargeable with the guilt of suffering sin upon our brethren. We also judged it to be the most advisable course to send to you a friendly letter, and in it candidly to point out to you the mistakes into which you had fallen, in the hope that you would be willing to correct them. In these favourable sentiments we were somewhat confirmed by your very friendly letter of 21st May, 1827, which we received from you in reply to our first communication. In that letter you declared your readiness to correct any misrepresentations into which you had fallen. “Gladly,” you say in it, “shall we correct any misrepresentations into which we 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 Reformation.” You also informed us that you had referred the whole subject of difference between our respective churches to a committee of conference, who were appointed to correspond with us in any manner we might see cause to direct.

Your frank avowal of your intention to correct the misrepresentations into which you might have fallen, gave us much satisfaction, because it led us to hope for a speedy re-

removal of those grounds of complaint which tend to widen the difference between us.— We accordingly named a committee to confer with yours. And as you were not prepared to say that the writings of the Secession never afforded ground to believe that the six tenets specified in our letter were principles of the Associate church in times past, we proposed that your committee should lay before ours, the passages in the subordinate standards in which you think they are contained. We determined on this course, because it appeared to us you could not reasonably object to it, and because in this way the matter might be speedily brought to a termination. We could not imagine you would call in question our right to declare what are our religious principles, and to appeal in support of the truth of our declaration to our judicial deeds and to what have always been, and still are, our subordinate standards, as the only exhibition of them by which our sentiments ought to be tried. And we had, as we thought, good reason to expect that you would either correct the misrepresentations of which we have complained, or direct your committee to attempt a justification of them from our judicial deeds.

It is therefore with deep regret that we learn from your letter that you have done nothing of this kind. By addressing your letter to the Synod, you also put it entirely out of the power of our respective committees to do any thing in the matter. This we cannot help looking upon as somewhat inconsistent with the pledge given by you in your letter of 21st May, 1827, in which you stated you had appointed a committee to correspond with us in any manner we might see cause to direct, and in reliance on this statement we had requested that your committee should lay before ours the passages in our subordinate standards in which you might think the tenets in question were contained. But what has appeared to us most unreasonable, is, that you should persist in imputing to us tenets which we disavow, without even attempting to shew that they are contained in our standards. One design of our subordinate standards is to shew what we believe. We have openly espoused them, and we have solemnly and judicially approved of them as terms of ministerial and christian communion, for the purpose of shewing to the world what are our religious opinions and principles. But as you have not attempted to prove that the six tenets imputed to us in your Testimony are contained in our subordinate standards.

we think we have reason to conclude that you have found it impossible. We hope, therefore, brethren, you will see it to be sinful and unjust to impute to us tenets which we refuse, and which you cannot find in our subordinate standards.

You have indeed made some attempts to justify your conduct by some quotations from Gib's Display of the Secession Testimony. Mr. Gib, as you very justly observe, was an eminent writer, but his works have never been judicially approved by us, and are not, therefore, proper authority in a dispute which is limited to what is embodied in our "ecclesiastical standards." But if you would take the trouble to examine the Associate Presbytery's Declaration and Defence, as given by Mr. Gib, we think that you will be convinced that neither the Associate Presbytery nor Mr. Gib held any such sentiments as those which you have imputed to us. It would be unseasonable to enter upon any detailed account of this Treatise, in a communication of this nature; yet it may be proper to notice that in explaining the true state of the question about the authority of, and subjection to, the present civil government, the following general principles are laid down, viz: They, (the Associate Presbytery,) adhered to all that was held to be 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 not to be obeyed when inconsistent 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 are the general principles laid down in the declaration and advocated in the Defence, as given by Mr. Gib, and he pleads for no obedience that might be inconsistent with them. Now, brethren, we think you must see that these principles are diametrically opposed to those which you have imputed to us in your Testimony, and again in your last letter to us. In your Testimony, and in that letter, you represent us as holding:

1st. "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."

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

3d. "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."

Now the Defence is simply a vindication of the principles laid down in the Declaration, which, you will see, are directly opposed to those which you have imputed to us. It is not, therefore, to be expected that there can be any thing in the Defence inconsistent with the Declaration, unless we were to suppose that the Associate Presbytery attempted to defend principles which they did not hold and had not declared.— You have indeed produced some extracts from the Defence in support of the charges which you have brought against us, but these are only part of the reasoning intended to illustrate some texts of scripture, quoted with a view to establish the principles laid down in the Declaration, and therefore it must be evident that the utmost that these extracts can possibly prove, is that the Associate Presbytery differed from the Reformed about the meaning of the texts in question.

In regard to the quotation from the Review of the Anti-government Scheme which has been produced by you to prove that Seceders maintain that "every providential government is preceptive;" it may be remarked that an assertion made in an anonymous pamphlet ought not to be considered as a sufficient ground for affirming that Seceders had embodied such a sentiment in their ecclesiastical standards, even were such a sentiment to be found in the pamphlet.— But, brethren, on examining again we think you will perceive that no such sentiment is contained in the extract you have made. In that passage it is expressly stated that the Associate Presbytery have nothing to say in defence of that *magistracy which is merely providential*. All that is maintained, is, that the office of every magistrate chosen by the people is agreeable to the preceptive will of God in its *rise and origin*. Also in the extract taken from the Defence, 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. Magistrates chosen by the people are viewed as preceptive in respect of the origin and validity of their office, and it is only in this respect that the distinction is declared to be altogether groundless and absurd." So that it appears to us that you have entirely failed in producing even a plausible reason for imputing to us the three first tenets of which we have complained.

But as we have reason to complain of your appeal to private productions and anonymous pamphlets in proof that the errors you specify "have been embodied into our subordinate standards," so your conduct to us appears still more strange in claiming a right to prove the same charge by finding these errors contained in the writings of brethren belonging to the Burgher side of the Secession. Nor is your plea for this conduct either consistent with the witnessing character which you have assumed, or by any means relevant, even if the principle on which it rests were true. You disclaim the obligation of determining on which side the truth lies in the controversy between the Burghers and Anti-burghers, although various points, both of doctrine and practice have been involved in their disputes. Is this consistent with the diligence and fidelity of witnesses? And provided it be doubtful which of the two classes of Seceders has the legitimate claim to the birthright, you feel justifiable in imputing to one of them errors which they disown, merely because you find them held by the other. Will you not, brethren, be convinced, upon reflection, that to persist in such conduct would not be ingenuous?

Your answer to our fourth complaint is little more than a repetition of your former statements respecting our views about the Mediatory kingdom of Christ, and of which we have complained as being a misrepresentation of our principles on that subject.— We assert, in the plainest terms, "that the mediatory kingdom of Christ extends to all persons and things." But we distinguish between his essential and mediatory kingdom. As God over all and blessed forever, the right to govern the world essentially, belongs to him, and he can no more cease to be the Supreme Ruler than he cease to be the Most High God. And to deny this, is, we think, to detract from the glory of his divinity. But while we maintain, for the honour of his Godhead, that his essential administration can neither be transferred nor laid aside for a single moment, we also assert that our Lord Jesus Christ "has a dominion

over all things as Mediator." "The God of our Lord Jesus Christ hath put all things under his feet, and gave him to be the head over all things to the church." Eph. i. 17—22.

Your answer to our fifth complaint, though considerably perplexed by your confounding benefits which are common with those which are temporal, and then by opposing temporal to spiritual benefits, places your views on the subject of common benefits before us in a new light. We never, indeed, did believe that when you spoke of our Redeemer's purchasing temporal benefits, you meant that he purchased them from "nihility" into existence, because we thought the idea of purchasing them supposed their previous existence. But we certainly did understand you to maintain that he purchased them in their "earthly and material nature," to bestow them upon the saints. But if you have fallen from this, and understand by the purchase of temporal benefits no more than a right which believers have to them as the children of God, and which is not common to them with unbelievers, then Seceders have always maintained that believers have this right secured to them in the covenant, and that their temporal benefits come to them in the channel of its blessing. If this be the case, it seems to us to take away every pretence for your saying that "Seceders maintain that our Redeemer has not purchased temporal benefits for his saints."

Your remarks on our last complaint are precisely of the same character with those on the three first. The quotation from Gib's Contemplations is not taken from our standards, and therefore is of no authority in this case. But even if such a remark were found in our standards it is no way to the purpose. It is a mere supposition, made with a view to magnify the glory of divine grace. It takes for granted that had there been no covenant of grace, all mankind 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 this end. Do you suppose that had there been no covenant of grace, the world would not have come to a most horrible end? Or do you suppose that all mankind would have come to this end without being born? For unless you make some supposition of this kind, we see not what objection you can have to the supposition of Mr. Gib, or how you can have arrived at the conclusion which you have drawn from his supposition. Surely

if there had been no covenant of grace, which is the case supposed, the world could not have stood otherwise than independently of that covenant. But now that there is a covenant of grace the same conclusion cannot be drawn because the premises are totally different.

To us it appears, even as to you, that the building of mercy is the ultimate end of Jehovah's purposes, and to say that we ever denied this, is to do us great injustice. But we see nothing inconsistent with this in the supposition mentioned above. We believe 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 which 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 hints we trust that you see that you injure us greatly by representing us as maintaining "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."

Towards the end of your letter you say you are aware of the difficulty, yea, the impossibility of our writing and speaking consistently on all the subjects involved in the fundamental difference between the two churches. We allow there is a contradiction, and a very glaring one, between our principles and your misrepresentations of them, but we can discover no contradiction in our principles themselves. You also account for the contradiction which you have supposed by saying that we 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 the thrones of iniquity with allegiance to the throne of God. Brethren, we are sensible of the injustice of this imputation, but we think it our duty not to revile you in reply. However displeasing it may be to us to have our sentiments thus misrepresented, yet we would rather be the subjects of such misrepresentation than the authors of it. We allow of no motive but a regard to truth for holding the profession which we have made. Our forefathers were not afraid to bear testimony against the errors and corruptions of the British government, but they could not refuse to it that submission which the word of God required. In this land of liberty we study to

follow their good example. We lament that there are so many corruptions in our government, and we mourn over them; yet we own it as a lawful government; we cheerfully support it and conscientiously submit to it in all things lawful. In this we would rejoice to see you join with us, and that you would no longer regard our government as unlawful and our rulers as usurpers.

We are sorry that you are not more afraid to speak evil of the dignities which are recognized in scripture as having their existence from, and being the ordinance of, God, at the very time these scriptures were penned: Rom. xiii. 1. We refer to your calling them, (those Roman powers,) and if we mistake not, all the civil "powers that be" in Britain and America, "the ordinance of the devil for evil." In the principle which leads you to this, lies the primary and fundamental difference between us. And to this principle, we fear, together with that frequent wresting of certain texts of scripture, which is necessary to support it, may be ascribed the misrepresentations of which we complain.

In conclusion, brethren, we must again express our regret that you have not corrected the misrepresentations into which you have fallen respecting some of our principles, or at least attempted to shew from our standards that you had some reason for making them. You have indeed said, in your letter, that you do not feel yourselves obliged to be confined by such publications as we have designated judicial deeds. But, dear brethren, you forget that you have already confined yourselves to these standards. We beg you to look again at what you have said in page 114 of Reformation Principles Exhibited. There you will see you have distinctly stated that we, as a church, have "embodied in our Ecclesiastical Standards" these six tenets of which we have complained.—After you have made such a statement, we think you are bound to shew from our standards that we hold these tenets; or if you cannot do this, we think you ought to acknowledge that you have misrepresented our sentiments. We are aware that you cannot shew from our standards that we now hold, or that we have ever held, any such tenets, and we therefore hope that a regard to truth and honour will induce you to do us the justice in this matter for which we believe you yourselves will be convinced we have a right to ask.

But, brethren, whatever you may think proper to do in this matter, we have no cause to regret that we have entered into this cor-

respondence with you. We have gained something by it. We have now your own declaration that you do not charge us with believing your conclusions, which you have said in your Testimony, are sentiments embodied in our Ecclesiastical Standards. We have also your own admission that *your conclusions*, which you have called *our sentiments*, in your Testimony, are only inferences which you yourselves have drawn, but whose legitimacy we have never admitted. We hope that in addition to what you have already done, you will go a step further and frankly correct the misrepresentations of which we have so much cause to complain.

Earnestly praying that the Great Head of the church may in this, and all other matters, direct you into all truth and duty,

We remain, Dear Brethren, &c.

JAMES MARTIN, *Moderator.*

A. HERON, *Clerk.*

REMARKS ON THE OBSERVATIONS OF A. H. ON THE CORRESPONDENCE BETWEEN THE SYNODS OF THE ASSOCIATE AND REFORMED CHURCHES.

It is certainly matter of regret, that differences should so long exist between churches that are perfectly agreed on many important points of religion; nor does the present correspondence seem to have the beneficial effect of removing existing differences.—Much less are A. H.'s observations calculated to have this effect; for they are any thing but of a conciliatory tendency. He complains much of misrepresentation, &c. on the part of Reformed Presbyterians; but says he will not render railing for railing. Unfortunately his conduct contradicts this noble assertion; for if there be not both slander and misrepresentation in his communications, it is not unfair to say these deformities never appeared in human composition. Certainly it is something very awkward in one, who finds fault, and yet does the same things. I think A. H. has no right to complain of Reformed Presbyterians carrying animosities with them to a foreign land; for certainly if they have done so, he has not failed to follow their ungracious example. I mistake much if he can produce any thing from their writings more calumnious than what he himself employs. What could be his object, but slander, when he associates Reformed Presbyterians with the Roman Antichrist? for he says, "With the exception of the Pope of Rome, their views of the constitution of civil magistra-

cy are singular and peculiar to themselves. If their principles be candidly compared with the following works, it will readily appear that many more are to be excepted besides the head of the Papal church: *Magistracy Unveiled—Magistracy settled on its only true Scripture Basis—Rev. G. Thompson of the Burgher Church—Essays on Christ's Mediator Kingdom—Connexion between Church and State—The Magistrates Power Circa Sacra—Hill of Cumbernauld's Synod Sermon, on Isa. xlix. 23—M'Crie's Statement of the Controversy between the General Associate Synod and the Protesting Brethren, on the Power of Civil Magistrates respecting Religion, &c.—Brown's Dictionary of the Bible, under the word Rule—Bond of the National Covenant—Solemn Leauge, Art. 3.*

I question much if Seceders can produce as many respectable writers of a different ecclesiastical connexion in support of their peculiar principles. A. H. says, page 388, "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." By comparing the above writers of the Burgher church with their opponents of the Anti-burgher, he will perceive the difference to be very manifest.

One charge is brought, which, if true, I by no means vindicate, but join in its condemnation, viz: That the Reformed Synod give us quotations, which are only their own views and sentiments. Although I by no means consider it indispensably requisite that what are to be regarded as the principles of a church must be found in her acknowledged standards. It is almost unavoidable to regard as the principles of a church, what have been often written by members of that church, and no refutation offered in her judicial character.

The following, I apprehend, is a matter of mere vilification:—

"They, (the Reformed church,) refuse to pay taxes *directly* by their own hands, but refuse not to pay them *indirectly*, by the hands of wives or children." This he calls a Reformed sort of logic; and if true, it is worthy of a worse name. But is it really a fact, or is it false? I can honestly say, though brought up among them from my boyhood, and I have read the most, if not all, of their writings, I never read or heard of such a thing: nor do I believe A. H. himself ever did. If so, the assertion is mere calumny. Yet there may be an involuntary payment, and that consistently with scripture, without what he calls, "the Jesuitical way."—

Rom. xiii. 5. "Be subject not only for wrath, but for conscience' sake." Subject for conscience' sake is obedience in all duty to civil rulers as the ministers of God and the ordinance of God. But subject for wrath's sake, is an involuntary, or rather compulsory subjection, (when it can be done without violating the claims of conscience,) to prevent greater evil. If this be not the apostle's meaning, I confess my incapacity to comprehend his language.

There is considerable sneering about the qualifications of civil rulers. I would ask, is the Scripture silent upon the subject? If so, then the sarcasms may be just; if otherwise, they are a mocking of God. If the qualifications of rulers be not pointed out in the following and other passages, I must again confess my incapacity to comprehend scripture. Deut. xvii. 15. "Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose." But who are they whom the Lord doth choose? They are men of truth, such as fear God and hate covetousness. Ex. xiii. 21. They are also brought to view as nursing fathers to the church; a terror to evil doers, and a praise to them that do well. Is not that a condemning charge brought against Israel, (Hos. iii. 4)—"They have set up kings, but not by me; princes, and I knew it not"? On what is this charge founded, but that in the appointment of rulers they overlooked those qualifications required of them in the divine word? Nor can we expect that the same neglect where the Bible is enjoyed will be less offensive now than at any former period. If I misunderstand or misapply the scriptures, I shall feel grateful to A. H., or any other, who will give a more legitimate interpretation of these and similar passages. Answer also this question—If we have nothing to do with the Scriptures in the appointment of civil rulers, why is so much said in scripture concerning them? If the following sentiments be correct, then I confess the scriptures say nothing of the qualifications of civil rulers:— "They farther declare that the essential qualifications and duties of the magistrates were prescribed by the light of nature, and that his whole office respected the good and evil works of men, only as these affect the peace and order of civil society."* It is certainly astonishing that in this, and what precedes it, concerning the right that the majority of any state or nation have to set up whatever form of government they judge

* Display of the Principles of the Associate Presbytery of Pennsylvania, p. 33.

best, there is no reference to scripture precept, or precedent; no inquiry, What saith the Lord upon the subject? If it be so that the whole office of magistrates respects only the good and evil works of men, as these affect the peace and order of society, then I earnestly ask why kings are called God's, and ministers of God? Why are they said to be nursing fathers to the church? They shall bring their glory and honour unto her; she shall suck the breasts of kings, &c. It will certainly require a very peculiar kind of logic to reconcile these passages and the above quotations.

I would also wish to know what a nation, enjoying divine revelation, has to do with the light of nature. Many duties of parents and children, husbands and wives, masters and domestics, are also prescribed by the light of nature: but how inconsistent to leave the infallible light of divine revelation to be guided by the dark glimmerings of nature's light. If there would be inconsistency in doing this, in respect of these relative duties, it must be much more so in respect of the great ordinance of magistracy, in which the divine honour, the good of society, and the interests of the church are so deeply concerned. Thus to divest magistracy of scripture qualifications, and view it merely in the light of nature, it can appear no more an ordinance of God, or rulers his ministers, than the presidents of any civil associations. I cannot but wonder that men of such eminence in religion, and who, in other things, rigidly adhere to the Bible, should at all mention the light of nature; much less dwell upon it in respect to a subject on which the scriptures are so clear, so full and particular; but which, alas! are grievously overlooked. Had A. H. regarded that Word, he never would have used such yillifying language as he does page 300:—"The common sense of mankind, however, has always been 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 magistrates' power to which the common sense of mankind has always been greatly averse, especially when it has been employed against themselves." Were not blasphemers, adulterers, and false worshippers, purged out of their dominions by the reforming kings of Judah? In doing which they had the divine approbation. If, then, Reformed Presbyterians hold that such acts of administration

belong still to the civil office, they are only maintaining what the word of God requires, and it will be to them not a matter of a moment's concern, whether the common sense of mankind be with or against them. The word of God, and not the common sense of mankind, is the rule of human conduct: and these are often opposed the one to the other.

I think it would have been a more worthy undertaking in A. H. to have shewn wherein the two churches were agreed, and tried to have brought them to a closer agreement, than thus to cast fire-brands and arrows of death: magnifying differences, and even making misrepresentations which must be injurious, but can in no respect be beneficial to the cause of truth. Both churches are agreed on the great and leading doctrines of Christianity; and on all the religious part of the Reformation. But it would seem from the work already quoted, that the Secession church has never acknowledged the civil part of the Reformation, page 68:—"As to what may be called the civil part of these covenants, it is what we neither have, nor ever had, any thing to do with." As this, in my apprehension, virtually involves a rejection of magistracy as the ordinance of God, I think it is the chief obstruction in the way of a scriptural union; for two cannot well walk together where they are so far from being agreed. I am glad to learn that steps are now taken to unite the two churches of the same names in Scotland; and would be still more glad were this really effected, both there and here, upon a scriptural basis: and for this, all that is requisite, is, that watchmen lay aside all prejudice and partiality, and view subjects of dissension with a single eye in the glass of the divine Word. And may the god Shepherd of Israel hasten the time when there shall be but one fold, as there is but one Shepherd; and unanimity shall be the blessed privilege of the church.

I shall be glad that some better qualified, and more immediately interested, give a more expanded view of the subjects of dispute, in the light of the divine Word. In the mean time I hope the editor of the Religious Monitor will be candid and kind enough to give insertion to this short reply, and so much oblige his very obedient,

J. D.

SIGNS OF THE TIMES.

(Continued from Vol. 6.)

I HAVE already had occasion to advert to the opposition made to *creeds* and *confessions* as one of the necessary consequences

of the popular measures of the day ; but it deserves to be placed in a more prominent light and considered as a *sign* of the times. So long as men were led, in pursuing out their general principles, to act *indirectly* against them ; or, so long as a formal attack on them was managed by a solitary individual or two, it was not necessary to give it so conspicuous a place. But when opposition to them is made a principle of association, and parties are forming upon it here and there throughout the christian world, the case is widely different. When such a fact stares the world in the face as the following extract sets forth, it is time to consider this opposition to creeds as a prominent feature in the present aspect of the times :

“ 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.”*

Here was a meeting of public men taking upon them to lead in the concerns of Christ's kingdom, and calling on fellow Christians to rally round them for support of their measures ; treating creeds and church courts with contempt. Many are on the way to join them who have not yet arrived. Others are just setting out, and the road which leads directly thither is now regarded as the *great highway of religion and christian charity*, viz: *Catholic, or free communion*. I admit that many good men and learned divines may be travelling that way, who have not the most remote idea of going the length of this society ; and that some are halting and loudly protesting against parting with creeds and regularly constituted church courts : but still that is the way thither, and thousands are passing onward without compunction or delay. And whatever these others may *now* feel about the matter, they

may be assured that Creeds and Catholic communion cannot long keep in sight of each other, and themselves will, in the event, be obliged to bid adieu to the one or the other. When we reflect how many hold their Confession with a slack hand, and what greater numbers still *have* no confession, yet claim religion and its name ; it appears more than a peradventure that the *no creed* professors will become a great and overwhelming party, and that the friends of Creeds and church courts will be the few, and borne down on every side. Already the opposition is great and widely spreading, and the havoc it is making is proudly called “ the march of mind,” and “ the moral revolution.”

A question now arises, Of what is this a sign ? To me it appears to be chiefly this : that, as it was in opposition to Popery that many of these Creeds were framed, especially the Westminster Confession, against which the most deadly thrusts are making ; so, it is either a spirit of friendship to Popery, or the *spirit of Popery itself*, that now attempts to remove them : and I believe the latter. For there is still as great need as ever to keep a broad line of demarcation between that fellowship and the true church of God. There is at present a loud call to witness against its abominations and superstitions. For there is a rapid and a surprising increase of Roman Catholics, both in Britain and in this country. A late number of the Monitor stated a computation of their whole number in the United States to be 500,000. A Jesuit states that the number of that persuasion in Boston in A. D. 1790, was 160 ; in 1800 it was 180 ; in 1810 it was 720 ; in 1820 it was 2120 ; and this year, 1830, it is not less than 7040. What but a spirit very near akin, at least, to that of Popery, could, *at such a time*, pull down with contempt those subordinate standards that are so well adapted to distinguish the armies of the Lamb from those of the old serpent ? A I repeat it, that *free communion* is the parent that hath brought it forth.

The opposition is not to this or that Creed, because of exception taken to some of its tenets ; but to all creeds, on supposition even that they are doctrinally correct. Truth itself, with the undefined reserve of some essentials, is now only a secondary consideration ; and therefore, true or erroneous, is no longer a question with respect to Creeds. But the quarrel is, they are not charitable or liberal. They forbid all those who profess to believe in Jesus, and are in good standing in their own society, to sit down at the

* Religious Monitor, No. 2, Vol. vi.

table of the Lord. Whereas charity gives free access to all whom she can judge may be Christians. And she dares not refuse indiscriminately *Roman Catholics*. It is not exceedingly rare for some to go, in sentiment, thus far; and virtually to charge the Reformation with schism. "Surely the amount of evil," says Dr. Dickie, "which the church has realized since the era of the Reformation, from the variety of sects into which she has been divided, and the unforbidding, not to say hostile, measures which these sects have pursued towards each other, has equalled all that schism could be expected to produce. What may we suppose to be the amount of benefit lost to the cause of Christ from divided counsels and energies expended in mutual opposition on the part of the different churches called Reformed since the age of Luther?"* When the way in which these churches came into being, is duly considered; that they rose up in different nations, at some small distances of time, by the instrumentality of a few gifted men, without concert or knowledge of each other at the first, and that they never organized into one Reformation church; I can conceive of no way that the evil of which the Doctor complains could have been avoided, but by their continuing in the fellowship of the church of Rome. Whether he wished to be so understood or not, is best known to himself; but that this way of remedy perfectly agrees with the principles of christian fellowship which he sets forth in his letter, as also with the principle of *no creeds*, is, I think, undeniable. It is precisely the course which many did pursue at the Reformation. There were many things against which they complained, but for fear of making schisms they remained in the mother church. And what other thing can so natively follow the removal of Creeds as the Protestant churches reverting into the fellowship of the Roman church, and the losing sight, gradually, of all distinctions between the one and the other. Some movements towards this are publicly made already in the church of England. A clergyman of high distinction in that church has published several sermons in which he openly and strenuously advocates *union* betwixt the churches of England and Rome, and the *Christian Review* considers them a fair specimen of the doctrines held on the same subject by a large number in the church of England.† If that church should make the motion first, there is no room to doubt, wheth-

er she will be seconded by other denominations or not. Many under different names are even now prepared to give the kiss of charity to that mother of harlots. And why not? It is yet undetermined what are all the truths that are to be held as essentials, and she has ever held a great many, perhaps all that are deemed necessary to salvation. She is a defender of the doctrine of three divine persons in one divine essence. She holds the two natures, the Godhead and manhood of Christ in one person. She does not deny the merits of his obedience and passion. She holds the necessity of supernatural grace in regeneration, and progressive sanctification. She holds the resurrection of the body and the last judgment. Many large parties, it is true, within her wide domain have impugned these truths, and almost every other truth peculiar to revelation; but others again have defended them. She holds a great many dogmas that virtually overthrows the believer's faith; but still it cannot be denied that she *professes* to hold all these truths in form.—How then, in the present undecided state of the question as to what are the essentials, can it be consistently denied that she holds them? And if she holds the essentials, why exclude her from christian fellowship? She holds, it is true, a great many things not very essential; such as the Pope's infallibility—his power to pardon sin—works of supererogation—the worshipping of images—purgatory, &c. &c. But every party has its peculiar views of things, and these are some of hers; and why may charity not find some favourable construction to put upon *them*? So must free communion and no creed partizans reason, if they will be consistent; and my fear is that in this respect, at least, they will be consistent.

I would also call the reader's attention to what has an obvious bearing on this subject, viz: that cotemporary with free communion and the no creed spirit, there is a wonderful abatement of protestant jealousy, and watchfulness against Roman Catholic intrigue and the growth of their influence. It is confidently asserted that they are much reformed now, and have fallen from many of their most offensive tenets—that they have as a body been grossly misrepresented and slandered by Protestants—that our reforming fathers were a set of uncompromising bigots, who stuck at trifles, and fools who threw away their life needlessly; and that if those sects who cry out most against them had had the same power and opportunity, they would have persecuted likewise. Whether these

* Letters on Communion, p. 27.

† See Rel. Mon., Vol. 6, p. 332.

things are true or false, is not at present the question—but whether do they indicate an abatement of that watchful jealousy which once characterized the true friends of the Reformation, or not? Or rather do they not evidence that it has ceased its watchings and fallen asleep. More than this, there is even a confidence put in them of no ordinary degree. Protestants, even Presbyterians, are not afraid to send their sons to Roman Catholic seminaries. Parents are not afraid to send their infant children to Catholic schools. In some of which, too, the old way of teaching by *pictures* is revived. The use of pictures on a large scale seems again to be coming in fashion. Pictures of Christ rejected have been, on some occasions, already made the subject of lecturing by Protestant divines! By this method the church was once nearly brought off from the worship of the living God, to worship dumb idols, and who will say that it may not again succeed? Yet Protestant confidence seems to continue easy. Catholics are not only admitted into Bible and other popular associations, on the same footing with others, but if I mistake not, their prejudices are humored, and our Bibles, consequently, many of them, at least, are filled with their abominable pictures; and this is done at a time when Protestants are peremptorily refused a Bible with a metre translation of the inspired Psalms. And here I am forcibly reminded of the late disclosures of confidence and favour towards Roman Catholics on the part of the Board of the British and Foreign Bible Society, and their numerous patrons throughout that kingdom. Particularly in their large grants of the scriptures to be bound up and circulated with the Apocrypha, and their giving three hundred pound sterling per annum to the Catholic, Leander Van Ess, for being at the trouble of circulating them. And our American Bible Society so far concurred in this confidence in Catholics, but vile treachery to Protestants, as to circulate the Scriptures in this hemisphere with the Apocrypha. And if it makes not for the same thing, what does it mean that it is so difficult to obtain a family Bible without the Apocrypha?

The late Act of the British government in their favour, drew from a large portion of that nation a powerful expression of feeling which perfectly accords with the remark I have made; and it was loudly echoed from the western shores of the Atlantic. But how does all this look? Is it not like the

walls of separation falling down, and every thing preparing for an amalgamation?

Consider farther, that there is a general and great falling off in vital religion at present. We, of the present generation, have fallen from the love of espousals. To a surprising extent we have forgot the mighty works which God wrought for us and our fathers. The way of commanded duty is forsaken, and we follow after vanity and are become vain. We have forsaken the fountain of living waters for broken and empty cisterns. We practise wicked works with the wicked, and that judicial blindness has fallen upon us which still says, "I am not polluted, I have not gone after Baalim."—Many have made the fearful determination which says, "There is no hope, we have loved strangers and after them we *will go*." The lusts of the flesh, the lusts of the eye, and the pride of life, are breaking over all restraints. And a great moral apathy prevails, which feels no concern at the most daring atheism and horrible blasphemy, and no alarm at the most desolating and terrible judgments. Public men, in Church and State, are leaders in defection. False prophets abound, who run without being sent, and say—The Lord saith—and he has not spoken: and prophecy lies, and cry peace! peace! when there is no peace. A spirit of delusion prevails, by which many are persuaded that this is a time signally blessed by the most copious effusions of the Holy Spirit—that there are great and effectual revivings taking place—a new era—a moral revolution—the Millennium—that some of Zion's heralds have a power to work little less than miracles; yea, nothing less at all, if so be that the people had faith sufficient for it,—several vile impostors have received no small attention.—Yet with all this we are a generation that have a form of godliness, and make greater and louder pretensions to religion, than all that have gone before us. Now is a time in which any error and delusion, however gross, will make a large party—instantly the dogmas of Swedenbourg—and any innovation on the worship and institutions of God, however abominable and impious, will be allowed to pass; and we are in a fair way to be very soon in a state of preparation, both in the strain of sentiment and the tone of moral and religious feeling, for a general amalgamation. If mercy prevent not, we shall soon sink to the level of Popish corruption and apostacy; and perhaps, like Israel, who did worse than the nations

that were before them, we may, in some particulars, fall even below it.

It is hardly to be expected that the Pope will again be very powerful in the political world. Civil and political rights are too well understood and too highly prized to suffer it. Neither may the very grossest of his abominations again become generally palatable to the taste of the religious; but the *spirit* of Popery is a different thing from both these. It can pass out of one form into another that is better adapted to its purpose. It has done as much a hundred times already. We know that when *idolatry* could no longer be suffered to appear in her ancient habit, she found her way into forms that were called Christian, and so continued and held her place. And if the mother of harlots and abominations of the earth, will but lay aside her outer garments, and appear somewhat in the Protestant costume, for aught that appears she may again be caressed by the world.

Many that are wise enough in other things to be teachers, cannot form an idea of Popery but as connected with its adventitious circumstances—its seven sacraments—its holy water—its fire of purgatory—its visible head, the Pope, &c. But its *spirit* can live without these. It did so before they were invented and therefore may do so after they are laid aside. It lived so early as the days of the apostles, and therefore there need be no astonishment if I say that in times as pure and as enlightened as ours, it *may* live.

In every possible form in which it can appear, it may be certainly known by its *pretending virtually to sit in the seat of God*, and to exercise that authority and power in the affairs of religion, which belong only to Jesus Christ the King of Zion. Since its first existence it has been setting up and pulling down in those things over which God claims the sole and absolute authority,—in doctrines, government, discipline, worship, and christian manners. In this way solely did it build up that mighty and monstrous system of wickedness, superstition and lies, of which the Pope has long been the visible head.

“I shall willingly endeavour,” says Dr. Owen, “to make good against all the world, that the principle that the *church hath power to institute and appoint any thing, or ceremony* belonging to the worship of God, either as to matter or manner, beyond the orderly observance of such circumstances as necessarily attend such ordinances as Christ himself has instituted, lies at the bot-

tom of all the *horrible superstition and idolatry*, of all the confusion, blood, persecution, and wars, that have for so long a season spread themselves over the face of the christian world, and that it is the design of a great part of Revelation to make a discovery of this truth.”*

That principle, then, which is neither more nor less than the arrogant claim of the human will to occupy the place of the Divine, as above stated, was, in the judgment of that great man, the *soul* of Popery. And if that be it, we shall not find much difficulty to discover it at work in the Reformation churches, setting up and pulling down on a large scale. Many things now taught for doctrine, respecting the first transgression,—the power of human nature in its unregenerate state—the new birth—justification before God, and respecting the Godhead—the Divine purposes—the person and work of the Redeemer—and every peculiarity of the way of salvation, which are only the commandments of men, by which the pure doctrine according to godliness is corrupted.

As of late there have been bold attempts to set aside all Confessions and standard works, and to throw off the authority of church courts; we may, with fairness, infer that the order of the church, as settled in these, does not accord with the sentiments of the age; which yet have not been, and cannot be, proved to be contrary to the word.

It is confessed that a spirit of innovation characterizes the times, and *all things* must undergo a change. They say the religious world is now undergoing a moral revolution, and a new order of things must take place. And this is true, in fact. The entire order established by the Reformers, which was truly scriptural, is deranged—all things are set loose from their foundations. It is the spirit of the times *not to have* fixed sentiments, or firmly established practice, in religious matters at all, that so there may be a perfect liberty to coalesce and co-operate on all sides. But this is to place the whole faith and practice of the church under the direction of human prudence.

If THIS is the SPIRIT of Popery, it is no great marvel that so many of the old superstitions and popish things are respected—that the holy days should still be noticed—that the gospels should be kissed in swearing—that a speech should be delivered over the corpse at the grave. We may, by the same means, also, understand how lordly

* Owen on Communion, page 221.

Episcopacy is so little offensive to many Presbyterians—how the meeting-houses of the latter must be *dedicated*, and in some cities, vie in splendor, and their ministers in high living, with Catholic chapels and Catholic priests;—how the organ finds employment in *their* worship, and a choir of giddy youths are burdened with the performance of all the praise in the congregation. This explains how the diploma of D. D., instituted by Pope Eugenius III, gives such a relish to the study of Divinity. When once we know that it is the *spirit* of Popery that is giving life and motion to all new and popular things, all these things, and many others of the same pedigree, are perfectly plain.

This also explains how a judicial testimony and witness bearing, (which two things were the glory of reformatory times, and the badge of fidelity to Jesus Christ,) are so detested and reviled by those who still profess to be friends to reformation practices. It did seem strange that those who are acknowledged to be orthodox, and avow it to be the principle end of their association to preserve the whole truth and order of the church, as appointed by Christ, pure and entire, should not be so much as reckoned among the churches,—that it should seem necessary to caution against *them and their principles*, more than against any other—and that they should be a sect every where spoken against. But if the spirit of Popery is again prevailing and pervading all, it is strange no longer. Such principles and people it never could endure. It has often done its utmost to exterminate them from the earth. It pursued the Waldenses, a people that would bear testimony to the truth at all hazards, with the most savage cruelty for five hundred years. And the bitter gall of asps which it is now pouring out on the friends of present truth, proves it to be the same spirit still; and as soon shall I be persuaded that *hell*, which conceived and brought it forth, is reformed and molified, as that it is so. The fire is only slumbering under the ashes, but not extinguished. When *God's two witnesses are slain*, and their dead bodies lying in the street of the great city, this spirit will be satiated, and at rest, and not before. If we will only bear in mind that it is the SPIRIT of things that we are now endeavouring to try, and not their *visible form*; and will but attend to what is done with public sanction and applause; it may both surprise and alarm us to find how many things seem to be done in the true *spirit* of Popery.

The Pope pretended to pardon sin; for some small consideration in money. This was sometimes more and sometimes less, according as he rated the aggravations of the offence. None among Protestants pretend to such power. All will concur in regarding the proud blasphemy with indignation and abhorrence, and in so doing think themselves sufficiently remote from it. But if by making a donation to some of the religious or charitable institutions of the day, it be next to certain that we shall thereby obtain the name of "pious and charitable," where is the great difference? If a man has *piety and charity* he is infallably in a state of acceptance with God; and the man whose sins are pardoned is no more. If pardon and charity are put in the balance of the sanctuary, it will be found that they have exactly the same weight of evidence for a man's being delivered from the curse of God. The means for obtaining this boon, in both the cases mentioned, are the same—the giving of a little money for the service of religion. This is a cheap way of "getting-religion." Crucifying the flesh, with the affections and lusts, is dispensed with; and for this reason alone, thousands and tens of thousands will be willing to have it, that are, in the sight of God, as remote from it as the Roman devotee is from pardon by the Pope's dispensation. They who are pleased to rate this as matter of mere compliment, are either strangely ignorant of human weakness, vanity and pride, or they sport with it at prodigious expense, or both. That they do virtually pronounce on the state of the soul, cannot reasonably be denied. Their sentence is published to the world through the medium of the public prints, and the multitude acquiesce in it. And too often, we fear, the persons whom it concerns, believe and adopt it as a criterion of their true character. Alas for it! when they do. Both their pride and their legal bias are gratified. Their consciences obtain a temporary but a false peace, and their attention is diverted from a personal and habitual dependence on the imputed righteousness of Jesus Christ, which alone can entitle to peace and reconciliation with God; and thus the danger of eternally losing their souls is ten fold increased. And all this is done by masters in our Israel! Is not this to make merchandise of the souls of men?

But the sentence is not always of the most flattering kind. They who can acquit can also condemn; and this spirit of Popery, true to its character, does both. Them who from conscientious difficulties, hold their hand

from supporting popular schemes, it denounces as *void of piety and charity*. Without a blush or a hesitation, the revivalist, as he is called, will declare to your face—"Sir, you are going to hell—you will be damned!" In his report, he states in positive terms that "So many are serious—so many are hopeful, and so many are converted and rejoicing." In the speeches made at the grave of the deceased, the company are informed that the departed spirit has taken its flight to the regions of paradise, and has joined the hallelujahs above—or, it has sunk into the lake of fire, where the worm dies not and the fire is not quenched. Is not this the *mouth* that speaketh great swelling words?—Is it not he who claimed the keys of Peter with which he might open and shut heaven and hell at pleasure?

(To be Continued.)

Selections.

DICK'S PHILOSOPHY OF A FUTURE STATE.

THIS is a neat duodecimo volume, of about 300 pages, from the press of Messrs. G. & C. & H. Carvill, New-York. We have read it with much interest, and design to give extracts from time to time, which we believe will not be unacceptable to our readers. In pursuance of this design we shall give an extract from the preface, which will shew the nature of what may be expected:

"It was originally intended to publish what is contained in Parts II. and III. without any dissertation on the evidences of a future state as deduced from the light of nature—taking the immortality of man for granted, on the authority of Revelation.—But, on second thought, it was judged expedient, for the sake of general readers, to exhibit a condensed view of those arguments which even the light of reason can produce in favour of the immortality of man. In this department of the volume, the author has brought forward several arguments which, he is not aware, have been taken notice of by ethical writers, when treating on this subject. He has endeavoured to illustrate these and the other arguments here adduced, in minute detail, and in a popular manner, so as to be level to the comprehension of every reader; and he trusts, that the force of the whole combined, will be found to amount to as high a degree of moral demonstration as can be expected in relation to objects which are not cognizable by the eye of sense.

"The greater portion of what is contained in Part III. having been written above eight years ago, several *apparent* repetitions of facts alluded to in the preceding Parts, may, perhaps, be noticed by the critical reader; but, in general, it will be found, that where the same facts are repeated, they are either exhibited in a new aspect, or brought forward to elucidate another subject.

"The practical reflections and remarks embodied in the last Part of this work, will not, the author is persuaded, be considered by any of his readers, as either unnecessary, or inappropriate to the subjects treated of in the preceding parts of this volume. It is of the utmost importance that every individual be convinced, that he cannot be supposed a candidate for a blessed immortality, unless the train of his affections, and the general tenor of his conduct, in some measure correspond to the tempers and dispositions, and the moral purity which prevail in the heavenly state."

"The sketches contained in Parts II. and III. of this work, being chiefly intended to illustrate the connexion of science with the scenes of a future world, and the aids which its discoveries afford, for enabling us to form some conception of the *perpetual improvement* of its inhabitants in knowledge and felicity—I shall endeavour, in this First Part, to exhibit a condensed view of some of those *evidences* which prove the immortality of the soul, and the eternal destination of man.

"This is an inquiry far more interesting and important, to every individual of mankind, than any other which comes within the range of the human mind. Next to the Being of a God, the doctrine of the immortality of man lies at the foundation of all religion, and of all the animating prospects which can cheer us in this land of our pilgrimage. Remove from the mind the belief of a future existence, and the hope of immortality, and religion becomes a shadow, life a dream, and the approach of death a scene of darkness and despair. Upon this short question, "*Is man immortal, or is he not?*" depends all that is valuable in science, in morals, and in theology,—and all that is most interesting to man as a social being, and as a rational and accountable intelligence. If he is destined to an eternal existence, an immense importance must attach to all his present affections, actions, and pursuits; and it must be a matter of infinite moment, that they be directed in such a channel as will tend to carry him forward, in safety; to the felicities of a future world. But if his whole existence be circumscribed

within the circle of a few fleeting years, man appears an enigma, an inexplicable phenomenon in the universe, human life a mystery, the world a scene of confusion, virtue a mere phantom, the Creator a capricious being, and his plans and arrangements an inextricable maze.

“There is too much reason to believe that the indifference to religion which so generally prevails, especially among those who are raised a little above the vulgar throng, and the unhallowed propensities and vicious practices to which it gives rise—are owing, in a considerable degree, to the want of a *full conviction* of the reality of a future existence, or to some *doubts* which hover about the mind, in relation to this important point. There is no man, however insensible to the obligations of religion, that can fully satisfy his own mind, or the minds of others, that the idea of a future world is a mere chimera. On the contrary, the possibility, and even the probability, of the truth of man’s eternal destiny, will, at certain seasons, force themselves upon the minds even of the most careless and profane. Yet, it is amazing to consider with what ease and indifference multitudes of this description can glide down the stream of time, under the awful uncertainty whether it will land them in the shades of annihilation, the realms of bliss, or the regions of endless woe. “Between us and these three periods, or states,” says a celebrated French writer, “no barrier is interposed but life, the most brittle thing in all nature; and the happiness of heaven being certainly not designed for those who doubt whether they have an immortal part to enjoy it, such persons have nothing left, but the miserable chance of annihilation, or of hell. There is not any reflection which can have more reality than this, as there is none which has greater terror. Let us set the bravest face on our condition, and play the heroes as artfully as we can, yet see here the issue which attends the goodliest life upon earth! It is in vain for men to turn aside their thoughts from this eternity which awaits them, as if they were able to destroy it, by denying it a place in their imagination. It subsists *in spite of them*; it advances unobserved; and death, which is to draw the curtain from it, will, in a short time, infallibly reduce them to the dreadful necessity of being for ever nothing, or for ever miserable.”

To treat a subject, so interesting and momentous, with levity and indifference—to exert all the energies of the soul in the pursuit of objects, which a few years at most

will snatch for ever from their embrace,—and never to spend one serious hour in reflecting on what may possibly succeed the present scene of existence, or in endeavouring to find some light, to clear up the doubts that may hang over this important inquiry, and to treat with derision and scorn those who would direct them in this serious investigation—is not only foolish and preposterous, but the height of infatuation and of madness. It is contrary to every principle on which reasonable men act, in relation to the affairs of the present world. To retain the profits of a lucrative business, or to prevent the loss of fortune, or of honour, a man will sometimes strain every nerve, stretch every faculty, deprive himself of sleep, submit to numerous privations, encounter the raging elements, and brave the dangers of the ocean. Nay, he will often be overwhelmed with despondency at the slightest inconveniences, and will pass whole weeks and months in sullenness and chagrin, for an imaginary affront, or for the loss of a few pounds, while, at the same time, he remains perfectly indifferent, and without the least emotion, in regard to the unknown scenes of the eternal world, and the danger of endless misery to which he is exposed. Such a conduct, and such dispositions, which are too frequently realized in the case of thousands who occasionally mingle in our religious assemblies, are obviously inconsistent with the dictates of prudence and of common sense, and with every thing that ought to characterize a rational and an accountable creature.

“When we look back into the inexorable abyss of that eternity which is already past, when we look forward to the immeasurable extent, and the unfathomable depths of eternity to come,—when we behold *Time*, and all its circling years, appearing only like a point on the surface of that vast and boundless ocean; when we consider the immense spaces of the universe with which we are surrounded, and the innumerable worlds which lie dispersed in every direction throughout the immeasurable tracts of creation; when we consider that our existence, as thinking beings, may run parallel with interminable ages; and that, in the revolutions of eternity, we may exist in regions of space immeasurably distant from our present habitation, associate with other orders of intelligent beings, and pass through new scenes and changes in distant worlds,—and, when we consider that our relation to time may be dissolved, and our connexion with eternity commence, within the

space of a few months or years, or even before the sun shall have described another circuit around the earth—no inquiry can appear so momentous and interesting, as that which leads to the determination of our future and eternal destiny, and of those realities which await us beyond the tomb. To remain insensible to the importance of such an inquiry, and unaffected at the prospect of the result to which it may lead,—while we are feelingly alive to all the paltry concerns and little ills of life,—would argue the most unaccountable stupidity, inconsistency, and infatuation.

The man whose heart pants after substantial knowledge and felicity, whose affections centre on the author of his existence, and who delights to contemplate his character and perfections, will enter with pleasure on every investigation, which has a tendency to throw a light on the scene of his future destination. He will weigh, with impartiality, every consideration, and will seize with delight upon every argument by which a full conviction of his immortal destiny may be indelibly riveted upon his mind; and he will endeavour to cheer his soul amidst the sorrows of mortality, with the consideration that 'when the earthly house of his tabernacle is dissolved, he has a building of God, an house not made with hands, eternal in the heavens.' "

After proving from the opinions of the Greeks, Romans, Egyptians, Scythians, &c.—Doctrines of Zoroaster, of Socrates, allusions of the ancient Poets, opinions of the inhabitants of the *Society* and the *Friendly Islands*, of the *New Zealanders*, the *Samoedians*, the *Kalmuc Tartars*, the *Birmans*, the *Japanese*, the *Africans*, the *American Indians*, &c. that the universal belief of the doctrine of immortality has obtained in all ages, our author adds:

"Thus it appears, that not only the philosophers of antiquity, and the most civilized nations presently existing on the globe, have recognised the doctrine of the immortality of man, but that even the most savage and untutored tribes fortify their minds in the prospect of death, with the hope of a happiness commensurate to their desires, in the regions beyond the grave.

"Even the poor Indian whose untutored mind Sees God in clouds, or hears him in the wind, Whose soul proud science never taught to stray Far as the solar walk or milk way— Yet simple nature to his hope has given Behind the cloud-topped hill, an humbler heaven; Some safer world in depth of woods embraced, Some happier island in the watery waste, Where slaves once more their native land behold,

No fiends torment, no Christians thirst for gold,— And thinks, admitted to yon equal sky, His faithful dog shall bear him company.'

POPE.

"Among the numerous and diversified tribes that are scattered over the different regions of the earth, that agree in scarcely any other sentiment or article, of religious belief, we here find the most perfect harmony, in their recognition of a Supreme Intelligence, and in their belief that the soul survives the dissolution of its mortal frame.— And, as Cicero long since observed, "In every thing the consent of all nations is to be accounted the law of nature, and to resist it is to resist the voice of God." For we can scarcely suppose, in consistency with the Divine perfections, that an error, on a subject of so vast importance to mankind, should obtain the universal belief of all nations and ages, and that God himself would suffer a world of rational beings, throughout every generation, to be carried away by a delusion, and to be tantalized by a hope which has no foundation in nature, and which is contrary to the plan of his moral government. It is true, indeed, that several of the opinions to which I have now adverted, and many others which prevail among the uncivilized tribes of mankind, in regard to the *condition* of the disembodied spirits, and the *nature* of future happiness, are very erroneous and imperfect; but they all recognise this grand and important truth, that death is not the destruction of the rational soul, and that man is destined to an immortal existence. Their erroneous conceptions in respect to the rewards and punishments of the future world may be easily accounted for, from a consideration of the imperfect conceptions they have formed of the Divine Being, and of the principles of his moral government; from their ignorance of those leading principles and moral laws, by which the Almighty regulates the intelligent universe; from the false ideas they have been led to entertain respecting the nature of substantial happiness; from the cruel and absurd practices connected with the system of Pagan superstition; from the intellectual darkness which has brooded over the human race ever since the fall of man; and from the universal prevalence of those depraved dispositions and affections, which characterize the untutored tribes on whom the light of Revelation has never shone.

"To whatever cause this universal belief of a future existence is to be traced—whether to a universal tradition derived from the first parents of the human race; to an

innate sentiment originally impressed on the soul of man; to a Divine revelation disseminated and handed down from one generation to another, or to the deductions of human reason—it forms a strong presumption and a powerful argument, in favour of the position we are now endeavouring to support. If it is to be traced back to the original progenitors of mankind, it must be regarded as one of those truths which were recognised by man in a state of innocence, when his affections were pure, and his understanding fortified against delusion and error. If it be a sentiment which was originally impressed on the human soul by the hand of its Creator, we do violence to the law of our nature, when we disregard its intimations, or attempt to resist the force of its evidence. If it ought to be considered as originally derived from Revelation, then it is corroborative of the truth of the Sacred Records, in which “life and immortality” are clearly exhibited. And, if it be regarded as likewise one of the deductions of natural reason, we are left without excuse, if we attempt to obscure its evidence, or to overlook the important consequences which it involves. As the consent of all nations has been generally considered as a powerful argument for the existence of a Deity, so the universal belief of mankind in the doctrine of a future state ought to be viewed as a strong presumption, that it is founded upon truth. The human mind is so constituted, that, when left to its native unbiassed energies, it necessarily infers the existence of a supreme intelligence, from the existence of matter, and the economy of a material world; and, from the nature of the human faculties, and the moral attributes of God, it is almost as infallibly led to conclude that a future existence is necessary, in order to gratify the boundless desires of the human soul, and to vindicate the wisdom and rectitude of the moral Governor of the world. These two grand truths, which constitute the foundation of all religion, and of every thing that is interesting to man as an intelligent agent, are interwoven with the theological creed of all nations; and, in almost every instance, where one is called in question, the other is undermined or denied: so that the doctrine of the immortality of man may be considered as resting on the same foundation as the existence of a Supreme Intelligence.

It must indeed be admitted, that individuals have appeared, in every age, who have endeavoured to call in question, or to deny, this fundamental truth. But this circumstance forms no valid objection to the force

of the argument to which I have now adverted. For the number of such persons has been extremely small, when compared with the mass of mankind; and their opinions on this subject have generally originated either from wilful ignorance; from an affectation of singularity and of appearing superior to vulgar fears; or from indulging in a course of wickedness and impiety, which has led them to wish, and if possible, to believe, that there are neither punishments nor rewards beyond the grave. If it appear strange and unnatural that any many should wish his soul to be mortal, Hierocles assigns the true reason of it: “A wicked man,” says he, “is afraid of his judge, and therefore wishes his soul and body may perish together by death, rather than it should appear before the tribunal of God.” If a number of fools should think fit to put out their own eyes, to prevent them from feeling the effects of light, as Democritus, the ancient philosopher, was said to have done, it would form no argument to prove that all the rest of the world was blind. And if a few sceptics and profligates endeavour to blind the eyes of their understanding by sophistry and licentiousness, it cannot prevent the light of reason, which unveils the realities of a future world, from shining on the rest of mankind, nor constitute the slightest argument to prove the fallacy of the doctrine they deny.”

FROM CECIL'S REMAINS.

WE are too apt to forget our dependence on providence, for the circumstances of every instant. The most trivial events may determine our state in the world. Turning up one street instead of another, may bring us into company with a person whom we should not otherwise have met; and this may lead to a train of other events, which may determine the happiness or misery of our lives.

Trouble or difficulty befalling us after any particular step, is not, of itself, an argument that the step was wrong. A storm overtook the disciples in the ship; but this was no proof that they had done wrong to go aboard. Esau met Jacob, and occasioned him great fear and anxiety, when he left Laban; but this did not prove him to have done wrong in the step which he had taken. Difficulties are no ground of presumption against us, when we did not run into them in following our own will: yet the Israelites were with difficulty convinced that they were in the path of duty, when they found themselves shut in by the Red Sea. Chris-

tians, and especially ministers must expect troubles: it is in this way that God leads them: he conducts them *per ardua ad usura*. They would be in imminent danger, if the multitude at all times cried *Hosanna*.

The Christian expects his reward, not as due to merit, but as connected, in a constitution of grace, with those acts which grace enables him to perform. The pilgrim, who has been led to the gates of heaven, will not knock there as worthy of being admitted, but the gate shall open to him, because he is brought thither. He, who sows, even with tears, the precious seed, of faith, hope, and love, shall doubtless come again with joy, and bring his sheaves with him; because it is in the very nature of that seed, to yield, under the kindly influence secured to it, a joyful harvest.

The knowledge of Jesus Christ is a wonderful mystery. Some men think they preach Christ gloriously, because they name him every two minutes in their sermons.—But that is not preaching Christ. To understand and enter into, and open his various offices and characters—the glories of his person and work—his relation to us, and ours to Him, and to God the Father and God the Spirit through him—this is the knowledge of Christ. The divines of the present day are stunted dwarfs in this knowledge compared with the great men of the last age. To know Jesus Christ for ourselves, is to make him a consolation—delight,—strength,—righteousness,—companion,—and end.

It is a most important point of duty in a minister to redeem time. A young minister has sometimes called an old one out of his study, only to ask how he did: there is a tone to be observed toward such an idler: an intimation may be given, which he will understand. "This is not the house." In order to redeem time, he must refuse to engage in secular affairs. "No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." He must watch, too, against a doing away of time; the clock-weight goes down slowly, yet it draws all the work with it.

Owen remarks, that it is not sufficiently considered how much a minister's personal religion is exposed to danger, from the very circumstance of religion being his profession and employment. He must go through the acts of religion: he must put on the appearance of religion: he must utter the language,

and display the feelings of religion. It requires double diligence and vigilance, to maintain, under such circumstances, the spirit of religion. I have prayed, I have talked; I have preached; but now I should perish, after all, if I did not feed on the bread which I have broken to others.

It is, perhaps, impossible, in the very nature of things, that such another scheme as popery, could be invented. It is, in truth, the *mystery of iniquity*; that it should be able to work itself into the simple, grand, sublime, holy institution of Christianity; and so to interweave its abominations with the truth, as to occupy the strongest passions of the soul, and to control the strongest understandings! While Paschal can speak of popery as he does, its influence over the mass of the people can excite no surprise.—Those two master principles—That we must believe as the Church ordains, and; That there is no salvation out of this Church—oppose, in the ignorance and fear which they beget, an almost insuperable barrier against the truth. Popery was the master-piece of Satan, I believe him utterly incapable of such another contrivance. It was a systematic and infallible plan, for forming manacles and mufflers for the human mind. It was a well laid design to render Christianity contemptible, by the abuse of its principles, and its institutions. It was formed to overwhelm—to enchant—to sit as "the great whore, making the earth drunk with her fornications."

The Infidel conspiracy approaches nearest to popery. But Infidelity is a suicide. It dies by its own malignity. It is known and read of all men. No man was ever injured essentially by it, who was fortified with a small portion of the genuine spirit of Christianity.

I have not such expectations of a Millennium as many entertain: yet I believe that the figures and expressions of prophecy have never received their accomplishment. They are too grand and ample, to have been fulfilled by any state which the church has hitherto seen.

Principle is to be distinguished from prejudice. The man who should endeavour to weaken my belief of the truth of the Bible, and of the fair deduction from it of the leading doctrines of Religion, under the notion of their being prejudices, should be regarded by me as an assassin. He stabs me in my dearest hopes: he robs me of my solid happiness, and he has no equivalent to offer.—

This species of evidence of the truth and value of scripture is within the reach of all men. It is my strongest. It assures me as fully as a voice could from heaven, that my principles are not prejudices. I see in the Bible my heart and the world painted to the life; and I see just that provision made, which is competent to the highest ends and effects, on this heart, and this world.

The Bible resembles an extensive and well cultivated garden, where there is a vast variety and profusion of fruits and flowers: some of which are more essential or more splendid than others; but there is not a blade suffered to grow in it, which has not its use and beauty in the system. Salvation for sinners is the grand truth presented every where, and in all points of light; but the pure in heart sees a thousand traits of the Divine character, of himself, and of the world—some striking and bold, others cast as it were into the shade, and designed to be searched for and examined—some direct, others by way of intimation or inference.

Were the scriptures required to supply a direct answer to every question which even a sincere enquirer might ask, it would be impracticable. They form, even now, a large volume. The method of instruction adapted in them is, therefore, this: The rule is given: the doctrine is stated: examples are brought forward—cases in point, which illustrate the rule and the doctrine: and this is found sufficient for every upright and humble mind.

In reading the scriptures, we are apt to think God farther removed from us, than from the persons to whom He spake therein: the knowledge of God will rectify this error; as if God *could be* farther from us than from them.

The Old and New Testament contain but one scheme of Religion. Neither part of this scheme can be understood without the other; and, therefore, great errors have arisen from separating them. They are like the rolls on which they were anciently written, before books of the present form were invented. It is but one subject and one system, from beginning to end; but the view which we obtain of it grows clearer and clearer, as we unwind the roll that contains it.

The cause of enmity against real Christianity is in the heart. The angel Gabriel might exhibit the truth, but the heart would rise in enmity. To suppose that there is

any way of preaching the cross so as not to offend the world, is to know nothing of the subject.

The spirit of devotion should be our great aim. We are indeed buried in sense, and cannot possibly attain or improve this spirit, but by proper means; yet these means are to be adapted and varied to character and situation.

“I must walk with God. In some way or other, whatever be my character or profession, I must acquire the holy habit of connecting every thing that passes in my house and affairs, with God. If sickness or health visit my family, my eye must see, and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house or into it, I must go out and come in as under the eye of God. If I am occupied in business all day long, I must still have the glory of God in my view. If I have any affair to transact with another, I must pray God may be with us in that affair, lest we should blunder, and injure and ruin one another.”

This is the language of the real Christian. But instead of such a spirit as this among the great body of tradesmen professing themselves religious—what do we see but a driving, impetuous pursuit of the world!—and in this pursuit, not seldom—mean, low, suspicious, yea, immoral practices.

CHRISTIAN'S LOOKING GLASS.

WHATEVER has been the constitutional sin before regeneration, will harrass the believer afterwards, for though there is a real change wrought on the man, it is never intimated that such are made perfect by it. When these give way to their tempers, they often experience that the Holy Spirit is grieved; and this makes their fears rise very high.

There is no infirmity Satan can foil the Christian in, more than in this; anger throws reason itself out of doors; and as a drunken man is exposed to every snare, so are these when they give place to anger; it is giving place to the devil.

Some have far more difficulty with themselves than others. I have heard of one of whom it was commonly said, he had grace enough for ten men, but not enough for himself.

We are exhorted to be angry and not sin, and particularly not to let the sun go down upon our wrath. We read of two gracious

bishops who fell out and parted in great wrath; the elder sent to the other these words; *sol ad occisum*, i. e. The sun is about to go down. This so moved the other, he went to him, and they were friends again.

It has been a humbling consideration to many, to find what great progress many of the heathen made in the improvement of this natural virtue, (for it is a natural virtue, and may be obtained by men who never had any pretensions to grace.)

We read of one Pericles, a philosopher, that met with a railing man, who in a most provoking manner, railed on him a great part of the day, then followed him home to his door at night, abusing him. The philosopher never returned one angry word, but desired one of his servants with a lighted torch to light the growler home to his own house.

A man that conquers his spirit does more than he that takes a city. If ignorance is the cause why a brother offends us, we ought to overlook it; if infirmity, to forget it; if malice, to aim at nothing less than blessing those who curse us. These sayings would not be hard, if our hearts was overflowing with the love of God.

Some naturally take fire at the least spark, and are blown up before they are aware of it. If Moses stood in need to be on his guard, much more do we.

The good Emperor Theodosius commanded that no man should be punished who spoke against him; saying, that what was spoken lightly, he laughed at it; what spitefully, he pardoned; what was in anger, he pitied; and what was true, he was thankful. Grace will in the issue mollify the most lion-like temper.

Let such as are distressed with this infirmity remember, the way to get the victory is not to sit down and suspect their state; but on the contrary to go to God, as children pleading for promised help. Many a child of God has wept in a corner, when no eye but God's has been witness to his tears.—When we thus condemn ourselves, it is evident we shall not be condemned with the world.

How many, after some grievous fall into passion, have wrestled with God, and not given over till they could pray for those who have spitefully used them.

It is not so easy as some imagine, to obtain that knowledge in the things of God which is requisite for solid consolation; and we are not to expect comfort but in the use of means. If the people of God would take

as much pains to obtain spiritual blessings, as worldly men do for their pleasure or gain, they would find the advantage of it, and every corner of the Christian church would be filled with praise. One great cause of that lukewarm frame which is so common, is the almost universal neglect of the means.

One great advantage that attends meetings for free conversation, is this,—the variety that naturally arises from persons of different ages and circumstances; the Christian does not only meet with something suitable to his own case, but he finds those who are the most eminent, and advanced far in the Christian life, have not travelled that smooth road he imagined. Though we take no pleasure in the difficulties of our fellow travellers, yet finding they are at times in the same exercises that we ourselves experience, it affords no small encouragement, not only to young travellers, but to the oldest, and gives them information how to deport themselves when they are brought into great and sore trials. Persuade a Christian, that those very things which God permits, are only for the trial of his faith, and that they are only such as God has in all ages exercised his children with, you will remove from his heart a great load.

I remember a tradesman, who had gone on for some time in the ways of God, but being wholly ignorant what the people of God experienced, lived for the most part in a perplexed frame of mind. I wished him to attend with me at a meeting where about fifteen persons met for free conversation.—He appeared very uneasy at my asking him, thinking himself unfit to be among the people of God. I obtained a promise he would go with me on condition he should not be asked a single question. After the company had met and conversed together a considerable time, two of the oldest in the company were mentioning, very familiarly, what little pleasure they had found in private prayer for a long time, and nothing of comfort in it, but a miserable hard and wandering frame. He appeared to be much affected with the conversation of these two, and after they had conversed some time together, he spoke of himself to them, to this effect. "I thought such as you, had been like angels; I never imagined your hearts had been so backward, and so hard; I find you are as bad as myself." He then went on in a series of particulars which entertained the company most delightfully, and from that period had more just ideas of Christianity. Had he not lived near Christians, he might have lived many

years in a low and disconsolate frame. Few are aware of the disadvantage of a recluse and reserved spirit, and how useful those are whose conversation is savoury.

Because some such meetings have been abused, many think themselves sufficiently excused in the neglect of every thing of the kind; but will any man think the worse of a trade because some men have abused it? When great gain has been gotten by it, men are not soon driven from temporal advantages. Men whose natural frames lead them into a recluse way, so that scarce one word drops from them in any company, ought to remember, that that which is pleasing to God, ought to be considered more than that which is merely suited to our own tempers. "Then they that feared the Lord, spake often one to another, and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord."—The force of these words is not easily evaded. Where Christianity has flourished most, this has always been practised, and as universally neglected, where it has declined.

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THERON AND ASPASIO.

Theron.—When I have taken my morning walk amidst dews and flowers, with the sun shedding lustre around him and unveiling the happy landscape, how has mine eye been charmed with the lovely prospect! how has mine ear been ravished with the music of the grove! Methought every note was a tribute of harmony; and all nature seemed one *grand chorus*, swelling with the Creator's praise. But how has the scene been reversed, when, leaving my rural elysium, I entered the haunts of men, where I saw faculties divine meanly engaged in trifles; where I heard the tongue prompt to utter, and fluent to express, every thing but its maker's glory.

I assure you I have often been chagrined on this occasion; and sometimes said within myself—What! shall trifles be regarded, and the majesty of *heaven* be neglected? Shall every friend and every visitant receive his share of respect, and no acknowledgment be paid to that exalted Being, who is worthy, more than worthy, of all our veneration?

Aspasio.—This will be still more afflictive to an ingenious mind, if we consider that the infinite and glorious God is *present* at all our interviews; vouchsafes to express his satisfaction, and acknowledge himself

magnified, when, with admiration and love, we talk of his transcendent excellencies. Nay, we are assured that the Lord of all lords, not only hearkens but keeps a book of remembrance, and will distinguish such persons, at the day of universal retribution. When the loose train of licentious talkers are driven away as despicable *chaff*; these shall be selected for his peculiar treasure, and numbered among the jewels of *JEHOVAH*.*

The Scriptures are certainly an inexhaustible fund of materials for the most delightful and ennobling discourse. When we consider the Author of those sacred books—that they came originally from heaven—were dictated by Divine wisdom—have the same consummate excellence as the works of creation;—it is really surprising, that we are not always searching, by study, meditation, or converse, into one or other of these grand volumes.

Who, then, would not gladly receive that gracious exhortation—"Let the word of Christ dwell in you richly."* Who would not willingly obey that benign command, "Thou shalt talk of it when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

When I consider the *language* of the Scriptures, and sometimes experience their energy on my soul, I am inclined to say—Other writings, though polished with the nicest touches of art, only *tinkle* on the ear, or affect us like the shepherd's reed. But these, even amidst all their noble negligence, *strike, alarm, transport us*, somewhat like the voice of thunder, or the archangel's trumpet.

When I consider the *contents* of the Scriptures, and believe myself interested in the promises they make, and the privileges they confer, I am induced to cry out—What are all the other books in the world, compared with these invaluable volumes? No more than an *entertaining* novel, or a few *prudential* rules for domestic economy, compared with a *parent's* will;

* Mal. iii. 16, 17. This is a passage much to be observed. A most emphatical recommendation of religious discourse—perhaps the most emphatical that ever was used, and the most *endearing* that can possibly be conceived.

* Col. iii. 16. *The word of Christ*; so the apostle calls the whole inspired writings, and thereby asserts the *divinity* of his Master;—*Dwell*; not make a short stay, or an occasional visit, but take up a fixed and stated residence;—*Richly*; in the largest measure, and with the greatest efficacy; so as to fill the memory, sway the will, and actuate all the affections.

a royal charter, or an imperial grant of titles and manors.

All these circumstances remind me of an *encomium* most deservedly given to the BIBLE; which, though quite *artless*, is, I think, more expressive than the most elaborate efforts of rhetoric. It came from the lips of a martyr, who, being condemned to die, for his inviolable adherence to the doctrines of Scripture, when he arrived at the stake, and had composed himself for execution, took his final leave in these affecting words:—"Farewell, sun and moon! Farewell, all the beauties of creation, and comforts of life! Farewell, my honoured friends! Farewell, my beloved relations! And farewell thou *precious, precious, Book of God.*"

Note.—Should the serious reader want any further persuasives to this most beneficial practice, he may see how particularly our divine Master observes the strain of our conversation, Luke xxiv. 17,—how strictly he has commanded such social communications as may tend to the use of edifying, Eph. iv. 29,—and what an evidence will arise from this article, either for our acquittal or condemnation, at the day of everlasting judgment, Mat. xii. 36, 37.

CUMBERLAND PRESBYTERIANS.

WE give the following account of the Cumberland Presbyterians as a matter of intelligence, without yielding our assent to its principles. The importance given to the overgrown demi-religious and political, or Benevolent institutions of the day, is fundamentally wrong: and what is termed by the advocates of these institutions, their freeness "*from sectarian influence,*" is only a misnomer for freeness from the doctrines of the Bible. Therefore, when we are giving intelligence respecting other denominations, in their own language, we wish the reader to bear in mind, that there are many expressions which we cannot approve, although they be not always noticed. But we think it a better course to let other denominations speak for themselves, in their own way.—By so doing, the reader is enabled better to understand the nature and tendency of the principles and doings of religious cotemporaries; and is better prepared to judge of them in the light of divine truth.

"The 14th No. of The Religious and Literary Intelligencer contains the minutes of the second *General Assembly* of the Cumberland Presbyterians which consisted of twenty-two Ministers and fifteen Elders. They enumerate nineteen Presbyte-

ries in their connexion. We extract the following Resolution because of its general interest.

"Whereas the American Bible, Tract, Temperance and Colonization Societies, and the American Sunday School Union, are, in the opinion of this General Assembly, calculated to promote the best interest of the human family, and most of them, have been owned of Heaven in the salvation of many souls; whereas, a union of effort, for many important reasons, is best calculated to extend the Redeemer's kingdom, and, from primitive practice and the word of God, appears to be a duty incumbent on all churches and individual Christians; and whereas this General Assembly would wish to arouse the slumbering energies of the members of their own church, and provoke others to love and good works, and to co-operate with those engaged in this benevolent work, in calling, if possible, all the inhabitants of Mississippi Valley, which is their principal field of labour, to the battle of the Lord against the mighty,—

"Resolved, therefore, unanimously, That this General Assembly do most heartily coincide with the views of those societies; and will co-operate with them so long as they are conducted on liberal and prudent principles, and free from sectarian influence."—*Philadelphian.*

SITUATION OF IRELAND.

THE following extracts from a speech lately delivered at a meeting of the Wesleyan Missionary Society, in London, by the Rev. T. Waugh, are designed perhaps to give as correct a view of the general state of Ireland at present; as any thing on which we can lay our hands. The statement "that England was called upon to raise Ireland to her own level, in self-defence, or Ireland would drag England down to hers;" is doubtless founded in truth. And notwithstanding much is doing by Protestants to raise the degraded condition of Ireland, still so far as we can judge, at this distance, from the most authentic accounts, there is great reason to fear that *Ireland is dragging England down to her own level!* The famous emancipation bill and its bitter fruits are but too manifest: by its operation the foundations of Popery in Ireland, have been laid broader and deeper; and the political aspect of England is any thing but friendly to true religion; and the distress of her yeomanry, is increasing to an extent that renders her condition but little above the long degraded countries of Italy, Spain and Portugal: Protestant dissenters are either deserting their native land in disgust, or sinking down to a state of suffering and beggary. So that it may be said with justice, she is rapidly becoming a land of lords and paupers. In the language of one of her own writers, "what a scene is this for once free and happy England!" In the mean time blank Deism, on the one hand, and Popery on the other, is

rapidly increasing in the established church; so much so, that a clergyman of the establishment has lately proposed, in an elaborate work, an union of Episcopalians and Roman Catholics, which has been well received by not a few.

“In Ireland ignorance abounded, and the natural and necessary fruit of ignorance was vice. In many parts of his much loved native land, society appeared to be almost disorganized, and there was much to be met with parallel to that which was to be found in every quarter of the globe. They did not, however, introduce politics on the platforms of religious meetings; they occupied Christian ground, laid down Christian plans, and endeavored to follow them up in a Christian spirit; at the same time every man, as a subject of a free government, had a right to state what his opinions were. He did not ask what had been the origin of Ireland's evils, but he would state facts, the truth of which could not be denied. In England, horrid crimes were perpetrated from day to day, as deep and deadly as those in Ireland; but there was this marked difference; in the former, public indignation pursued the perpetrator, whereas in the latter, universal sympathy accompanied the violation of the law. He hoped the making known of such a state of things would call forth the renewed efforts of the Christian public, on behalf of Ireland. The Rev. gent. in corroboration of this statement, adverted to the burning of the family of the Sheaves, and stated that when one of the murderers ventured into Clonmel, the police, disguised, reached the place, and took the man into custody. The whole of the population rose up as one man on behalf of the assassin, and it was with difficulty that the police escaped with their lives. Let it not be said that political misrule had produced such a state of affairs. Individuals of other religious denominations—Quakers and Presbyterians, had been equally subjected to political enactments, but their minds have been unshackled by bigotry and priestcraft, whereas a great majority were shackled by a debasing superstition, and until their bands were burst asunder, Ireland never would be really free. That freedom never could be obtained, except by sending among them the light of life, the splendour of whose rays should reach and penetrate the densest gloom. Already the heavy clouds began to shew a tinge of glory, and when the moral horizon become fully illumined, then should Ireland become what God had destined her to be, the most glorious land on the face of the earth. In further confirmation of his statement, the Rev. gentleman adverted to the state of famine which existed in Ireland some few years ago, and observed that the northern counties, where there was the least fertility, and the population was the densest, were not the recipients of England's bounty; while the southern parts, much more favourably situated as regarded both those circumstances, received the whole of the money contributed. He traced the contrast between the two parts to the effect of education, and remarked that in the northern counties one child out of eleven, attended a Sunday School, while in the south only one attended out of 740. After dwelling upon the influence of education, and pointing out the blessings which had resulted from its influence in combination with the dissemination of the Bible, the Rev. gentlemen called the attention of the audience to the exertions made by the Wesleyan Methodists on the behalf of Ireland, and especially noticed the services of the late Rev. Mr. Edwards. In illustration of the influences of Sunday School

instruction on the minds of Roman Catholic children, the Rev. gentleman related the following anecdote. A child who had regularly attended the Sunday School, and also the Wesleyan Chapel, was reproved by his mother, who told him that she would take him to the Catholic Priest. Her threats did not intimidate the child and his mother accordingly took him to the Priest, who inquired whether he had been to mass lately? The child replied in the negative. The Priest then inquired where he had been? and he told him to the Sunday School and to Chapel. On the Priest inquiring why he went there, he replied, that by so doing he received good to his soul. The Priest then threatened, that unless he desisted from going to Chapel, and also to the School, he would turn him into a piece of liver. The child dauntlessly replied, that that was not in his power; for had he possessed that ability, he would have turned the preachers into liver long ago. The Priest then addressed the mother, and desired her to take the child away, adding that he was too far gone for him. Ireland, however, was not apathetic, for during the last year she had subscribed towards the missionary cause 2,146*l.* 7*s.* 7*d.* there having been a progressive advance during the last three years. The Rev. gentleman then concluded by an eloquent appeal on behalf of his native land, and stated, that England was called upon to answer it in self-defence; for if she did not raise Ireland to her own level, Ireland would drag England down to hers. The fact could not be concealed, that the facilities of communication between the two countries were now so great, that the only way whereby England could preserve her own eminence, was by diffusing the light of divine truth throughout her sister island.

“Earl Mountcashal, member of parliament from Ireland, said:—The schools established by him had been attended with the most flattering success.—He had a great number of Roman Catholic children who attended, notwithstanding the most strenuous efforts on the part of the Catholic clergy to prevent it. The Priests had gone the length of reading over their names in the chapel, a thing, of all others, the most dreaded by the peasantry. In some instances the Priests had succeeded in inducing parents to remove their children, but they speedily returned to the schools. They generally took advantage of his absence for that purpose, and he understood they had been extremely active during his present engagements in Parliament; a circumstance which rendered him very anxious to return, being satisfied that the children would then again attend the schools. He was not at all surprised at the anecdote of the Rev. gentleman, relative to the Priest threatening to turn the child into liver. Such was the moral degradation of the people in Ireland, such was the state of ignorance in which the Priests endeavoured to keep the people's minds, that it was literally the blind leading the blind, and they endeavoured to make the people believe all manner of lies. In some distant parts of the parish in which he resided, the Priests made the people believe that they possessed the power of compelling them to eat grass. In the county of Kilkenny, an idea prevailed that the Priest was capable of turning any person he pleased into a goat. A Roman Catholic who had attended a Protestant Church was so alarmed by a threat of this kind from a Catholic Priest, that he mentioned it to the clergyman, with all that apprehension that a belief in its truth was calculated to excite. The clergyman, to relieve his mind, offered to accompany him to the Priest, in order that he (the Priest) might commence his operations on him (the clergyman.) The clergyman actually ac-

accompanied that poor ignorant man to the Priest, and having made known his business, the Priest asserted his capability of turning him into a goat, but when brought to the test, and requested to commence the metamorphosing process, he replied, he had not got the necessary apparatus ready. That Priest had subsequently died. That was a proof of the uniform conduct of the Priests. It was in that way that the people were kept in a state of the most barbarous ignorance. Upon the whole, however, the minds of the Catholics were becoming more enlightened than formerly, and through missionary exertions, he trusted that the bright efulgent rays of the Gospel would penetrate their hearts, and dissipate the darkness which had so long intercepted between them and the light of divine truth."

MOORE'S LIFE OF BYRON.

THIS work has recently been published both in England and in this country, and from the manner it has been spoken of, and the numerous extracts which have appeared in the public papers, we should suppose it was sought after with much avidity. A few editors only have had the independence to warn their readers against its immoral tendency, among whom the editor of the Philadelphia National Gazette, has expressed his disapprobation in terms the most pointed and severe. Moore was the personal friend of Byron, and may, therefore, have felt himself called upon to become the apologist for the pieces of one whose confidence he shared so largely. But as an author, he had a duty to perform toward the living as well as the dead; and he should have treated the subject so as to have impressed this lesson upon erratic and vicious genius; that if virtue and sound morals receive injury at the hands of those to whom Providence has entrusted the highest intellectual powers, impartial history will at least brand the perpetrators with deserved infamy, though it should be done at the expense of private friendship and personal feeling. If Moore felt unable to perform this disagreeable task, then it was his duty to have left the work to be executed by some sterner moralist, less careful of the reputation of a dead friend, than careful of the happiness of thousands of the living. The following remarks of Mr. Walsh, on this subject, we think peculiarly appropriate and reasonable.

"The editor of an evening journal seems to think that we decry or reprobate the memory of Lord Byron, chiefly on account of his acknowledged religious scepticism, or,—he might have added,—his unquestionable *atheism*. It is, indeed, in our eyes an immeasurable demerit, to publish that which tends to destroy the best corrective of human in-

firmities, the strongest restraint on human passions, the highest consolation of human wretchedness. We must condemn whatever eradicates or disturbs those principles and sentiments which produce right action and promote internal peace. But Byron's proclaimed infidelity is not the main ground upon which we rested our strictures: we had in view the general immorality of his example and writings; the pernicious abuse of his splendid endowments and glorious opportunities; the pollution and infection of the stream flowing from Helicon over so wide an expanse and down a series of ages. "Poems and novels of a seductive and licentious cast," says an eloquent writer, "excite disgust, fear and horror, in every man and woman who reflect upon those virtues which alone give support, comfort and continuance to human society. The interest of both private and public life authorize any person, though conscious of manifold frailties, to brand them with the deepest marks of abomination. We cannot long deceive ourselves. Poetical geniuses of loose and infidel spirit, can offer to us, or to themselves, but feeble consolations from wit and imagery, when we are left to solitary reflections and the agony of remorse.—Admonition, on this score, is particularly important to young persons who live amid the allurements of a great and high priced town, or among freethinking literati and the more calm and sober sensualists."

"The editor above mentioned, complains of "cold and heartless asperity," and hints at Christian charity. What is that charity,—what real generosity—what the proper direction of the heart? We answer—the preference and encouragement of all that advances the true happiness of individuals and states, and preserves the dignity of our nature. Charity is a principle of general safety; of careful discrimination and comprehensive beneficence. As for as morality, in the broad acceptance, forms the prime good and solid assurance of communities, it is the cardinal object of the affections of a sound heart and the labours of an enlightened intellect. The worst of all inhumanity is, in fact, that spurious kindness, that restricted sensibility, or mawkish sentimentality, that latitude of indulgence, by which the corruption of morals is facilitated; because this is the greatest of all evils in every instance. Dissoluteness is a significant term—it means *destruction*; it is the fatal taint of morality. We are as hostile to cant, delusion, bigotry, fanaticism, bondage of mind or body, as any of our contemporaries; but we have, at the same time, so profound a conviction of the public and

private importance of practical morals,—of the complicated danger and misery of vice,—of the mischievousness of whatever panders to depraved appetites, or excites lawless passions—that we can make no concession or compromise touching them, even to the most brilliant of intellectual endowments or products, or to the most natural weakness of inconsiderate admiration. Genuine warmth and efficiency of *heart* are obtained and secured, by the exercise of the social and domestic duties; by practical virtue; and by the culture of a philanthropic spirit under the auspices of a clear and alert reason.

We repeat that we reverence the lyre, and could almost worship those who have struck its chords nobly and sweetly;—we feel all its harmonies, and connect it with the sublime soul of the universe. Poetry, in its essence, and as a part of that mighty agent of good or ill, *literature*, possesses vast consequence with regard to morals, mind and manners. Hence the zeal which we sincerely profess for its excellence and purity; and hence, also, the alarm which we are ready to sound when we think that it may contaminate youth, and that its *prestiges*, its dazzling and enchanting properties, may serve to recommend or palliate vice or folly in the personal example of its oracles. Pope has cursed the verse which could give virtue scandal, or innocence a tear:—profligate verse is eminently like that fabled *worm wood star*, whose light fills with bitterness the waters upon which it falls. Nothing more powerfully awakens and arms the *passions*, and certainly

“The worst of slaves is he whom passion rules.”

There may be fervid affections, earnest opinions, firm resolves, strenuous virtue, without those violent commotions and occasional excesses, of which Moore himself has commemorated the “pain, the penitence the woe.” The first maxim to be taught is, that “no man liveth unto himself”—or, as it has been observed, for his own little pleasures, or mean gratifications, or low unworthy desires, the paltry family of *selfishness*, which, by the law of Providence, defeats its own aims and purposes; and that “every individual may and can confer specific benefit on his fellow creatures, within his own sphere of action, more or less limited, by a continued exertion of the talents and wholesome propensities with which he finds himself intrusted.”

“We could, doubtless, successfully dispute the proposition that splendid abilities, that high poetical temperament, are necessarily, or usually, attended by signal eccen-

tricities and raging corrosive humors; and we are sure that our cotemporary, who asserts that the most moral poets who ever lived, have been generally the most intemperate and profligate of men, has fallen into a gross biographical error. But we have descanted enough for this afternoon, on topics, and in a strain, which many of our readers, perhaps, will deem misplaced, if not preposterous, in the editorial department of a newspaper. It is better, however, to appear a little intrusive, romantic, or turgid, than to cast sighs or flowers over ribaldry and blasphemy, and lend aid to the triumph of varnished vice and pampered pride. He is the *misanthrope* who hates, vilifies and dishonours mankind and human nature,—and not the man who decries, contemns, and arraigns, however severely, libertines and pests, in whatever shroud of fame, or temple of idolatry. The misanthrope fully convicts himself, in his estimate and description of his species,—and thus did the Churchills, the Byrons, the Shelleys, and *id genus omne*.

THIRTEENTH ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

WE have just received the valuable and interesting Report, detailing the progress of this great and philanthropic Institution during the past year, and hasten to lay some of its most important items before our readers: for African Colonization has now become a subject in which every well-wisher to his country should be interested. Whether we consider the grandeur of the object, or the wide field of philanthropy which it occupies, the Colonization Society is among the most magnificent plans for promoting the improvement and the happiness of mankind. The scheme can no longer be pronounced *impracticable*. It is now thirteen years since the experiment was first undertaken, and complete success has crowned the wishes and the exertions of its friends. In a word, a Christian Colony, the germ of an independent empire, has been planted by the free people of color, on the coast of Western Africa. It will succeed!

Attached to the present Report, is a beautiful map of *Liberia*, presenting a more correct view of the settlement, than any thing we have yet seen of the kind. It includes the district of country all along the coast from Sierra Leone to Cape Palmas, and an exact view of the plan of the town of *Monrovia*: The Colonial Territory extends two hundred and eighty miles in length, and from twenty to thirty inland, including, within its jurisdiction, several native tribes, some of whom have placed themselves under the protection of the Colony.—Cape Montserado, on which the settlement is located, lies in about the sixth degree of N. latitude. One of the Agents writes, that “the location of Monrovia is the most delightful that can be imagined.” And the settlers themselves, in an address to the free people of color in the United States, say, “A more fertile soil, and a more productive country, there is not, we believe, on the face of the earth. Its hills and its plains are covered with a

verdure that never fades." Speaking of the lands in the vicinity of the colony, "they are of the very best quality, being a rich, light alluvion, equal in every respect to the best lands on the Southern rivers of the United States."

The Report represents the trade of the colony to be flourishing and increasing. "We have now; besides six or eight smaller decked vessels, two large schooners, the one above thirty, the other above forty tons, employed in the coasting trade." The exports may be estimated at \$70,000; and facilities are afforded to American merchants trading on the coast, to three times that amount. Over \$300,000 were the nett profits to the settlers on two articles alone, wood and ivory, in the short space of six months. With the condition of their farms, and the agricultural pursuits of the emigrants, the Managers express high satisfaction. They possess "well constructed houses, flourishing plantations, and prospects, not merely of securing the means of subsistence, but of rising to competency and even wealth." If any thing need be added to this bright picture, it is the happy situation of the re-captured Africans. Our readers are aware that this class is composed of those victims who have been rescued from the slave ships, by U. S. vessels, cruising on the Western coast of Africa for that purpose. They have been sent back by our government, to their own land, and according to the report, "have been located in a separate settlement, at a little distance in the interior from the Half-way Farms, on Stockton Creek. With the improvements which they had made, in the course of three months, the agent, was much delighted; and their comfortable houses, enclosed lots, and luxuriant crops of vegetables, showed the advantages of their situation, and the industry of their habits. The managers are happy to state that a company of about 100 re-captured Africans, mostly able-bodied men, who had been brought into Florida, have, during the last Summer, been sent out by the United States, to join their brethren, in the colony; and strengthen the work of their hands.—Hitherto this class of the settlers have contributed no small share of service to the colony; and we trust the benefits which it will confer upon them, will prove an ample reward."

The general health of the Colony is thus described by Dr. Randall, in a letter of Dec. 23, 1828. "The climate during this month, is most delightful. Though this is regarded as the sickly season, we have but little disease, and none of an alarming character." In February, Dr. Meclin writes, "I know not any part of the United States where the proportion of the sick is not fully as great as here; nor are the cases of a refractory nature, almost all yielding to medicine." In April, speaking of the country fever, among the newly arrived emigrants, he adds; "I never saw any fever in the United States, yield more readily to medicine, than the country fever among the emigrants at this season."

We have thus made large extracts concerning the health of the settlement and climate, as there have been more fears and objections with many on this head, than on any other connected with the scheme. In the first years of the colony, want of comfortable abodes, irregularity of living, fatigue and exposure, were the chief causes of sickness.—But those times are past. The settlers themselves say, "for the last two or three years; not one person in forty, from the middle and southern states, has died from change of climate." And we consider Monrovia quite as healthy as any of our southern cities, and far more so than some of them.

The finances of the Society appear to be improv-

ing every year, and this we consider a pleasing indication of a growing interest for this great cause throughout the community. Its income, during the 13 years of its existence, has been about \$106,000—and for the past year, \$20,295. Still, the Board are compelled to state, "that their funds are far too small, to remove even those emigrants who have already applied for passages to the Colony. One thousand free persons of color, and six hundred slaves, who will be liberated, are now anxiously waiting for an opportunity to emigrate; and not less than 2000 slaves in North Carolina will also be freed, provided there is a prospect of their immediate removal. Indeed we cannot but here notice this very important fact, which has been indirectly accomplished by the Colonization Society. It has called forth the most powerful sympathies in favour of Africans generally, even among the slave holding states. It has shown how manumissions may take place, without the injury or the excitement of any class of our fellow-citizens. More than 200 slaves already removed to Africa, have been liberated by their masters for this very purpose.

Having taken a review of the events more closely connected with the condition and progress of the African Colony, the Managers recur to the steady and sure advancement of their great cause in the public mind. Its proofs are cheering, decisive and irresistible. There has been an increasing disposition among editors of public journals to circulate a correct information concerning this scheme; and this we consider, is the best method to obtain a favorable influence on the minds of twelve millions of people. Fifteen State Auxiliary Societies have been formed, and more than one hundred and fifty county and town Auxiliaries reported. Of the State Society of Pennsylvania, the Board observes, they have, "with an energy and liberality, worthy of the character of its members, and meriting our highest praise, resolved to defray the expenses of an expedition. There is power in such an example; and should it be generally felt, the removal of a single company of emigrants will be the least important result effected by their charity."

Our readers will recollect that this object was accomplished; and the brig Liberia and Montgomery, some time since, left our shores with a select company of emigrants, for Africa, under the auspices of this flourishing Auxiliary.

The Legislatures of *Thirteen States* have passed resolutions approving the object of this Society, and recommending it to the notice and the support of their citizens. *Eleven* of these States have instructed their Senators and Representatives in Congress to promote, through the General Government, any national measures that may be proposed, for removing such free persons of color as may be desirous to emigrate to Africa. And to this source, the friends of the plan have always looked, for the consummation of the noble designs of African Colonization. Committees in Congress have often presented reports in favor of this object; and we hope the day is not far distant, when the power and resources of the National Government will be directed to this purpose. What object was ever more worthy of that patronage? In the mean time our friends must continue their exertions; the ensuing anniversary of our National Independence, affords a fine opportunity for a general effort. *It will fall on a Sabbath.* The like occurrence will not take place again in seven years; let the different denominations then unite on that occasion, to take up collections in aid of the Colonization Society. Most Ecclesiastical bodies in our country have recommended this measure, and it is common

ground on which all can meet. This step is probably inferior to none that could be mentioned; we therefore urge it the more earnestly. And we further suggest the propriety of the clergy of our city, calling a meeting among themselves, for the purpose of promoting this important object. By such a course, a very large amount might be raised, and their example, which is very important, would be generally imitated. And to conclude, what could be more appropriate, than on the sacred day which commemorates our country's independence, to remember those who are leaving us, to seek similar blessings on a far distant shore?—*N. Y. Com. Adv.*

THE following creed is extracted from Light-foot; Works, vol. ii. p. 383. This eminent Divine, after the most diligent research in the different departments of Biblical and Rabbinical learning, supposed these articles to be contained in the laws and institutions of Moses, and that they were for substance embraced by the ancient, learned, and pious Israelites.

“ARTICLES OF A BELIEVING JEW'S CREED,
COLLECTED OUT OF MOSES'S LAW.

1. I believe that salvation is by faith, not by works.

When the Talmudic Jews make such a confession, “The just by his faith shall live:” it is no wonder, if the more ancient and more holy Jews, under the law, looked for salvation, not by their own merits and works, but only by faith.

2. I believe that there is no salvation without reconciliation with God, and no reconciliation without satisfaction.

The first part of this article is so plain, that nature might teach it; and so might it the latter also.

3. I believe that satisfaction shall once be made.

This they might see by their daily sacrifice, aiming at a time, when there should full satisfaction be made, which these poor things could not do.

4. I believe that satisfaction for sin shall be made by a man.

This is answerable to reason, that, as a man sinned, so a man should satisfy.

5. I believe that he shall be more than a man.

This they learned from the common services about the tabernacle, wherein the high-priest, a man as fully hallowed and sanctified as man could be, for his outward function; yet did he offer, and offer again, for the people and himself, and yet they were unclean still. This read a lecture to every one's apprehension, that a mere man could not do the deed of satisfaction; but he must be more.

6. I believe the Redeemer must also be God, as well as man.

The disability of beasts to make satisfaction, they saw by their dying in sacrifice one after another; and yet, man's conscience cleansed never the better. The inability of man we saw before; the next, then, that is likely to do this work, are angels. But them Israel saw in the tabernacle-curtains, spectators only, and not actors, in the time and work of reconciliation.—From hence they might gather, that it must be God dwelling with man in one person,—as the cloud, the glory of God, never parted from the ark.

7. I believe that man's Redeemer shall die to make satisfaction.

This they saw from their continued bloody sacrifices, and from the covenants made, and all things purged by blood. This the heedless manslayer might take heed of, and see that as, by the death of the high-priest, he was restored to liberty, so should mankind be, by the death of the highest Priest, to the glorious liberty of the sons of God. Their delivery from Egypt by the death of a lamb taught them no less.

8. I believe that he shall not die for his own sin's, but for man's.

Every sacrifice read this lecture, when the most harmless of beasts and birds were offered.

9. I believe that he shall overcome death.

This Israel saw by necessary conclusion, that if Christ should fall under death, he did no more than men had done before. His resurrection they saw in Aaron's rod, the scapegoat, sparrow, &c.

10. I believe to be saved by laying hold upon his merits.

Laying their right hand upon the head of every beast that they brought to be offered up, taught them, that their sins were to be imputed to another; and the laying hold on the horns of the altar, it being a sanctuary or refuge from vengeance, taught them, that another's merits were to be imputed to them.

Thus far each holy Israelite was a Christian, in this point of doctrine, by earnest study finding these points under the veil of Moses. The ignorant were taught this by the learned every Sabbath-day, having the Scriptures read and expounded unto them. From these groundworks of Moses, and the prophets' commentaries thereupon concerning the Messias, came the schools of the Jews to be so well versed in that point, that their scholars do mention his very name, Jesus; the time of his birth, in Tisri; the space of his preaching, three years and a

half; the year of his death, the year of jubilee: and divers such particulars are to be found in their authors, though they knew him not, when he came amongst them."

AMERICAN EDUCATION SOCIETY.

THIS Society has been 15 years in operation,—was incorporated by the Legislature of Massachusetts, December 4, 1816; and is now grown to be one of the most prominent institutions of the kind. As this institution and all its kindred associates were entirely unknown to our fathers in the church, we think it important to record an account of the rise and progress of *education societies*, especially as we find such account condensed into a small compass in the June number of the *Spirit of the Pilgrims*. And as this account is drawn by a warm advocate of the Society, it of course must be considered impartial.

"A society of this description was established in Bristol, England, in 1686, by the donation of Mr. Edward Terrill of that city. Before 1700, it seems that the students, who received its patronage, were placed under the care of ministers in different places.—About twenty-five years ago, another Baptist Education Society was formed in England, called "the Northern Baptist Education Society." The Society at Bristol, in 1824, had assisted 120 men in their preparation for the ministry. We are not informed of the existence of any other societies in England, or on the continent, especially for this object, unless it be the Moravian Church, which is indeed an Education Society, but altogether of a different structure, and for more general purposes than those institutions, the history of which it is our design to trace. It should not be overlooked, however, that there are sundry provisions and foundations for the support of indigent candidates for the ministry, in the Universities of Great Britain, and the continent. The several Dissenting Academies in England are also, to a very considerable extent, Education Societies. Distinguished individuals, in that country, like the Thorntons, have done much in this way for the promotion of truth.

"In the United States, for a long period, pious and indigent young men have been assisted at the different Colleges and Seminaries of learning. In 1807, the Theological Seminary at Andover was founded. Very valuable pecuniary assistance, in many ways, has been furnished by the founders and patrons of this Seminary, in preparing young men to be preachers of the Gospel.

The same is true of the Princeton, Auburn, and other Theological Institutions. The first Education Society in the United States, which has come to our knowledge, was formed in the vicinity of Dorset, Vt., in 1807. The Religious Charitable Society of Worcester county, which operated in part as an Education Society, was instituted in 1811. In 1813, a society was formed, embracing the counties of Plymouth, Bristol, and Barnstable, Mass., called the *Benevolent Education Society*. This society, within a few months, has become Auxiliary to the American Education Society.

"The *Massachusetts Baptist Education Society* was formed in 1814. In 1818, a *Protestant Episcopal Education Society* went into operation at Washington, D. C. In 1820, the *Connecticut Baptist Education Society* was organized. The *Baptist Education Society* of New-York has been in existence twelve years.—The above named societies have done well in the cause they have undertaken, and we believe are constantly increasing in resources and efficiency.

"In 1805, the General Assembly of the Presbyterian Church in the United States, took *special order* on this subject, and enjoined it upon the particular attention of their numerous Presbyteries. And we have reason to believe that the Presbyteries have not been unmindful of their duty. In 1819, the General Assembly organized a standing committee, or *Board of Education*, which besides their immediate influence between the Assembly and Presbyteries, reported twenty-four beneficiaries under their care in 1825; nineteen in 1826; eighteen in 1827; nineteen in 1828; and eighteen in 1829. This Board was re-organized in 1829, and has now become an important institution.—It publishes a *Monthly Register*, is at present assisting more than forty young men, and promises great efficiency in the common cause.

"The Presbyterian Education Society, organized in 1818, and now Auxiliary to the American Education Society, consists chiefly of individual members of the Presbyterian church, living in the States of New-York, New-Jersey, and Pennsylvania. The number of young men patronized by this society, has recently exceeded one hundred a year. It includes the *Western Education Society* of the State of New-York, which is another very important institution.

"There are numerous minor auxiliary associations, scattered over the country, on which the great cause very much depends.

There are, we believe, some important associations for charitable Education in the Western States, the names and dates of which are not at our hand. So far as the Presbyterian Church extends, the Presbyteries are generally the medium of fulfilling this duty. Every Presbytery in the United States,—of which there are ninety-two,—is virtually an Education Society for its own limits. And there are very few Presbyteries which have not mere or less young men in a course of education.

“The acknowledged magnitude of this subject—the great disadvantage of scattered, unconcentrated effort—and the necessity of an organized and systematic operation, with one centre and one soul, not only for the general purposes of economy, but for the greater perfection of the whole plan, and for greater efficiency in accomplishing it—gave rise to the *American Education Society*, in 1815. The principles on which this Society was organized—its enlarged and liberal policy—its wise provisions against abuse and perversion—together with its bold and efficient occupation of the field of its enterprise—have greatly commended it to the public confidence.

“As the American Education Society is the largest and most important institution of this class, that has sprung up in our country, and, so far as we know, in the present age;—as it has fairly taken the lead in this great enterprise, formed a system peculiarly its own, and gone into efficient operation upon a very extended plan—thus challenging public scrutiny, and depending upon the public patronage;—it is due to such an undertaking, to examine its principles, and to weigh in the balance of truth and justice the results it has attained.”

The subjoined extract from the Societies fourteenth annual report will show the amount of funds which it has already at command, and also the prospect there is for the annual increase of these funds :

Receipts and Expenditures.

“From the Report of the Treasurer, it appears that the whole amount of receipts during the year ending the 30th of April, is **THIRTY THOUSAND, SEVEN HUNDRED AND TEN DOLLARS AND FOURTEEN CENTS.** Of this sum, there have been received, on account of permanent scholarships, *four thousand six hundred and ninety-nine dollars and fifty-four cents*; leaving the amount received during the year for current use,

twenty-six thousand and ten dollars and sixty cents.

“The expenditures, in the mean time, have amounted to **THIRTY-FOUR THOUSAND, SEVEN HUNDRED AND NINETY-SEVEN DOLLARS AND EIGHTY-NINE CENTS.** The excess of expenditures, over the receipts, is, therefore, *eight thousand seven hundred and eighty-seven dollars and twenty-nine cents.* To this sum is to be added the debt of the Society, at the last annual meeting, amounting to *six thousand four hundred and two dollars, and ninety-seven cents*; and the entire deficiency in the funds will be found to be *fifteen thousand one hundred and ninety dollars and twenty-six cents.*

“This deficiency is to be ascribed to the rapid increase of applications within three years past, without corresponding efforts to obtain funds. The increase of appropriations, in consequence of applications for aid, will be evident from the following statement. The amount of appropriations to young men for the year ending

May, 1827, was \$ 8,652

May, 1828, 10,485

May, 1829, 19,009

May, 1830, 28,522

“It is obvious that such augmented demands upon the Treasury, can be sustained only by a growing liberality on the part of the community. It cannot be a question, for one moment, whether these demands shall be met. They are the result of those pledges, which have been given to worthy applicants, throughout the United States.—The Board, under these circumstances, could do no otherwise than resolve to go forward, trusting in Him who has the silver and the gold, and using every practicable method to relieve the Treasury of its load.

Money Refunded.

“A portion of the receipts for the year is composed of money refunded by former beneficiaries. Although, for manifest reasons, the income from this source is small, yet it is sufficient to show that there are those who find it both practicable and delightful to return to this sacred Treasury, the whole, or part, of what they have received. The Directors are more and more convinced that every reasonable expectation which has been expressed on this subject, will be realized. The following sums have been refunded since the system of entire loan was adopted in 1826. A larger sum may be expected in future years.

For the year ending

May, 1827, \$ 90 00

May, 1828,	816 00
May, 1829,	830 91
May, 1830,	1007 84

Total, \$2744 75"

In order to show the native tendency of this institution, and the relation in which it stands to the recipients of its bounty, we give the following extracts from the rules of the Society :

Appropriations in the form of Loans.

"Appropriations in money shall be made in the form of loans, for which young men, whether of age or not, shall give their notes, at the time of receiving them, in the following form—if under the direct superintendence of the Parent Society :

Form of the Notes.

"For value received I promise to pay the American Education Society, or order, _____ dollars in one, two, and three years, after my preparatory studies for the ministry shall have been closed; viz. one third part each year, with interest upon each part after the same respectively shall have become due."

[Residence and Date.] A— B—

"For appropriations made to beneficiaries by Branch Societies, the following shall be the form used :

"For value received I promise to pay the American Education Society, or order, (for the use of the _____ Branch of the American Education Society,) _____ dollars in one, two, and three years after my preparatory studies for the ministry shall have been closed; viz one third part each year, with interest upon each part after the same shall have respectively become due; each of which yearly instalments, immediately on its being paid, is to be subject to the order of the treasurer of said Branch Society."

A— B—

Notes to be renewed at certain times.

"Upon receiving a new appropriation, young men shall be required, at the discretion of the Treasurer, to take up their former notes and give a new note, of the same form, for the amount. When a beneficiary has completed his whole course of study, or wishes to close his connexion with the Society, he shall take up all the notes which he has formerly given, and put the amount into a new note; or, if he has entered upon his profession, the amount shall be divided into three equal parts, and a note given for each part, according to the conditions expressed in his former notes.

Qualification of Membership.

"Any person who shall subscribe and shall pay into the Treasury at one time, one hundred dollars, and if a clergyman, forty dollars, shall be an honorary member; and shall have a right to sit and deliberate in all meetings of the Society. But all members hereafter added to the Society, who shall be entitled to vote, shall be chosen by ballot at an annual meeting."

The Executive Power of the Society.

"The Society shall annually appoint, by ballot, eleven Directors; who, together with the President and Vice President of the Society, shall constitute a Board of Directors, five of whom shall constitute a quorum at any meeting regularly convened. It shall be the duty of this Board to increase the funds of the Society, by soliciting themselves, and by appointing and instructing agents to solicit, the aid requisite to achieve the object in view. This Board shall have the power of appropriating all moneys for the support of beneficiaries; of examining and selecting candidates for patronage; of appointing committees to examine and recommend its applicants living in distant parts; and, generally, of transacting all business necessary for the furtherance of the objects of this Society, not otherwise herein provided for. The Directors shall also keep a fair record of their proceedings, and annually make report of their transactions to the Society."

As some have objected to this institution, as having a tendency to destroy the natural independence of its beneficiaries, and render them mere puppets in the hands of the executive power, we think it proper to let its advocates speak for themselves. They represent the institution as speaking to beneficiaries as follows :

"We have found you hopefully possessed, by nature and grace, of those elements of character, which are befitting a candidate for the Christian ministry. You have signified to us your willingness and desire for this high office; but providentially, the indigence of your circumstances interposes discouraging, if not insuperable, obstacles to the necessary course of preparation. Satisfied of your worthiness of patronage, we propose to lend you assistance—not so much as to relieve you from exertion, or from a feeling of self-dependence, but just enough to encourage your personal enterprise, and with prudence, frugality and industry, to make it successful.

Whatever may have been your former course of life, all experience recommends that the sedentary habits of students should be frequently and daily relieved by vigorous manual exercise, for the health of their bodies, the strength of their minds, and the general soundness of their physical constitution.—We recommend, therefore, that you make these necessary exercises productive, as much as possible, of the means of your support; by devoting yourself, at such times, to agricultural or mechanical occupations, which are not only honourable, but highly commendable in the estimation of the wise and the good, and also satisfactory to conscience, and favourable to virtue and piety. It combines amusement and recreation with usefulness—with an actual product of the necessities and comforts of life. We reasonably suppose that by such means, and with frugal living, (which best becomes a disciple of Christ in any case, but especially a candidate for the holy ministry,) you may furnish to yourself a very considerable portion of your necessary support. And so long as your Christian deportment and diligence shall commend you to esteem and confidence, we are authorized, within certain limits, to loan you money as you may need, to be refunded by you, as may be convenient, after you shall have entered upon your public, official labours. And if misfortune should prevent your acquiring the means of repayment, or if Providence should call you to a field of labour, demanding special self-denial or sacrifice, we are authorized to assure you that a tender regard will be had to such considerations by your patrons, and if the exigency reasonably demands it, the speciality of your case will be held as a fair discharge of your obligation. In this manner, it is understood, that in the whole course of your education, you are relying on your own resources, present or anticipated, and are obsequiously obliged to no individual person or set of men. You are thrown upon your own personal character and enterprise. The loan, which is allowed you, is not properly a charity, but your own personal property, ministered by your patrons, as the public stewards of this sacred fund, on the conditions specified. Your voluntary self-consecration to the work of the ministry is considered as making out a fair title to the peculiar and favourable conditions of the loan. The whole provision is intended to free you from that oppressiveness of anxiety, which characterizes common pecuniary obligations, to nourish your self-dependence, and to cast you upon your own resources.

And for your own present and future benefit, as well as to enable us to discharge our responsibility to the public, it will become you to husband your affairs with prudence, and report their condition periodically to your patrons.’”

The supporters of Education Societies, regard them as the great means which are to evangelize the world. And how are they to accomplish this great work? We give their own answer:

“Of one thing we are fully persuaded, that Christianity can never gain its destined triumph by sectarian influence. A particular church, as an ecclesiastical polity, is incapacitated, from its very structure, for enlarged catholic enterprise. It is too stiff, too unaccommodating, too regardful of self, to march upon the world in the spirit of the present age. Its appropriate province is to maintain, as far as convenient, its own faith and order among its own adherents. But we regard it as the highest and most sacred duty of individual Christians of *all* sects, to lend their mightiest energies, by voluntary associations, to advance the great interests of a common Christianity.”

Thus have we endeavoured in as brief a manner as possible to give the reader an accurate view of the rise, progress and present state of education societies,—and also of the principles, present condition, and object of the American Education Society in particular,—using their own language.

It is not our design to attempt an analysis of the moral elements, here exhibited; but to furnish the reader with correct information, on a subject that cannot fail to be of service. Because if these institutions be scriptural, the Christian is bound to co-operate with their friends in support of them, and if they be not scriptural he is bound to guard against their influence, so far as God in his providence shall give him opportunity.

It seems obvious that the following particulars may be objected against these associations:

1st. They encourage many an indolent youth, whose god is his belly, and who has not sufficient energy to accomplish any thing by his own resources, to avail himself of the inducements here held out, as the best means of gaining a subsistence, and a good degree of respectability. This, however, is not our most formidable objection, because the gospel itself, the best institution in the world, is constantly abused by its professed friends.

2d. They in reality bring their benefi-

ciaries into subjection to their directors or executive committees, at least until the money they have received be refunded. So that it is not a regularly constituted court of Christ's house that beneficiaries are in subjection to, but a mere monied aristocracy.

3d. MONEY, and not christian character, is the test of membership.

4th. Their system of demanding repayment, with interest, of all monies advanced to beneficiaries, is calculated to accumulate an almost incalculable fund, and give them a power as despotic as has ever been claimed or exercised by the Pope.

5th. These institutions go upon the open and avowed principle of breaking down all distinct ecclesiastical communities—banishing the peculiarities of the gospel—and establishing a "*common Christianity*," that shall be acceptable to all!

These are what we conceive to be some of the most obvious objections to *Education Societies*; we simply state them, and leave the reader to fill up the sketch and carry out consequences in his own way.

TRANSUBSTANTIATION AND THE TRINITY.

UNITARIANS often class the doctrine of the Trinity with Transubstantiation, and insist that those who admit the former, ought not to stumble at the latter. The one doctrine, say they, may be supported by the letter of Scripture, not less than the other; and both are equally absurd. This objection to the Trinity was urged by Dr. Priestly, and has since been echoed by hundreds of others.—The following reply to Priestly is from the pen of the celebrated Mr. Fletcher.

1. "The question between Dr. Priestly and us is, whether there are three Divine Subsistences in the one Divine Essence.—Now it is plain, that to deny this proposition, as reasonably as we deny that bread is flesh, and that wine is human blood, we must be as well acquainted with the nature of the Divine Essence, and of Divine Personality, as we are with the taste of bread and wine. But how widely different is the case, the Doctor himself being judge? Do not his Disquisitions assert, that the Divine Essence hath properties most *essentially different from every thing else*—that of God's substance we have *no idea at all*—and that he must forever remain the *Incomprehensible*? Therefore if God hath revealed that he exists with the three personal distinctions of Father, Word, and Holy Ghost, the Doctor, after his concessions, can never deny it, without exposing at once

his piety, his philosophy, his logic, and his common sense; unless he should make it appear that he is the first man who can pertinently speak of what he has *no idea at all*, and who perfectly comprehends what must forever remain *incomprehensible*. But,

2. "The question between the Pope and us, with respect to transubstantiation, is quite within our reach; since it is only, whether bread be flesh and bones; whether wine be human blood; whether the same identical body can be wholly in heaven and in a million of places on earth, at the same time; and whether a thin round wafer, an inch in diameter, is the real person of a man five or six feet high. Here, we only decide about things known to us from the cradle, and concerning which, our daily experience, and our five senses, help us to bear a right judgment, agreeable to the tenor of the Scripture. Therefore,

3. "Considering that the two cases are diametrically contrary, and differ as much as the depths of the Divine Nature differ from a piece of bread; as much as the most incomprehensible thing in heaven, differs from the things we know best upon earth;—we are bold to say, that when the learned Doctor involves the Protestant worshippers of the Trinity, and the Popish worshippers of a bit of bread, in the same charge of absurd idolatry, he betrays as great a degree of *unphilosophical* prejudice, and *illogical* reasoning, as ever a learned and wise man was driven to, in the height of disputation for a favorite error.

Do what you can, says the Socinian, you must either sacrifice the Unity to the Trinity, or the Trinity to the Unity; for they are incompatible. But who says it? Certainly not our Lord, who commands all nations to be baptised into the one name of the Father, of the Son, and of the Holy Ghost. And if Dr. P. says it, then he says it without knowing it; for, speaking like a judicious Philosopher, he has just told us, that probably the Divine Nature, besides being simply *unknown to him*, most essentially differs from the human in many circumstances of which he hath *no knowledge at all*. To this sufficient answer, we beg leave to add an illustration, which may throw some light upon the Doctor's unphilosophical positiveness.

"Modern physicians justly maintain the circulation of the blood, which being carried from the heart through the arteries, flows back to it by the veins. But a learned Doctor, very fond of unity, availing himself of the connection which the arteries have with

the veins in all the extremities of the body, insists that one set of vessels is more agreeable to the simplicity of the human frame. What! says he, Arteries! Veins! and lymphatic Vessels too! I pronounce that one set of uniform, circular vessels, is quite sufficient. You must therefore sacrifice the arteries to the veins, or the veins to the arteries; for they are quite incompatible.—This dogmatical positiveness of the Unitarian anatomist would surprise us the more, if we had just heard him say, that there are *many things* in anatomy, of which he has *no knowledge at all*, and assert, that the minute ramifications, and delicate connections of the vessels which compose the human frame, are, and must forever remain, *incomprehensible* to those who have our feeble and imperfect organs.

From this simile, which we hope is not improper, we infer, that if positiveness on this anatomical question would not become the learning and modesty of a Doctor in Physic; a like degree of peremptoriness and assurance, in a matter infinitely more out of our reach, is as unsuitable to the humble candour of a Doctor in Divinity, as to the cautious wisdom of a Philosopher."

There is something in the following paragraph, so destitute of delicacy—so gross—containing such an incongruous mixture of religion and love—of spiritual and carnal gratification—with such an external display of self-denial and holy devotedness to the cause of God, so obviously connected with unchastened affection to the world and all its enjoyments,—that it is difficult to say what emotion was most excited by the perusal of it. Disgust we certainly felt,—at the idea of a "MARRIAGE FEE" a slight disposition to laugh manifested itself; but grief was not long in obtaining the ascendancy. What a precious *morceau* for infidelity! It is difficult to bring the mind to realize the sad fact, that any religious denomination, that we have been in the habit of so highly esteeming for its purity in doctrine and practice, as we have formerly that of the General Assembly, is so fallen! So far removed from the simplicity of the gospel, as apparently to have lost even a sense of common propriety in the management of religious matters. But why should we dwell on this particular case as though it were something strange. It is only one of the items, that fill up the catalogue of religious doings, which it is so confidently asserted are to evangelize the world.

"A missionary meeting will be held by the leave of Providence, on next MONDAY evening at 8 o'clock, in the Third Presbyterian Church in this city, for the purpose of celebrating the marriage of the Rev. William Ramsey, and commending him and the person who is then to become his bride, to the grace of God; for success in their intended missionary labours in Bombay. We are aware, that many benevolent females in the different Presbyterian churches of Philadelphia have been preparing necessary articles for the outfit of these missionaries; but still their passage to India must amount to five or six hundred dollars; and the American Board of Commissioners for Foreign Missions are continually in want of funds to meet their numerous charitable engagements; it is proposed, therefore, that each person who feels able and willing, should bring a MARRIAGE FEE to the church, for the benefit of the missionaries to be married; and should put the same into the hands of his or her Pastor who may be present. The Pastors of the churches, and especially of the Presbytery of Philadelphia to which Mr. Ramsey belongs, are invited to be present at this wedding, and farewell missionary meeting, without more particular invitation.

EZRA STILES ELY."

ECCLESIASTICAL RECORD.—Mr. William Moncrief Pringle was ordained by the Presbytery of Cambridge, on the 20th of June, and installed as pastor of the Associate congregation of Ryegate, Vt. The ordination sermon was preached by the Rev. Thomas Goodwillie, from 2 Cor. iv. 7—"We have this treasure in earthen vessels that the excellency of the power may be of God, and not of us." The Rev. A. Bullions, D. D., offered up the consecratory prayer. The charge was given to the candidate by the Rev. David Goodwillie, Sen., and to the congregation by Dr. Bullions.—In the afternoon Dr. Bullions preached from 1 Tim. iv. 8—"Godliness is profitable unto all things," &c.

ASSOCIATE PRESBYTERY OF ALBANY.

THIS Presbytery met, for the first time, at Johnstown, on Wednesday the 21st inst. according to appointment of Synod. Rev. Andrew Stark preached and presided—text, Col. i. 28—"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." After being constituted, the Presbytery proceeded to install the Rev. John G. Smart as pastor of the Associate congregation of Johnstown. Charges by the Rev. Peter Campbell. Rev. James Martin preached in the afternoon, from I Cor. i. 21—"It pleased God by the foolishness of preaching to save them that believe." After which, the Presbytery again convened and transacted such business as came before them. Mr. Stark was appointed to draft a pastoral letter to be laid before Presbytery at their next meeting. Adjourned to meet again on the 26th of October next, in Albany.

We had designed to have given in the present number an account of the late proceedings in the General Assembly, particularly in the Presbytery of Philadelphia; but have not been able, as yet, to get hold of the facts so fully as we hope hereafter to be able to do. Something may be expected on this subject in our next number.

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SIGNS OF THE TIMES.

(Continued from page 89.)

IF a man give up reading the Bible, whether it be in obedience to the Pope's bull, or through the influence of popular notions, it comes to the same thing. If there be any difference, it is that the Bible may be more effectually shut by means of the latter than the former, because it is all voluntary. It is undeniable that the *spirit* of the times has, by its devices, cut off the motives and necessities that were wont to be for reading and searching the scriptures, and it has supplanted them by the reading of its ten thousand other things which are daily pouring from the press, and overflowing every family. In reforming times, truth was esteemed first in importance. It was regarded as the only foundation of christian fellowship, and the only light of christian practice.—Where is the truth? was then the deciding question. The "full assurance of understanding," was allowed on all sides to be of the very last importance. While truth was of this value in the eyes of men, they searched the Bible for it as for hid treasure.—Ministers did so, that they might preach it in their public discourses and private conferences, and the consciences of their hearers could bear witness that they did it not in vain. Private Christians, likewise, searched it daily to see if these things were so.

But now the case is greatly altered.—Truth is held as only second to PEACE. It is deemed exceedingly uncharitable to contend that our own principles are certainly founded on the Scriptures, or any more entitled to belief and respect, than the principles of them that oppose us. And therefore, the motive, arising from the primary importance of truth, to search the scriptures, no longer remains.

When it was the prevailing belief, that

those who set down at the Lord's table, ought all "to speak the same thing and be perfectly joined together in the same mind and the same judgment," respecting every particular in the covenant of which that ordinance is a seal, there was felt a constant necessity of searching the Scriptures; in order to know what is the mind of the Spirit, as the only way of coming to that unity of faith. For it was not enough to be of the same mind with one another, unless they were also of the same mind with the Spirit, speaking in the Word. But now, since all in good standing in their own church—all who hold the essentials—may sit down at that table together, that necessity is removed.

When the churches considered themselves bound as God's witnesses to declare their belief in a public confession of faith, and to inform each other and the world, distinctly, of the truths for which they contended, and the errors which they condemned, and by consequence of the course, both in public and private, which they were bound to pursue; it was considered indispensably necessary that their confession, in which all these things were set forth, should contain nothing that was not founded in the Scriptures. And as it was considered a matter of the greatest importance that they should neither deceive nor be deceived in the matter of their witnessing, it caused them diligently to read and painfully to investigate the Scriptures—first, church judicatories in framing them, and then ministers and private Christians in adopting them as their own. But now, that men consider themselves no longer bound in this manner, and that Creeds and Testimonies are viewed as unwarranted restrictions upon the free exercise of Christian love, and are treated with contempt and detestation, this powerful motive to read and search the Scriptures is also gone.

When family worship in all its parts, viz: singing a portion of the inspired Psalms,

reading His word, and calling on His name by prayer, morning and evening, in all ordinary cases, was judged indispensable in order to full communion in the church—it secured a regular reading of the Scriptures, in the hearing of the whole christian community, old and young. But the spirit of the times has done that away also. It is no longer needful to be so particular in order to the enjoyment of all church privileges. A short word of prayer, when it is convenient, is all that is requested, or in true popish style, that they will assemble around the *family altar*.

The time has been when professors were comforted and delighted with nothing so much as the light of God's countenance—the expressions of his love—his faithful promises—his everlasting covenant—his pressing and free invitations to the very chief of sinners to accept of Christ—and accordingly they sought to feast continually, by reading the Word and meditating upon it. But now the spirit of the times has prepared other food for souls, and they are perpetually and strongly solicited to enjoy themselves in hearing and seeing the wonderful doings that characterize our age; and by consequence, both the time and the inclination for resorting to the pure and sacred fountain of consolation are gradually diminishing.

When parents came under the the most solemn vows, at the baptism of their children, to teach them diligently those things, and only those that were either expressly contained in the Scriptures, or clearly founded upon them, it occasioned both parents and children to read them frequently and to examine them with all the care and diligence of which they were capable. But the prevailing *spirit* has also removed this occasion to a great extent. The vows and promises made at baptism must necessarily be exceedingly general, or not be at all, in order to answer the *free communion* and the *no creed* plan. As in every thing, so also in this, there must be a strict guard to keep out *sectarianism*. And what is admitted, being such as answers the views of all parties, can make no distinct impression. To many parents, who think there is no obligation where no promise is made, this will appear a happy deliverance from the irksome toil of teaching their children these things; and to many others, the "Sunday School," so popular and so convenient, offers an irresistible temptation to neglect it. In many of these schools the Bible has a place, but is frequently little more than nominal—the time and attention of the scholars being oc-

cupied chiefly with the teacher's lecture, the books appointed by the managers, hymns, &c. Besides, if they did even nothing else than read the Bible, it is so much a matter of emulation or of game with them, than which, nothing could seem to be more out of place—that it seems more calculated to foster pride and vanity than to instil the sincere milk into the youthful heart.

The *spirit* of modern Popery is a very cunning spirit. Formerly the authority of the fathers of the church and the Pope was every thing, and the Bible was laid aside and interdicted. But now, since that would not suit the proud, independent, revolutionary spirit of the age, it pretends to be throwing off allegiance to the authority of great names and church courts, and to be turning wholly and only to the Bible as its great standard book; and the world, from the one end to the other, is made to hear of it. The Bible is read in Sabbath Schools—it is the subject of catechetical instruction in the bible class societies—it is the great object of numerous associations, and great and mighty things are done and told about it. And we might readily suppose that the present and following generations must become mighty in the Scriptures, far surpassing their fathers, and that all our complaining is without foundation. But in this we should be grossly mistaken. The fear of being, in any thing, *sectarian*, or of giving the minds of youth the least bias to it, has so fettered and paralyzed the whole course of their Bible instruction, that it never breaks the surface of truth, and a person may be diligent in it all his days and at his end be little wiser than the Jew who counts the letters, words, and verses of the text. For example, take the following questions on the 18th and 19th chapters of John.* Question 1—Which of the apostles cut off the ear of the high priest's servant? 2—What was the name of the servant? 3—Who took the mother of Jesus home after his death? 4—Were the legs of Jesus broken as he hung upon the cross? 5—What did a soldier do to his body? 6—What came out of the wound? 7—Who united with Joseph in burying Jesus? 8—What did he bring to enbalm him? After these questions have been answered correctly, what single idea of the grounds of a sinner's acceptance before God is brought into view? And where shall we expect to hear of it if not when the pupil is brought up to the great New Testa-

* Questions on the Bible for the use of schools, by Mr. John M'Dowell, pastor of the Presbyterian church of Elizabethtown.

ment altar, to look on the great atoning sacrifice as in the very act of being offered? Is there any of these questions which the Roman heathens or unbelieving Jews around him, could not, with a good conscience, have answered correctly, and he heathen and unbelieving Jews still?

From another Bible catechism, * I shall take the following questions and answers. Question 1—What is faith? Answer—Faith is the substance of things hoped for, and the evidence of things not seen. Heb. xi. 1. Ques. 2—Can we please God without faith? Ans.—without faith it is impossible to please God. Heb. xi. 6. Ques. 3—Is faith necessary to salvation? Ans.—God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life.

Had there never been any mist and darkness cast on these points by designing heretics, this might do very well. But as the case stands at present, these answers, infallible truth in themselves, give no testimony to the truth whatever, on the part of him that speaks them, nor any evidence that he in the least understands the subject. All but Jews and Deists could give them and not appear inconsistent with their own particular belief. The very surface of the truth here remains untouched. Besides, as I have said, the reading of the Scriptures is supplanted. There is such a torrent of Tracts, Magazines, Addresses, Reports, Missionary Sermons, Reviews, Religious Newspapers, Sabbath School Repository books, and I know not what, continually pouring from the press, that every moment that can be afforded for reading, through all the seven days of the week, is far too little,—the mind is kept in one steady gaze upon the ever varying prospect—and feelings of novelty and intense curiosity, mingled with wonder and astonishment, are kept up in the heart; yet hardly one distinct impression of the truth is made; but the word of God, the pure fountain of living water, is jostled out of its place and quite forgotten. In this dreadful snare, it is not always the giddy and unthinking part of the community that is caught; but age, experience, and literature, we fear, are frequently to be found in its toils.

And is there nothing in all this to create alarm? No indications of that artful spirit which has already swindled the visible church

* The abridged Bible Catechism, by W. F. Lloyd.

out of the knowledge of the Bible? Who sees not that in all these ways it is labouring under the most deceitful and imposing pretences to the contrary to extinguish scripture light, and lead the public mind, now its deluded votary, whithersoever it pleases, in the darkness of its own creating?

This leads me natively to notice another indication of the *spirit of Popery*, viz: IGNORANCE. This grew upon the church by slow degrees and similar means before, until it became the *dark ages*, and was esteemed as the mother of devotion. Still, however, there were things that nominally occupied the place of knowledge—the discipline and diversified austerities of the monasteries—the wonderful purity of their founders—the devoted piety of the crusaders, and their noble and heroic enterprizes in behalf of religion—the great and charitable endowments of public institutions for religious purposes—missionary reports—legends, relics, pictures, images, and a host of other things, that would make up a vast amount of knowledge. But the peculiar doctrines of grace, pointing out the way of a sinner's acceptance with God, was enveloped in thick darkness. At the Reformation these doctrines broke through the dark and dismal cloud, and shone with such a lustre, and produced such a warmth of holy affection and heavenly love, as carried demonstration to the conscience that they were divine, and for a time the churches rejoiced in their light. But now that day is far spent, the night is fast approaching. Dark and dismal clouds are again gathering thick together, and already their long shadow has completely intercepted between the setting sun and many of those countries which basked in his meridian beams. Alas! for Geneva and Switzerland, now groping in Arian and Socinian darkness! Germany and France are no better! Scotland and England, once distinguished as the public defenders of a pure reformation, by solemn confederation, and their voice was heard afar, are now in a similar state! Now, alas! the deep silence of night prevails. Latitudinarian schemes have undermined the very citadel of God's witnesses. Arian, Socinian, and Arminian heresy has gone forth like a pestilence, and poisoned the atmosphere of the soul, and vital religion sickens and dies. Deism and every fleshly lust enters and riots at pleasure on the dead. The light may linger a little longer in our western hemisphere, but here too the long shadows of the evening are stretched forth. Ingenious metaphysical subtleties, rhetorical declamation,

enthusiastic schemes, and latitudinarianism of the wildest sort, occupy the place of plain and pungent dealing with the consciences of sinners—the preaching of Christ crucified, not with the words which man's wisdom teaches, and exhibitions of the gospel promises, in their adaptation to the various necessities of the saints. To deceive the conscience and keep all in profound quiet, there is a greater show of inquiry after truth than ever, and the old forms of sound expressions are still in use, as though they still expressed what was known, felt, and esteemed; but the inquirer is kept traversing the field of truth with great parade, without digging for the precious jewel, and the carnal mind is not displeased with it. Socinian, Arian, Arminian heresies, and strange delusions, are also widely spreading over this land. Deism, Atheism, and wickedness of every name, are pouring in upon the land like a flood. We, too, can sum up a vast amount of knowledge such as it is. We can speak of missions, unions, and societies without end—we can discourse of their unbounded munificence, their gigantic plans, their sudden movements, mighty energies and stupendous effects. But of the truth—as clearly distinguished from the flood of prevailing errors, and as living in its powerful actings in the heart and life, separating both from pride, enthusiasm and delusion, and conforming both to the holy will of God—how little do we know. The imputation of Adam's first sin to all his posterity—the unsearchable depravity and wickedness of the heart—the spirituality and extent of God's law, and our utter inability to come up to it in one duty,—the nature of the second birth—the perfect freeness of the gospel offer from all conditions—the imputation of Christ's righteousness as the only ground of acceptance with God, and the perseverance of all those whom God calls according to his sovereign purpose in grace till it issues in glory—are not the themes in which the preacher and hearer delight. Yet are they the golden chain on which all the peculiar truths of the blessed gospel hang. Consider, first, how large a proportion of professors *deny* them—how large a proportion think it best not to speak minutely on them, either in public or private, for fear of giving offence and of being sectarian—and how large a proportion, besides both these, are prevented from studying or speaking of them simply by the multiplicity of popular things which claim their attention, and it will surely appear that we are hastening to gross darkness.

It will not be difficult to perceive the *spir-*

it of the execrable *indulgences* reviving again. They were a famous means for filling the coffers of the Pope and his debased clergy, and for keeping great men in good humour with the church. And it is well known also that Luther began the Reformation at them. And now that the Reformation is far gone in decline and almost down, the spirit of this thing, divested of its gross forms and a little refined, is again come forth.

Perhaps few would think of laying down a sum of money as a satisfaction for their offences; much less offering it before hand to *obtain liberty* to commit such sins as uncleanness, intoxication, profanation of the Sabbath, or of the holy name of God, &c.; but if after they *are committed*, the fear of losing a good subscription to a minister's salary, or a liberal supporter of charitable and religious institutions, prevail with the officers of the church to commute the express command—"them that *sin rebuke before all*"—for a tame word of private admonition; or if it completely paralyze the arm of discipline, and restrain it from reaching the offender at all, is it not *indulgence*, and that for the sake of *money*? If a man who has no other connection with the church than the *holding of a pew*, can deliberate and vote at the election of ministers and elders, and in the appropriation of the church's funds, and can have baptism administered to his children, is he not *indulged*? If a man is allowed to hold what opinion he pleases respecting original sin, election, faith, the atonement, church government, and psalmody, provided he will join with us, is he not greatly *indulged*? If a man gets a reputation for piety and religion, the tenor of whose conduct, either at home or abroad, week day or Sabbath, will not bear the inspection of the word of God, and without so much as acknowledging the authority of Christ in his church, or joining in fellowship with his people at all, is he not *indulged*? And that such things are done, is beyond dispute: neither are they rare or done in a corner. They are the genuine fruits of the free communion and the no creed plan. But they have not yet come to their full perfection.—The spirit of yielding and of compromise is manifestly increasing, and how much may be yielded and compromised, or whether any thing at all of the Reformation attainments will be reserved, is known only to the Head of the church.

To turn away their ears from hearing the truth, and to be turned unto *fables*, was another feature of Popish times. The fabulous stories and legendary tales narrated

by the priests and monks, and believed by the credulous multitude, were innumerable. With these, instead of the truth as it is in Christ, their minds were stored; and thus blindfolded, they were led as the priests and monks pleased, and duped out of their money, their senses, and their souls. We who would turn with disgust from a Roman legend, listen with profound enthusiasm to the millions of religious romances, dreams, fabulous memoirs, histories, and reports that every where abound, as to an oracle of truth. A few simple facts which, divested of their meretricious dress, would not be deemed worthy of a remark, are set forth in glowing colours in some religious newspaper to excite admiration and awaken the pious sympathy. Perhaps they next make the tour of the country in a tract, and bring back a report of some sinner converted, and lastly they are laid up among the jewels of the Sunday School Repository. If a boy weep for a New Testament, or go a mile and a half to borrow one, or lay up his pennies till he can purchase one;—if some lonely widow drop a tear in conversation with some revivalist—or if a greater number than usual apply for admission to the church after some powerful speech to move their feelings and terrify their consciences; it is presently drawn up in a moving narrative and it is received through the country with feelings bordering on enthusiasm. Of such sort of reading the world is full. The mind of the rising generation is poisoned by it, and that of many adults likewise. That we have turned away our ears from hearing the truth is abundantly manifest from what has already been noticed; and now we are turning our own ear and that of our children to FABLES.

Again, “speaking lies in hypocrisy,” is given (1 Tim. iv. 1.) as a mark of Popery—that is, the “pious frauds.” And of the reviving of this spirit there are thousands of indications. The connection between this and the spirit of fable is so close that they are hardly ever found apart. They who will continue to tell marvellous stories to produce effect and excite wonder, will soon find plain matters of fact unfit for their purpose. And if once they take the liberty to colour a little they will not find it difficult to proceed farther until they arrive at “speaking lies.” And they are lies of the worst sort; for the fabrication is sent abroad as containing matters of religious concern; it is told with an air of piety, and as the effects of the down pouring of the spirit of *truth* and holiness, which should gladden the hearts of God’s children and be interesting to all.

Moreover, the motive proposed to sanctify the practice, but in reality to blind the conscience—namely, to serve the cause of the Redeemer in some respect or other, serves but to mark it as the vilest hypocrisy, as though a lying spirit could love the truth. But how much more monstrous does the wickedness of it appear when we consider that it implies an alliance between Christ and Belial. It was the shame of Popish times, and now it is becoming ours. There are hundreds of narratives of conversion and memoirs of Sabbath School scholars warmly recommended and read with intense interest, that stand on so very few facts that according to the strictness of truth they can be considered only as “lies in hypocrisy.” If there should be sent to some remote part of the country an account of a mighty revival under a remarkable down pouring of the Spirit, by which some were awakened, some had become serious and inquiring, others hopeful, many rejoicing in the Lord, while the matter was all agreed on before hand, how it should be brought about, and the only tangible fact was that a considerable number were brought, under the influence of the human machinery employed, to join the church, would it not be a “speaking lies in hypocrisy?” And surely of this sort there is a great abundance in the country.

Must not that spirit which dares to express a positive sentence respecting the various states of men’s souls, which the omniscient God only can do, be a *lying spirit*? It is pretending to a knowledge of which it must certainly know it is not possessed, yea, is infinitely above its reach; and by the pretence multitudes are deceived. And if it be said, by way of palliation, that they themselves are sometimes deceived in the case, it is no more than the judgment that frequently falls on lying prophets who are left to strong delusions that they may believe a lie. Suppose a society is annually professing to the world that the sole end of its association is to distribute the pure Scriptures without note or comment, or any thing of the kind; and that its orators exhaust all the powers of eloquence in commending this principle and congratulating the world upon its discovery, its adoption, and the powerful benefits that have accrued from it—yet this same society is secretly consenting to infidel prefaces, interpolations, and the binding up of the Apocrypha with the Scriptures, and their wide circulation in that state year after year; is it any thing else than speaking lies in hypocrisy by whole sale?

As a specimen of the modern "pious frauds," I quote the following pretended dream:

"A gospel minister of evangelical principles, whose name, from the circumstances that occurred, it will be necessary to conceal, being much fatigued at the conclusion of service, retired to his apartment in order to take a little rest. He had not long reclined upon his couch before he fell asleep and began to dream. He dreamed that upon walking into his garden he entered a bower that had been erected in it where he sat down to read and meditate:—while thus employed he thought he heard some person enter the garden, and leaving his bower he immediately hastened to the spot whence the sound seemed to come, in order to discover who it was that had entered. He had not proceeded far before he discovered a particular friend of his, a gospel minister of considerable talents who had rendered himself *very popular* by his zealous and unwearied exertions in the cause of Christ. On approaching his friend he was surprised to find his countenance was covered with a gloom which it had not been accustomed to wear, and that strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed his friend asked the relator the time of day? To which he replied, 'twenty-five minutes after four.' On hearing this, the stranger said, 'it is only *one hour* since I died, and now I am damned!'—'Damned for what?' inquired the sleeping minister. 'It is not,' said he, 'because I have not preached the gospel, neither is it because I have not been rendered useful, for I have now many seals to my ministry that can bear testimony to the truth as it is in Jesus, which they have received from my lips; but it is *because I have been accumulating to myself the applause of men more than the honour that cometh from above, and verily I have my reward.*'—Having uttered these expressions he hastily disappeared and was seen no more. The minister awaking shortly after, with the dream deeply engraved on his memory, proceeded, overwhelmed with serious reflections, towards his chapel in order to conduct the evening service. On his way thither he was accosted by a friend whether he had heard the severe loss the church had sustained in the death of that *able minister ******? He replied no, but being much affected at this singular intelligence, he inquired of him the day and time of the day when his de-

parture took place. To this, his friend replied, 'this afternoon at twenty-five minutes after three o'clock.' "

The old Roman Catholic art of *preaching terror* without directing to the blood of sprinkling, which speaketh better things than the blood of Abel, by which the conscience became greatly alarmed, and men were driven to their wits' end and were glad to comply with the severe prescriptions of the priests in order to get relief, is again coming greatly into fashion in many places; but especially with revivalists, when they set about making a revival, and at camp meetings. And it again produces the desired effect:—Many are awakened, become serious and inquiring, and eventually join the church, and thereby increase the party and add something also to the funds; after which they fall asleep again and are not generally soon awakened.

Is not the scrupulous and universal attention paid to the first Monday of the month, as a time for devotion throughout the Christian church, something like the *Canonical hours* which the Romish church set apart for that end? And when a preacher goes round a neighbourhood or village and engages the people to *pray at a certain hour of the day*, (as has been done in some instances,) it is so very similar to them, that it would be no great mistake were we to set it down as the thing itself.

But lastly, under the auspices of Popery there arose a host of societies of monks and nuns, each having its own specific object and its own discipline. In process of time they supplanted the regular clergy, both in their office and emoluments, and particularly the Franciscans and Dominicans did so, whom the people so much preferred that they would neither confess to a priest nor take absolution from him. They were a scourge to the indolent, vicious, and apostate clergy; but they were the pillars or the props of Popery, by which it was kept a while longer from tumbling into ruin: because under pretence of voluntary poverty and great disinterestedness, they went about begging money for religious uses, upon which they received the name of mendicants, and in this they became very expert, and amassed great sums of money. They became so famous and popular among the people that large legacies were left to them, and great donations were made to them; and to refuse their urgent solicitations was almost impossible, and could not be done without great hazard to a religious reputation.

Has the *spirit* of these transmigrated into our modern societies? Do we see all this acted over again, only with a change of name and circumstances? Are they supplanting ministers and churches and church courts in their official duties, and draining off the money by which they can be decently supported? Is it not too evident to be denied? Who sees not that they are raised up to scourge a protestant ministry for their most shameful and culpable neglect of zeal and diligence in their station? Who sees not that the regular minister, in thousands of instances, is either reduced to poverty or to follow some other calling for a living, while our *mendicants* traverse city and country for money in behalf of public institutions, and gather vast sums? The hand of the contributor is scarcely out of his pocket till he is again called on to return it. And again it is at the peril of a man's reputation for "piety and charity" to stand off and refuse.

When all these things are viewed in the aggregate, they present ample ground for the conclusion that the *Spirit of Popery* has arisen and is rapidly diffusing itself through the length and breadth of the land. Already the huge majority have gone into its snares and are strenuously advocating its measures. And the general course of events strongly indicate an approaching crisis. To what extremity the affairs of a witnessing few may come, and the time how long, is not for us to determine. But surely it is time for the friends of present truth, and a scriptural order of all things belonging to religion, to take the alarm. "The enemies roar in the midst of the congregations, they set up their ensigns for signs. A man was famous according as he lifted up his axe upon thick trees. But now they break down the carved work thereof at once with axes and hammers." Surely we ought to be in expectation of a trying time. The fire of his judgments seem to be already kindled, and the Reformation churches may be put into his furnace until their huge heap of dross run off.

(To be Continued.)

[FOR THE RELIGIOUS MONITOR.]

COVENANTING IN THE REFORMED SYNOD.

MR. EDITOR—Having lately seen the minutes of the two last sittings of the Reformed Synod, I was considerably struck at reading a report contained in them, in reference to a communication from what are called the United Societies of Morristown, New Athens,

Cadiz and Londonderry, which seems, (contrary to what I could have expected, as yet, from any belonging to this body,) to be levelled strongly against the duty of covenant renovation; in very sly language to be sure, too much after the manner of this people. It is aimed as a home stroke at Seceders, for the attention they give to covenanting, as may be easily ascertained from the fact, that while it refers to some body, or bodies, of professors, who practice covenant renovation with too great a frequency, (as the language of this report would bear,) and none else are chargeable with this, in present times, but Seceders, if a frequency of covenant renovation is, indeed, a fault.

This report the Synod adopted, and of course it expresses their own mind on the subject to which it refers, and makes them responsible for the whole of what it contains. In a church court, which, in the main, is tolerably well established in their own religious profession, there may be an individual or two sometimes found, who are enemies to some parts of it, under the disguise of friendship, and will occasionally manifest something of their own spirit in matters entrusted to them. And upon reading this report, without being made acquainted with the circumstance of its adoption by Synod, we might suppose, from former professions of this body, that the framers of it were persons of this stamp. But its adoption shews what has now become the views of the whole, and as such we cannot but consider it. Taking it, then, as expressing the views of this Synod at large; as Seceders are particularly interested in this report, both on the account of the subject of covenanting to which it refers, and the disingenuous manner in which the duty of covenant renovation is treated, by that Synod, in that they profess to be friends, while they are to all appearance enemies to it, if not enemies to a covenanted work of reformation generally; and under this profession of friendship to it, they attempt to make it believed, that, under the profession of friendship to covenant renovation, Seceders are enemies to the doctrine concerning the binding obligation of the covenants of ancestors upon their posterity, and are playing the same deceitful part in their public profession, on the subject of public religious covenanting with themselves. I concluded that very properly the minutes in full, so far as they bear on this subject, with a few cursory remarks upon them, might be laid before your readers with advantage, that they may learn from it the need of abiding by the whole truth on this subject, and im-

prove it as a warning to steadfastness in their religious profession generally ; as one deviation from the truth, and one step of apostacy from it, prepares the way for another, as may appear from this report, as adopted by this Synod. We have need, in reading it, not to be "high minded, but fear." If they are deemed worthy of a place, they are at your disposal. J.

After stating, that, "A communication was received from the United Societies of Morristown, New Athens, Cadiz and Londonderry on the subject of covenanting, publishing a book, &c." which was referred to the committee on discipline. The committee gave in their report in due time, which is as follows: "The committee on discipline to whom was referred the communication from New Athens, &c. presented the following report (which was adopted by the Synod,) —The paper from New Athens presents three subjects of request. *First*, that the Synod furnish the petitioners with reasons by which they may repel the reproaches cast upon us on account of our infrequency of public covenanting; *Secondly*, that we should speedily engage in that work; and, *Third*, that we should enquire into the propriety of republishing a book designated in that communication."

"Your committee respectfully remark, that to furnish reasons in refutation of all the hard sayings, evil surmisings and misrepresentations of enemies, would be an endless task. It is better in general to leave the vindication of their principles, and administrations, under the good providence of God, to their course of conduct. It may in this case, nevertheless, be observed that the non-concurrence of the civil state is not, and never was an obstacle in our way of covenanting —that the allegation is equally unfounded, that the express terms and forms of our venerable covenants are viewed as necessarily to be retained in our covenant bond, when renewed. The doctrine and practice of our church at all times refute such representations:" So says this report.

Here it might be observed, that the general understanding of all who have read their public principles, is, that the doctrine of this church, particularly in the first public exhibition of their principles to the world, warrants undeniably such representations.— It is well known that one reason why Mr. Nairn, who joined in with Mr. M'Millan, opposed covenanting as the first Seceders practiced it, was because they refused to swear the covenants of their ancestors, particularly

the solemn league and covenant, in the very form and words in which it was originally expressed ; and adapted their covenant bond to the then existing circumstances of the Secession Church, as having no concurrence of the civil state with them in these matters.— This was one of his reasons of dissent given in to the Associate Presbytery. And the accordance of Mr. M'Millan's, views on this subject with his own, and the way in which, before this, these covenants had been sworn by Mr. M'Millan, and his party, was one of the reasons why Mr. Nairn joined in with him.

The late exhibition of their principles in this country, does not appear to teach any thing contrary to the original Testimony in Scotland, concerning this duty, though on this, as in many other things, it gives no distinct and certain sound to the world.

Her practice by no means refutes but justifies these representations, as this body has but on three occasions, as far as can be learned from their history, engaged in covenanting. Twice in Scotland, and once in this country: and on all these occasions as far as can be gathered, the solemn league and covenant, *statu quo*, was sworn by them, accompanying it with marginal notes, specifying among other things, that the king to whom they pledged their fidelity in that deed, was no king in present being, but one whom they hoped would come into existence in some future period. In this way they concluded they did what sufficed for the non-concurrence of the civil state with them; then, by referring through these marginal notes to some imaginary one, they expected in some future day to concur with them in such a work, and to whom they pledged their fidelity. But there being too glaring an inconsistency in this way of engaging in this duty, they have left off the practice for a long period of time, rather than proceed in it as Seceders have done; which presents considerable evidence that the reason must be, a conviction that the doctrine of this church requires such a concurrence. But more of this afterwards.

It goes on, "your committee beg leave further to remark, that the ill advised urging of frequent renewal of covenant deeds seems to be predicated upon a latent, if not an avowed denial of the perpetual obligation of such deeds; and manifests a disregard of the import of a habitual recognition of such obligation in the usual course of ecclesiastical administrations—the principle of the man would be little valued, and his act would be scorned, who every time he paid the interest on

his legally executed bond, in proof of his integrity and to bind himself more firmly, should insist upon giving an added engagement and renewed subscription. We are admonished by the partial and untimely covenanting of some who have attempted it, not to be rash upon this very solemn subject."

I am at a loss to know certainly what is intended by the harsh expression, *ill advised*, whether it is a reflection upon Seceders, for the urging of frequent renewal of covenant deeds, or because of the manner in which it is done. If the latter, this Synod in my humble opinion, ought to have been more explicit, in letting us know wherein we have erred, in the manner in which we have urged a renewal of covenant deeds, that upon being made acquainted with it, we may be enabled to correct the error for time to come. If the former, which appears rather to be intended, we are astonished to hear this from a Reformed Synod, which admits the morality of the duty, and the seasonableness of it in New Testament times, and who profess as well as ourselves, to approve of the frequent renovation of covenant deeds by our ancestors,* and as we believed had nothing

* In their Narrative, prefixed to the Testimony, they speak of what they call the Reformed Presbyterian Church, in the period between the years, 1638, and 1649, as follows, unquestionably with approbation. "The covenants, they thought it their duty repeatedly to renew." See page 93 of first edition. And in page 46, speaking of the Waldenses, they say, "to the preservation of the Ecclesiastical order, they were bound by oath; nor was any considered as belonging to this church, who did not take the covenant." The Hussites in Bohemia, they say in pages 48, 49, "also ratified their federal transactions with solemn oath.—They agreed upon one covenant suited to the present state of the church, which was subscribed by all the members of the society." In page 50 they say, "The Reformation met with opposition. It progressed nevertheless, under the smiles of an approving Providence, and in different nations they who sought the Lord publicly covenanted."—From all which it would appear, if words have meaning, that if they never urged a frequent renewal of covenant deeds, they once approved of it. And there can be no great danger, one would think, of urging a duty, which, upon scriptural principles, we can approve off. However, put these declarations in the Narrative, and the language of this part of the report together, and how unlike are they to one another! This church is certainly undergoing a rapid change as to its public religious principles when she contradicts so openly, her *quondam* profession on this subject, if the Synod is really serious in what they say here. But perhaps they only aim a stroke at Seceders; and to have the opportunity, go a little further than they otherwise would have done on the subject. If so, we are willing to let them enjoy themselves in their whim of opposition to us as a body, so far as respects ourselves. But surely fair witnessing for the truth, does not admit of trifling so with any article of truth, or of their former profession for such a purpose.

to keep them from giving a practical evidence of their respect to it, and approval of a frequent renovation of them, but the impossibility of their going about this duty at present, consistently, according to the way in which, as a religious body, they think it ought to be done, viz: by church and state co-operating in it together. How a thing can be a moral duty and yet the urging of a frequent observance of it, considered to be improper and sinful is what I cannot understand.

But taking it for granted, that this is what is intended. Then, if the urging of a frequent renewal of covenant deeds seems to be predicated upon a *latent* if not an *avowed* denial of the perpetual obligation of such deeds, &c. I ask, what are we to make of the frequent renewal of them by the people of God under the Old Testament dispensation, at Horeb; in the plains of Moab; in the time of Asa, Josiah, Ezra, Nehemiah and others? Are these repeated renovations of them to be considered as exemplary to us in the duty, or as a warning against a too great frequency in observing it? If it is to be predicated upon a *latent*, if not an *avowed* denial of the perpetual obligation of such deeds, then we must condemn the frequent renovation of them in the period of the first Reformation in Switzerland, France, the low countries, &c. and in Scotland, and in the period of the second Reformation in Scotland and England particularly. This principle, assumed by the Synod, would go to prove, if it proves any thing, that the seldomer they are renewed the better; and that every renovation of them, subsequent to the first time the church covenanted upon earth, was one too much. According to this principle, it must be considered as "manifesting a disregard of the import of a habitual recognition of such obligations in the usual course of ecclesiastical administration." It would operate in the same way, were it a good one, against every renewal of engagements to God; at the table of the Lord; at the baptism of our children, &c. &c. or in any way whatever. According to this principle the more seldom we renew our vows in either way, the better.

This Synod, I am well persuaded, had no reason whatever to make this conclusion from any evidence before them, of the tendency of a frequent renewal of covenant deeds to produce the evil they seem to deplore, and would profess to guard their people against; because so far as a frequent renewal of covenant deeds, by the church, from manifesting any thing like a *latent* or *avowed* denial of covenant obligation, that it is

the very best outward proof of a regard to it, which a church can possibly give; and the doctrine of covenant obligation, we find, stands or falls in any church society, as she pays a respect to this in her practice, or not. It has uniformly been the case, that those who were most concerned to have the covenants renewed were the most sincere friends to covenant obligation. It was so in former times, and is so to this day. Covenant obligation was admitted by the Presbyterians generally, in the period particularly of the second Reformation in Scotland and England, and preached up very fully at the very time they were engaged in repeatedly renewing these covenants. It occupied a considerable place in the sermons of the different divines who preached at the renovation of covenants in the period between 1638, and 1649, as appears from the printed collection of these, in possession of many in our own time; while the now General Assembly of the church of Scotland, and the General Assembly body in this country, who profess to tread in the steps of these Reformers in other things, having left off and being opposed to the duty of covenant renovation, along with this, deny the binding obligation of the covenants. The Burgher body in Scotland, and the Associate Reformed body in the United States, neither of them denied the duty of covenant renovation, at first, but did not practice it, and covenant obligation was admitted by them, but by abstaining from covenant renovation they have come at last, almost openly and universally to deny covenant obligation, or at least to cast it out of their public profession, and are both melancholy instances of the connexion there is between a denial of the duty of frequent covenant renovation, and a denial of the perpetual obligation of these covenants.—The Secession church has more than any other, since she seceded from the established church of Scotland, both urged and engaged in covenant renovation, and no church has more warmly defended the doctrine of covenant obligation than she has done. The Reformed body next to the Secession, have for a long period of time past avowed the doctrine of frequent covenant renovation in her public profession, though she has not practised according to it, and has been the only body who seemed to keep the Seceders in countenance, in this defence of the doctrine of covenant obligation. But since she has so publicly declared herself in this report, contrary to her former avowal of herself, we need not expect her company long in this part of our public witnessing profession. We

may expect, unless she quickly retrace her steps, to hear her in a few years as open in her denial of covenant obligation as some of our neighbors, who once spoke as we do, and as they do yet on this part of the subject.

The argument used by the Synod, wherewith to support the principle they assume, concerning the dangerous tendency of a frequent renewal of covenant deeds, appears to me not very intelligible, and but illy calculated to answer the end intended by it: Because the interest paid by the borrower for the use of a sum of money lent, is by no means adequate to represent the performance of our covenant engagements to God, which we are under, either by ourselves, or by virtue of our ancestors; as in the payment of interest for the benefit of a principal, there is an equivalent supposed to be rendered by the advantage obtained from the use of the principal. But our fulfilling our covenant engagements, is to be considered in no shape as an equivalent, but as the performance of an office of love, and an act of obedience of inferiors to a superior. And in this view, the principle it assumes is not correct, and very opposite to what we are warranted, from the example of the saints, the declarations of God himself in scripture, and the nature of things, to expect would be the consequence of a frequent renewal of our covenant deeds. Namely; that by renewing our engagements we make our word of promise of less worth. David said, "I have sworn, and I will perform, to keep thy righteous judgments." Here was a double engagement he brought himself under, or a renewal of his former engagements, doubtless to impress his own mind the more, with the obligations which already lay upon him to do this, prior to any engagements of his. Our Lord put Peter to the trial of his sincerity, by three times putting to him the question, "Lovest thou me." Had Peter acted upon the principle of the Reformed Synod, instead of giving a definite answer as he did, the 2d and 3d time the question was put to him, he had said "O my Lord I have said already that I love thee. I am afraid of answering the question again by a solemn appeal to thee, as to the truth of my love to thee, because this would have some appearance of a *latent* denial of my obligations to love thee." But this faithful disciple returns the answer the 2d time with more solemnity than the first, and the 3d time with more than either. And who will suppose that there was an *ill advised* urging of this profession on the part of our Lord, or a too fre-

quent renewal of it on the part of Peter?—The Lord says, “Vow and pay.” This, as it makes it the duty of all indiscriminately both to vow and to pay, for it is a general command given to all who read or hear it, is addressed by him to them in the word without exception. So it seems to teach, that vowing is the ready way to lead on to a paying or fulfilling obligations which we are already under; because the payment of lawful vows we come under to God, is a fulfilling obligations we are under independent of these vows, but more strongly so in virtue of them.—When Jonathan made David swear again because he loved him, it was to have a fuller proof of David’s sincerity in those pledges of love he had given to Jonathan.

It is not to the purpose on another account, namely, because it does not apply at all to the plan of covenant renovation in the Secession church, or to the subject of covenant renovation as it has been practised by any religious bodies we have ever read of in any period of the church. Covenant renovation is not by the same individuals swearing over, in their own persons, more than once, except in very peculiar circumstances, the covenant deeds of the church; but by individuals, different from the original covenanters, testifying their adherence to the covenant deeds of their ancestors, by swearing the covenants themselves. The covenant deeds of the church, it is known, are not bonds of an individual person, but of a social person or body, continued in the successive generations of those who belong to it. And to secure a due respect to them, by the posterity of those who first entered into them, we should think that a renewed subscription of them by posterity themselves, would be no unlikely means. In no way whatever can the covenant deeds of a society be acknowledged so well, by the posterity of those who entered into them, in the binding obligation of these covenant deeds upon themselves, as by renewing them, in their own persons. Whether that society be a civil or religious one, this will hold good.

The conclusion of this argument is plainly contradictory, to what is stated in the first paragraph, and certainly gives room for the allegations which are quarrelled with in it, all that is said to the contrary notwithstanding. “We are admonished,” says this Synod, “by the partial and untimely covenanting of some who have attempted it, not to be very rash upon this very solemn subject.” Contrast this with the words—“The doctrine and practice of this church,

at all times, refutes such representations.”—According to the doctrine of this church, Seceders, who engage in it in present times, are guilty of *partial and untimely covenanting*. What makes it so, as engaged in by them? It is *partial*—as we want the concurrence of the civil state, that it may be a full and proper observance of it, by us, as a body, according to the judgment of this Synod. It is *untimely*, for the same reason; and thus, both the doctrine and practice of this church, are so far from refuting such representations that they unitedly go to prove that whether it is considered as a reproach cast upon this body, or not, to say of them that one reason why they do not engage in covenanting, as a body, in present times, is the non-concurrence of the civil state with them in the duty of it, is nevertheless true.

They proceed—“In regard to the second request, we remark that we are in correspondence with our brethren in Britain and Ireland upon the subject, and it is trusted that as soon as the call of Providence to the work, is distinctly heard, we shall not be found disobedient.” This, at first view, would give some ground to hope that this body is friendly to the duty of covenant renovation, and may, perhaps, soon convince the world of the truth of it by their practice: and more especially as in a communication of theirs to the Reformed Synods in Britain and Ireland, contained in the minutes of the sitting of Synod preceeding to that at which this report was adopted, they suggest the propriety of a mutual league and covenant being framed for the use of their church generally. But as in this part of the report they declare that, “as soon as the call of Providence is *distinctly heard*, they trust they will not be found disobedient;” which supposes that they have not yet heard it satisfactorily, though the matter is under consideration: and as they have pronounced the engagement in it by others in the present day an *untimely covenanting*, we need not be too fondly indulging the hope they are soon to give us their countenance. The call may be long given before it be distinctly heard, though we think that it is given now very loudly if ever it was. Dr. Wylie, one of the members of this Synod, in his sermon on covenanting, specifies, among other seasons proper for this duty’s being engaged in, “a time of public defection and apostacies from God,” and “a time of public humiliation for these apostacies and defections.” The present time is certainly a time of great defections, and a time in

which we are called to deep humiliation on account of these before him. This was admitted by this Synod immediately after this report was read and adopted, as a draught for an act for a fast was then read and passed, and the day appointed on which it was to be observed. If ever there was a time when the church had a call to this duty of covenant renovation; if covenant obligation is a doctrine to be acknowledged by her, and the morality of the duty and present seasonableness of it; it is certainly when these things are generally opposed; that she may by this means bear her public and explicit testimony in favour of them, and to give an opportunity to all its true friends to shew themselves at such a time when it is difficult to know who are its friends and who are its enemies in these things. Such a time is the present time: the binding obligation of the covenant deeds of our ancestors being denied by every body of people, except the Secession body, and as yet the Reformed body, and the morality of the duty and present seasonableness of it denied also by many: so that it surely is a present duty, whether she hears it *distinctly* or not. The Reformed Synod, however, are not the first who have said—“*The time is not come, the time when the Lord's house should be built.*” We know that their proceeding in the work of public covenanting has been a thing with which their people have been amused for upwards of twenty years, (if I mistake not.) There is a strange kind of policy used among some religious bodies in this way, when there is an excitement among their people in reference to a neglected duty, to keep up their hopes until through time and by means of habits acquired, the excitement wears off. This Synod give their people still some faint hopes respecting the renewing of the covenants among them, at some future day, while they are at the same time endeavouring to bring them into a secret dislike of covenant renovation, as appears from this report: and are bringing them rapidly into it, as instances are not wanting to shew the very deleterious influence, this same report, as adopted by the Synod, has already had, upon some of their members, in alienating their minds from the duty of covenant renovation, who but a very short time ago were disposed warmly to defend it.

As I had occasion to take notice of the circumstance of their suggesting the propriety of using means to provide a mutual league and covenant which might form a bond of union throughout their churches, in their communication to the Synods in Brit-

ain and Ireland; I would like to know upon what grounds, while they affirm covenant renovation to be for the present an *untimely covenanting*, and admit that they have not yet *distinctly heard* the call of Providence to engage in it, they make such a suggestion. Whether it was in anticipation of a season at hand when it would become a timely duty; or in order to be in a readiness for such a time when it shall arrive, be that when it may, without any certainty concerning it. If it was on the last account, or even on the first account, all I shall say here, is, that it appears to me altogether unprecedented for a church court to take measures about procedure in a duty before they heard distinctly the call of Providence to engage in it. The language of the church is, and is to be, “all that the Lord hath said will we do and be obedient.” But I never could understand that it is the business of any church court to take measures toward the performance of any thing as a duty; without hearing the Lord saying “*Do it,*” or knowing distinctly that they have the call of God to go on in it.

They add—“Upon the third request we only remark that it is inexpedient for this Synod to take any measures for the publication of books, other than the standards of the church.” I shall only here compare this with the resolutions contained in the minutes of the very next sederunt of this Synod, to that at which this report was adopted, which are as follows:

“Resolved, that the thanks of this court be returned to D. M'Master for his discourse delivered at the opening of Synod, and that a copy thereof be requested for publication. Resolved, that a committee be appointed to report at next meeting on the propriety of publishing, with all convenient speed, the discourses delivered at the opening of this Synod, since its first organization. Resolved, that hereafter this Synod shall not request from the preacher who opens Synod by a sermon, a copy of it, unless with the intention of immediate publication, and at the expense of Synod.”

Unless this Synod holds sermons, preached at the opening of their meetings, to be parts of the standards of their church, how do they say that it is *inexpedient* for them to take measures for the publication of other books than the standards of the church, and yet resolve on the publication of these? This strange inconsistency I should not think it my business to concern myself with at present, in adverting to this report, were it not that the declaration, in this part of it evidence a dislike to this duty; especially

when it is considered that this Synod do take measures for the publication of other books than the Standards of their church. If they are indeed friendly to the duty of covenanting, one would readily suppose that an approved work on public religious covenanting, in these times, in which it is so much opposed and misrepresented, would be considered as deserving the attention of this Synod as much as a Synod Sermon which may not bear so closely upon any particular part of their public principles: and that to appoint this to be the subject of some of these Synod sermons which are to be published, had been proper to shew a due respect to these petitioners who were looking up to them as their spiritual leaders for direction, to manifest a due tenderness for their souls in imitation of him who "carries the lambs in his arms" and gives the promise, "Thine ears shall hear a word behind thee saying, this is the way walk ye in it when ye would turn to the right hand or to the left." But as they are very unfond of covenant renovation themselves, they will shew that they do not thank them for any hint on the subject.

But to conclude—Taking this report into view in its whole bearing upon the duty of covenant renovation; professing, as it does, a friendship to this duty, while it implies none, together with the hidden attempt which appears to be in it to bring Seceders into ridicule, (if it were in the power of this Synod,) for their practical regard to this duty, Seceders may say of it, "If it had been an enemy, we could have borne it; but it was you, men, our equals and our acquaintances, who went side by side with us in your profession, as relates to the duty of covenanting, in acknowledging both the duty of covenant renovation and the doctrine of the binding obligation of covenant deeds of our fathers upon ourselves, though you have not practised as we have done. It would seem that you are now letting go, fast, your former testimony on these matters, and to leave us solitary witnesses for the duty of covenant renovation, if not soon as to the doctrine of the binding obligation of ancient covenant deeds of the church upon us their posterity. We had the satisfaction for the past to think that there were at least two religious denominations of professing Christians who continued to witness for these unpopular and despised points of the church's right profession of the faith: and that while we had the honour to be ourselves one of these, along with us you shared in it, so far as your profession and practice went in the

case. But now that you are seemingly to leave us alone in this duty, we would say, beware least by drawing back thus from your former profession, the Lord may be provoked to say, concerning you, at length, "I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant." As you have borne witness hitherto, for this duty, along with us, in so far retrace your steps. In things in which you differ from us, while you deem it to be your duty to testify against us, bear a fair and candid testimony respecting things on one side as they really are. Endeavour by a meek and Christian carriage towards us, as we will and ought to endeavour by a meek and Christian deportment towards you, to shew, that it is to your grief, that while we have gone together in our outward profession so far, we do not agree in all the parts of our public profession. Let both us and you do our endeavour by mutual, fair, and candid explanations of our differences, to find where truth is, that we may see eye to eye in these matters, and becoming one in all the parts of our public profession, we may unitedly give a practical testimony to the world of our regard to it, that the promise may have its accomplishment in this way, at least in our case. "In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Y.

[For the Religious Monitor.]

QUERY.

"For blood IT defileth the land; and the land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it." Num. xxxv. 33.

I should be glad if some of your correspondents would, through the medium of the Monitor, give the public an illustration of the above solemn subject, by shewing the nature and extent of that defilement alluded to in this passage of Scripture—together with the duties imposed on society, both in a civil and a religious—in an official as well as in a private or individual capacity, in order to the aforesaid atonement, or cleansing, and thereby acquit our own consciences and clear our own "skirts from blood." Or to favour the subject with any other appropri-

ate remarks; and I make no doubt that a discussion of this subject would be as gratifying to your readers generally, as to

A CHRISTIAN ENQUIRER.

[For the Religious Monitor.]

INFIDELITY.

As the efforts of infidels, at this time, are in some respects novel, various, and successful, even beyond their own expectations, would it not be a "*word in season*" if some of your correspondents would point out the best method of counteracting these efforts. Some good men are of opinion, that the persons, and the writings, of infidels should be wholly overlooked, as the less notoriety that is given to their persons, or publications the better. Others think that as infidelity saps the foundation of civil and religious liberty, the persons, and the writings, of such, ought to be coerced by the magistrate. Surely the friends of morality and of religion should not be at ease, and thus sit still, while the *foreign seed* lately imported into the American soil vegetates so luxuriantly.

I am yours sincerely, P. C.

Selections.

[From Dick's Philosophy of a Future State.]

PROOFS OF THE IMMORTALITY OF THE SOUL,
DRAWN FROM THE LIGHT OF NATURE.

AFTER having substantiated his position that a desire of future existence is implanted in the human mind, from the writings of heathen poets, orators, statesmen, &c., our author attributes whatever exceptions there may be to this general principle, to a fear of punishment.

"Annihilation," he says, "cannot be an object of desire to any rational being. We desire something that is *real*, something that is connected with *happiness* or *enjoyment*, but non-existence has no object nor concern whatever belonging to it. When a wicked man, under a consciousness of guilt, indulges a wish for annihilation after death, it is not because non-existence *is in itself* an object of desire, but he would choose it as the least of two evils: he would rather be blotted out of creation, than suffer the punishment due to his sins in the eternal world."

This desire of immortality is increased by the improvement of the intellectual faculties.

"It may also be remarked, that the desire of immortality, however vigorous it may be in ordinary minds, becomes still more glow-

ing and ardent in proportion as the intellect is cultivated and expanded, and in proportion as the soul rises to higher and higher degrees of virtue and moral excellence. It forms a powerful stimulus to the performance of actions which are noble, generous, public-spirited, benevolent, and humane, and which have a tendency to promote the intellectual improvement, and the happiness of future generations. Hence the most illustrious characters of the heathen world, the poets, the orators, the moralists and philosophers of antiquity, had their minds fired with the idea of immortality, and many of them were enabled to brave death without dismay, under the conviction that it was the messenger which was to waft their spirits to the realms of endless bliss. When Demosthenes had fled for shelter to an asylum from the resentment of Antipater, who had sent Archias to bring him by force, and when Archias promised upon his honour that he should not lose his life, if he would voluntarily make his personal appearance:—"God forbid," said he, "that after I have heard Xenocrates and Plato discourse so divinely on the immortality of the soul, I should prefer a life of infamy and disgrace to an honourable death." Even those who were not fully convinced of the doctrine of immortality, amidst all their doubts and perplexities on this point, *earnestly wished that it might prove true*, and few, if any of them, absolutely denied it. Hence, too, the noble and disinterested actions which Christian heroes have performed, under the influence of unseen and everlasting things. They have faced dangers and persecutions in every shape; they have endured "cruel mockings, scourgings, bonds, and imprisonments;" they have triumphed under the torments of the rack, and amidst the raging flames; they have surmounted every obstacle in their benevolent exertions to communicate blessings to their fellow men; they have braved the fury of the raging elements, traversed sea and land, and pushed their way to different barbarous climes, in order to point out to their benighted inhabitants the path that leads to eternal life. Nor do they think it too dear to sacrifice their lives in such services, since "they *desire* a better country," and feel assured that death will introduce them to "an exceeding great and an eternal weight of glory."

If this doctrine were not true, man would be placed below the level of the beasts.—For, "through ignorance of the future, they pass from life to death, with as much indifference as from watching to sleep, or from

labour to repose. But man, amidst all the enjoyments and prospects which surround him, feels uneasy and unsatisfied, because he pants after happiness infinite in duration. His hopes and desires overstep the bounds of time and of every period we can affix to duration, and move onward through a boundless eternity. And if he is to be for ever cut off from existence when his body drops into the grave, how dismal the continued apprehension of an everlasting period being put to all his enjoyments after a prospect of immortality has been opened to his view!"

The doctrine further proved from the intellectual faculties of man, and the strong desire of knowledge which is implanted in the human mind.

"The desire of knowledge is natural to every rational being, and appears to be a fundamental part of the constitution of the human mind. It is perceptible even in the first stage of its progress, and has a powerful influence over the movements and enjoyments of the young. Present to a child a beautiful landscape, as exhibited through an optical machine, and it will be highly delighted with the exhibition. Present a second and a third of a different description, in succession, and its delight will be increased; it will anxiously desire exhibitions of new and varied objects, and its curiosity will never be satisfied but with a constant succession of scenes and objects which tend to widen the circle of its knowledge, and enlarge the capacity of its mind. Hence the keen desires of the young for shows, spectacles, processions, and public exhibitions of every description, and the delight which they feel in making excursions from one scene to another. Hence the delight with which travellers traverse the Alpine scenes of nature, cross seas and oceans, descend into the gloomy, subterraneous cavern, or climb to the summit of the flaming volcano, notwithstanding the fatigues and perils to which they are exposed.

"For such the bounteous providence of Heaven
In every breast implanting the desire
Of objects new and strange, to urge us on
With unremitting labour to pursue
Those sacred stores that wait the ripening soul,
In Truth's exhaustless bosom.—

For this the daring youth
Breaks from his weeping mother's anxious arms,
In foreign climes to rove; the pensive sage
Heedless of sleep, or midnight's harmful damp,
Hangs o'er the sickly taper; and untired
The virgin follows with enchanted step
The mazes of some wild and wondrous tale,
From morn to eve."—— AKENSIDE.

This is illustrated by numerous examples cited from history, where a thirst for knowl-

edge has wholly absorbed the mind, and then it is asked:

"Can it, then, be supposed, that a soul furnished with such noble powers and capacities, capable of traversing the realm of creation, of opening new prospects into the unbounded regions of truth that lie before it and of appreciating the perfections of the Sovereign of the universe—a soul fired with ardent desires after knowledge, panting after new discoveries of truth, and of the grandeur of the Divinity, unsatisfied with all its past attainments, and contemplating a boundless unexplored prospect before it—should be cast off from existence, and sink into eternal annihilation, at the moment when its capacities were just beginning to expand, when its desires were most ardent, and when the scenes of immensity and eternity were just opening to its view? If such a supposition could be admitted, man would be the most inexplicable phenomenon in the universe; his existence an unfathomable mystery; and there would be no conceivable mode of reconciling his condition and destination with the wisdom, the rectitude, and the benevolence of his Creator.*

Another proof of the doctrine, is the perpetual progress of the mind towards perfection.

"As a supplement to the preceding argument, it may be stated, that *the soul of man appears to be capable of making a perpetual progress towards intellectual and moral perfection. and of enjoying felicity in every stage of its career, without the possibility of ever arriving at a boundary to its excursions.* In the present state we perceive no limits to the excursions of the intellect, but those which arise from its connexion with an unwieldy corporeal frame, which is chained down, as it were, to a mere point, in the immensity of creation. Up to the latest period of its connection with time, it is capable of acquiring new accessions of

* Such considerations, as those which I have now adduced, seem to have made a powerful impression upon the minds of the philosophers of antiquity. "When I consider," says Cicero, "the wonderful activity of the mind, so great a memory of what is past, and such a capacity of penetrating into the future; when I behold such a number of arts and sciences, and such a multitude of discoveries thence arising; I believe, and am firmly persuaded, that a nature which contains so many things within itself cannot be mortal."—Cicero *de Senectute* Cap. 21. And if this argument appeared strong even in Cicero's time, it has received a vast accession of strength from the numerous arts, sciences, inventions, and discoveries, which are peculiar to the age in which we live."

knowledge, higher attainments in virtue, and more ardent desires after moral perfection; and the infinity of the Creator, and the immensity of that universe over which he presides, present a field in which it may for ever expatiate, and an assemblage of objects on which its powers may be incessantly exercised, without the most distant prospect of ever arriving at a boundary to interrupt its intellectual career.

“As I cannot illustrate this topic in more beautiful and forcible language than has been already done by a celebrated Essayist, I shall take the liberty of quoting his words:—“How can it enter into the thoughts of man,” says this elegant writer, “that the soul, which is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing almost as soon as it is created? Are such abilities made for no purpose? A brute arrives at a point of perfection which he can never pass. In a few years he has all the endowments he is capable of; and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments, were her faculties to be full-blown, and incapable of further enlargements, I could imagine it might fall away insensibly, and drop at once into a state of annihilation. But can we believe a thinking being, that is in a perpetual progress of improvements, and travelling on from perfection to perfection, after having just looked abroad into the works of the Creator, and made a few discoveries of his infinite goodness, wisdom and power, must perish in her first setting out, and in the very beginning of her inquiries?”

“A man, considered in his present state, seems only sent into the world to propagate his kind. He provides himself with a successor, and immediately quits his post to make room for him:—

Heir urges on his predecessor heir,
Like wave impelling wave.

He does not seem born to enjoy life, but to deliver it down to others. This is not surprising to consider in animals, which are formed for our use, and can finish their business in a short life. The silk-worm, after having spun her task, lays her eggs and dies. But a man can never have taken in his full measure of knowledge, has not time to subdue his passions, establish his soul in virtue, and come up to the perfection of his nature, before he is hurried off the stage.—Would an infinitely wise Being make such glorious creatures for so mean a purpose?

Can he delight in the production of such abortive intelligences, such short-lived reasonable beings? Would he give us talents that are not to be exerted? capacities that are never to be gratified? How can we find that Wisdom, which shines through all his works in the formation of man, without looking on this world as a nursery for the next? and believing that the several generations of rational creatures, which rise up and disappear in such quick successions, are only to receive their first rudiments of existence here, and afterwards to be transplanted into a more friendly climate, where they may spread and flourish to all eternity?

“There is not, in my opinion, a more pleasing and triumphant consideration in religion than this, of the perpetual progress which the soul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength; to consider that she is to shine for ever with new accessions of glory, and brighten to all eternity, that she will be still adding virtue to virtue, and knowledge to knowledge, carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself to see his creation for ever beautifying in his eyes, and drawing nearer to him by greater degrees of resemblance.

“Methinks this single consideration of the progress of a fine spirit to perfection, will be sufficient to extinguish all envy in inferior natures, and all contempt in superior. That cherubim, which now appears as a god to a human soul, knows very well that the period will come about in eternity, when the human soul shall be as perfect as he himself now is: nay, when she shall look down upon that degree of perfection as much as she now falls short of it. It is true, the higher nature still advances; and by that means preserves his distance and superiority in the scale of being; but he knows how high soever the station is, of which he stands possessed at present, the inferior nature will at length mount up to it, and shine forth in the same degree of glory.

“With what astonishment and veneration may we look into our own souls, where there are such hidden stores of virtue and knowledge, such inexhausted sources of perfection? We know not yet what we shall be, nor will it ever enter into the heart of man to conceive the glory that will be always in reserve for him. The soul considered with its Creator, is like one of those mathematical lines that may draw nearer to

another for all eternity without a possibility of touching it: and can there be a thought so transporting, as to consider ourselves in these perpetual approaches to Him who is not only the standard of perfection but of happiness!"**

Again: The unlimited range of view which is opened to the human imagination throughout the immensity of space and duration, and the knowledge we are capable of acquiring respecting the distant regions of the universe, are strong presumptions and evidences of the eternal destination of man.

"If the universe consisted solely of the globe on which we dwell, with its appendages, and were the spaces with which it is surrounded nothing more than an immense void, it would not appear surprising were the existence of man to terminate in the tomb. After having traversed this earthly ball for eighty or a hundred years, and surveyed all the varieties on its surface; after having experienced many of the physical and moral evils connected with its present constitution, and felt that "all is vanity and vexation of spirit," and that no higher prospect, and no further scope for the exercise of his faculties were presented to view; he would be ready to exclaim with Job, "I loathe it, I would not live alway; let me alone, for my days are vanity: my soul chooseth strangling and death, rather than my life." To run the same tiresome round of giddy pleasures, and to gaze perpetually on the same unvaried objects, from one century to another, without the hope of a future enjoyment, would afford no gratification commensurate with the desires and capacities of the human mind. Its powers would languish, its energies would be destroyed, its progress to perfection would be forever interrupted, and it would roam in vain amidst the surrounding void in quest of objects to stimulate its activity.

"But, beyond the precincts of this earthly scene, "a wide and unbounded prospect lies before us;" and the increasing light of modern science has enabled us to penetrate into its distant regions, and to contemplate some of its sublime and glorious objects.— Within the limits of the solar system, of which our world forms a part, there have been discovered twenty-nine planetary bodies, which contain a mass of matter more than two thousand five hundred times greater than the earth, besides the numerous comets, which are traversing the planetary regions in all directions, and the immense

globe of the *Sun*, which is like a universe in itself, and which is five hundred times larger than the earth and all the planets and comets taken together. These bodies differ from each other in their magnitude, distances and motions, and in the scenery with which their surfaces are diversified; and some of them are encircled with objects the most splendid and sublime. They appear to be furnished with every thing requisite for the accommodation of intellectual beings, —are capable of containing a population many thousands of times greater than that of our world, and are doubtless replenished with many myriads of rational inhabitants. Within the limits of this system, the soul of man would find full scope for the exertion of all its powers, capacities, and activities, during a series of ages.

"Our views of the universe, however, are not confined to the system with which we are more immediately connected. Every star which twinkles in the canopy of heaven, is, on good grounds, concluded to be a *sun*, and the centre of a magnificent system similar to our own; and, perhaps, surrounded with worlds more spacious and splendid than any of the planetary globes which we are permitted to contemplate.— Nearly a thousand of these systems are visible to every observer, when he directs his eye, in a clear winter's night, to the vault of heaven. Beyond all that is visible to the unassisted eye, a common telescope enables us to discern several thousands more. With higher degrees of magnifying power, ten thousands more, which lie scattered at immeasurable distances beyond the former, may still be descried. With the best instruments which art has hitherto constructed, many *millions* have been detected in the different regions of the sky—leaving us no room to doubt, that hundreds of millions more, which no human eye will ever discern in the present state, are dispersed throughout the illimitable tracts of creation. So that no limits appear to the scene of Creating Power, and to that vast empire over which the moral government of the Almighty extends. Amidst this boundless scene of Divine Wisdom and Omnipotence, it is evident, that the soul might expatiate in the full exercise of its energies, during ages numerous as the drops of the ocean, without ever arriving at a boundary to interrupt its excursions.

"Now, it ought to be carefully remarked, in the first place, that God endowed the mind of man with those faculties by which he has been enabled to compute the bulk of

* Spectator, vol. 2.
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the earth, to determine the size and distances of the planets, and to make all the other discoveries to which I now allude. In the course of his providence he led the human mind into that train of thought, and paved the way for those inventions by means of which the grandeur and extent of his operations in the distant regions of space have been opened to our view. It, therefore, appears to have been his *will and intension*, that the glories of his empire, in the remote spaces of creation, should be, in some measure, unveiled to the inhabitants of our world.

“Again, when the soul has once got a glimpse of the magnificence and immensity of creation, it feels the most *ardent desire* to have the veil, which now interposes between us and the remote regions of the universe, withdrawn, and to contemplate, at a nearer distance, the splendours of those worlds whose suns we behold twinkling from afar. A thousand conjectures and inquiries are suggested to the mind, in relation to the systems and worlds which are dispersed through the immensity of space. Are all those vast globes peopled with inhabitants? are they connected together under the government of God, as parts of one vast moral system? are their inhabitants pure moral intelligences, or are they exposed to the inroads of physical and moral evil? What are the gradations of rank or of intellect which exist among them? What correspondence do they carry on with other provinces of the Divine empire? What discoveries have they made of the perfections of Deity, of the plan of his government, and of the extent of his dominions? With what species of corporeal vehicles do they hold a correspondence with the material world? With what organs of perception, and with what powers of intellect are they furnished? What faculties and organs different from those of man do they possess, and by what laws are their social intercourses regulated? Do benignity and love forever beam from their countenances, and does ecstasie joy perpetually enrapture their hearts? What capacities for rapid movement do they possess? Are they confined within the limits of a single globe like ours, or can they fly from one world to another on the wings of a seraph? What magnificent landscapes adorn the places of their residence? What celestial glories are hung out for their contemplation in the canopy of heaven? What visible displays of the presence and agency of their Creator, are presented to their view? By what means are

they carried forward in their progress towards intellectual and moral perfection?—What sciences do they cultivate,—what objects engage their chief attention—in what solemn and sublime forms of worship and adoration do they join? What changes or revolutions have taken place among them? What transactions does their history record? What scenes of glory or of terror have been displayed towards any particular system or province of this immense empire? Are sin, disease, and death, altogether unknown, and do their inhabitants bask for ever in the regions of immortality? What knowledge do they possess of the character and condition of the inhabitants of our globe, and of the system of which it forms a part? What *variety* of sensitive and intellectual beings is to be found in the different systems of the universe? What *diversity* of external scenery, superior to all that the eye of man has seen or his imagination can conceive, is displayed throughout the numerous worlds which compose this vast empire? What systems exist, and what scenes of creating power are displayed in that boundless region which lies beyond the limits of human vision? At what period in duration did this mighty fabric of the universe first arise into existence? What successive creations have taken place since the first material world was launched into existence by the Omnipotent Creator? What new worlds and beings are still emerging into existence from the voids of space? Is this mighty expanse of creation to endure forever,—and to receive new accessions to its population and grandeur, while eternity rolls on? What are the grand and ultimate designs to be accomplished by this immense assemblage of material and intellectual beings, and is man never to behold this wondrous scene a little more unfolded?

“Inquiries of this description, to which no satisfactory answers can be expected in the present state, might be multiplied to an indefinite extent. The soul of man is astonished, overwhelmed, and bewildered at the immensity of the scene which is opened before it,—and at once perceives, that, in order to acquire a comprehensive knowledge of the character and attributes of the Divinity—to penetrate into the depths of his plans and operations—and to contemplate the full glory of his empire,—ages numerous as the stars of heaven are requisite, and that, if no future existence awaits it beyond the grave, its ardent desires after progressive improvement and felicity, and its hopes of becoming more fully acquainted with the universe and

its Author, must end in eternal disappointment.

“Again, the mind of man is not only animated with ardent desires after a more full disclosure of the wonders of this boundless scene, but is endowed with capacities for acquiring an indefinite extent of knowledge respecting the distant regions of the universe and the perfections of its Author. Those who have taken the most extensive excursions through the field of science, still find, that they are capable of receiving an addition to all the knowledge they have hitherto acquired on every subject, and of prosecuting inquiries beyond the range of the visible system, provided the means of investigation were placed within their reach. Were a human soul transported to a distant world, for example, to the regions of the planet *Saturn*,—were it permitted to contemplate at leisure the sublime movements of its rings, and the various phenomena of its moons; the variety of landscapes which diversify its surface, and the celestial scenery which its firmament displays,—were it to mingle with its inhabitants, to learn the laws by which their social intercourse is directed, the sciences which they cultivate, the worship in which they engage, and the leading transactions and events which their history records—it would find no more difficulty in acquiring and treasuring up such information, than it now does in acquiring, from the narrative of a traveller, a knowledge of the customs and manners of an unknown tribe of mankind, and of the nature of the geographical territory it possesses. Were angelic messengers from a thousand worlds, to be despatched, at successive intervals, to our globe, to describe the natural and moral scenery, and to narrate the train of Divine dispensations peculiar to each world—there would be ample room in the human mind for treasuring up such intelligence, notwithstanding all the stores of science which it may have previously acquired. Such information would neither annihilate the knowledge we had formerly attained, nor prevent our further progress in intellectual acquisitions. On the contrary, it would enlarge the capacity of the mind, invigorate its faculties, and add a new stimulus to its powers and energies. On the basis of such information, the soul could trace new aspects, and new displays of Divine wisdom, intelligence, and rectitude, and acquire more comprehensive views of the character of God—just as it does, in the mean time, from a contemplation of those objects and dispensations which lie within

its grasp. To such researches, investigations, and intellectual progressions, no boundary can be assigned, if the soul be destined to survive the dissolution of its mortal frame. It only requires to be placed in a situation where its powers will be permitted to expatiate at large, and where the physical and moral obstructions which impede their exercise shall be completely removed.

“It may be farther remarked, on the ground of what has been now stated, that all the knowledge which can be attained in the present state, is but as a drop to the ocean, when compared with “the treasures of wisdom and knowledge” that may be acquired in the eternal world. The proportion between the one and the other may bear a certain analogy to the bulk of the terraqueous globe, when compared with the immensity of the worlds and systems which compose the universe. If an *infinite variety* of designs, of objects, and of scenery, exist in the distant provinces of creation, as we have reason to believe, from the variety which abounds in our terrestrial system,—if every world be peopled with inhabitants of a different species from those of another, if its physical constitution and external scenery be peculiar to itself, if the dispensations of the Creator towards its inhabitants be such as have not been displayed to any other world, if “the manifold wisdom of God,” in the arrangement of its destinies, be displayed in a manner in which it has never been displayed to any other class of intelligences;—and, in short, if every province of creation exhibit a *peculiar manifestation* of the Deity—we may conclude, that all the knowledge of God, of his works and dispensations, which can be attained in the present life, is but as the faint glimmering of a taper when contrasted with the effulgence of the meridian sun. Those who have made the most extensive and profound investigations into the wonders of nature, are the most deeply convinced of their own ignorance, and of the boundless fields of knowledge which remain unexplored. Sir Isaac Newton had employed the greater part of his life in some of the sublimest investigations which can engage the attention of the human mind,—and yet he declared a little before his death, “I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea shore, and diverting myself in now and then finding a pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me.” And

is it reasonable to believe, that after a glimpse of the boundless treasures of Divine science has flashed upon the mind, it is to pass only a few months or years in anxious desire and suspense, and then be extinguished forever?

“It may be further observed, in connexion with the preceding remarks—that *the creation of such a vast universe must have chiefly intended to display the perfections of the Deity, and to afford gratification and felicity to the intellectual beings he has formed.* The Creator stands in no need of innumerable assemblages of worlds and of inferior ranks of intelligences, in order to secure or to augment his felicity. Innumerable ages before the universe was created, he existed *alone*, independent of every other being, and infinitely happy in the contemplation of his own eternal excellencies. No other reason, therefore, can be assigned for the production of the universe, but the gratification of his rational offspring, and that he might give a display of the infinite glories of his nature to innumerable orders of intelligent creatures. Ten thousand times ten thousand suns, distributed throughout the regions of immensity, with all their splendid apparatus of planets, comets, moons, and rings, can afford no spectacle of novelty to expand and entertain the Eternal Mind; since they all existed, in their prototypes, in the plans and conceptions of the Deity, during the countless ages of a past eternity.—Nor did he produce these works for the improvement and information of *no being.*—This amazing structure of the universe, then, with all the sensitive and intellectual enjoyments connected with it, must have been chiefly designed for the instruction and entertainment of subordinate intelligences, and to serve as a magnificent theatre on which the energies of Divine power and wisdom, and the emanations of Divine benevolence might be illustriously displayed. And can we suppose that the material universe will exist, while intelligent minds, for whose improvement it was reared, are suffered to sink into annihilation?

“Again, *it cannot be admitted, in consistency with the attributes of God, that he will finally disappoint the rational hopes and desires of the human soul, which he himself has implanted and cherished.* If he had no ultimate design of gratifying rational beings with a more extensive display of the immensity and grandeur of his works, it is not conceivable, that he would have permitted them to make those discoveries they have already brought to

light respecting the extent and the glory of his empire. Such discoveries could not have been made without his permission and direction, or without those faculties and means which he himself had imparted. And, therefore, in permitting the inhabitants of our world to take a distant glimpse of the boundless scene of his operations, he must have intended to excite those ardent desires which will be gratified in a future world, and to commence those trains of thought which will be prosecuted with increasing ardour, through eternity, till we shall be able to perceive and comprehend the contrivance and skill, the riches of Divine munificence, the vast designs, and the miracles of Power and Intelligence which are displayed throughout every part of the universal system. To suppose that the Creator would unfold a partial and imperfect view of the wonders of creation, and enkindle *a rational longing and desire*, merely for the purpose of *mocking and tantalizing our expectations*, would be to represent the moral character of the Deity as below the level of that of a depraved mortal. It would argue a species of *deceit*, of *envy*, and of *malignity*, which is altogether repugnant to the character of a Being of infinite benevolence. As his goodness was the principal motive which induced him to bring us into existence, his conduct must be infinitely removed from every thing that approaches to envy, malignity, or a desire to mock or disappoint the rational hopes of his creatures. His general character, as displayed in all his works, leads us to conclude, that, in so far from tantalizing the rational beings he has formed, he is both able and willing “to do to and for them exceeding abundantly above all that they can ask or think.” If he had intended merely to confine our desires to sensitive enjoyments and to the present life, the habitation of man would have required no more contrivance nor decoration than what are requisite for the lion’s den and the retreats of the tiger, and no farther display of the grandeur of his empire would have been unfolded to view.

Since, therefore, it appears, that the universe is replenished with innumerable systems, and is vast and unlimited in its extent—since God endued the mind of man with those faculties by which he has explored a portion of its distant regions—since the soul feels an ardent desire to obtain a more full disclosure of its grandeur and magnificence—since it is endued with faculties capable of receiving an indefinite increase of knowledge on this subject—since all the knowledge it can acquire in the present

state, respecting the operations and the government of God, is as nothing when compared with the prospects which eternity may unfold—since the universe and its material glories are chiefly intended for the gratification of intelligent minds—and since it is obviously inconsistent with the moral character of the Deity, to cherish desires and expectations which he will finally frustrate and disappoint—the conclusion appears to be unavoidable, *that man is destined to an immortal existence.* During the progress of that existence, his faculties will arrive at their full expansion, and there will be ample scope for their exercise on myriads of objects and events which are just now veiled in darkness and mystery. He will be enabled to penetrate more fully into plans and operations of the Divinity—to perceive new aspects of the Eternal Mind, new evolutions of Infinite Wisdom and Design, new displays of Omnipotence, Goodness, and Intelligence—and to acquire a more minute and comprehensive view of all the attributes of the Deity, and of the connexions, relations, and dependencies, of that vast physical and moral system over which his government extends.”

◆
PSALMS OF DAVID.

WE are indebted to a friend, for the following extracts from Bradbury, for which he has our thanks. They will be found interesting.

Saith Bradbury, It is very dangerous to say, that the doctrine of the Old Testament is one, and that of the New is another.—Nor can I be brought to believe, by all that I have read upon the argument, that the doctrine of the one is not evangelical enough for the other. David speaks in a way becoming saints, the supposition that his “Psalms” are too severe and harsh, and not proper for a Christian assembly, and putting into his mouth a sett of words that “man’s wisdom teaches,” argues an inadvertancy to what himself hath told us, “that the spirit of the Lord spake by me, and his word was in my tongue! The writings of the prophets are designed to be our rule, as well as those of the apostles. To say that the imprecations in the “Psalms” are offensive to Christian ears, is talking with a boldness that I dare not imitate. Morality is the same now that ever it was, and I cannot think that the Holy Spirit has made that language divine in the Old Testament, which is uncharitable in the New. We have “no new commandment,” but what was delivered to us from the beginning. And I look upon several phrases in the New Testament

to be as harsh as those in the Old, if we must call any thing “so” that God has revealed. David says of the men who always hated him; that “the poison of asps was under their lips.” Is this any worse than John saith of them that came to his baptism. “O generation of vipers!” David calls “Saul a Lion.” Christ calls Herod a Fox; he denounces woes against the Scribes and Pharisees, as “blind guides, fools, hypocrites,” whose proselytes were no better than the “children of hell,” and who could “not escape damnation.” To say that he might use this language, and not we, is striking him off from being our pattern, as if he had not “grace” enough poured into his lips. The apostle “set his eyes on Elymas” who strove to “turn away the deputy from the faith, and called him a child of the devil, an enemy of all righteousness, full of all subtilty and mischief.” I find nothing more vehement in the language of the “Psalms,” but look upon both as “sound speech that cannot be condemned.” Being “meek” above what is written is no better than being “wise” above what is written. There is, as I observed to you, an unity between the two dispensations. “The words that were spoken before by the holy prophets” agree to “the commandments of the apostles of our Lord and Saviour.” If it were not so, they would never “open and allege, that Christ must needs have suffered, and risen from the dead the third day.” Though they had a new revelation, and the spirit led them into the way of all truth, yet this did no more than cast a greater light upon what was already known. Hence our Saviour blames them for being “slow of heart to believe all things in the Law of Moses, and the prophets, and the Psalms concerning him. He opened their understanding” not to a new discovery, but “that they might know the scriptures, that thus it was written, and thus it behooved Christ to suffer.” Though the apostle “Paul” saw Christ Jesus the Lord, yet he holds to “the sure word of prophecy,” that “he did do according to the scriptures; that he was buried and rose again, according to the scriptures.” He wanted no more of “Agrippa” than “to believe the prophets.” And therefore, though I desire to improve and adore the dispensation we are under, yet I take it to be a very incautious advantage given to the enemies of all revealed religion, to say; that the doctrine of the Trinity was not known to the patriarchs. For “had the Jews believed Moses, they would have believed Christ.”

Extracts from Bradbury's two Sermons on Rev. viii.

20. entitled, "Joy in Heaven, and Justice on Earth."

In pursuance of that exhortation which is given to those above, to rejoice in heaven, for the vengeance done to the holy apostles and prophets, on their enemies who dwell on the earth. I will answer the objections that are made against the call that is given in my text. "Rejoice over her," &c. And,

1. It is pleaded that we are directed by our saviour himself to "love our enemies, to bless them that curse us, and pray for them that despitefully use us, and persecute us;" and therefore, they that would strain those words, argue against all retribution of vengeance on the heads of those that are guilty. But,

(1.) Have these people a mind to insinuate any contradictions in the Bible? "shall he that contends with the Almighty instruct him? He that reproves God, let him answer it." They that think some passages in the book of "Psalms" are too severe, and unbecoming the gospel, are playing off the Bible into the hands of the Papists: for these may well be used in prohibiting the book, when others take the liberty to revile it; and therefore, gutting, mangling, transposing and confounding the great treasure of Psalmody, that God hath left with his churches, is an insult upon all revelation; for "if the holy men of God spake as they were moved by the Holy Ghost," then it must be the self-same spirit that guided them of old, and especially when the sweet Psalmist of "Israel" has told us himself, that "the spirit of the Lord spake by him, and his word was in his mouth." It is as bad to be good, and kind, and holy, as it is to be *wise* and knowing "above what is written;" and all those scriptures that contain the curses upon the people there described, are "given by the inspiration of God," and so must be profitable for doctrine, correction and instruction in righteousness.—That man is either ignorant of, or a traitor to the Protestant cause, who pretends an amendment, or a reformation of those "pure words of God," which we are told in the book of Psalms, are "purified as silver seven times." To think we can take away any dross from them, is a vile and dangerous insinuation: for the church of *Rome* may well be allowed to tell us we must not read them, if it is wrong to sing them; and if they are shocking to pious ears, it is time to lay them aside: but "let God be true, and every man a liar, he will be justified in his sayings." For

(2.) There is no clashing, or contradic-

tion between our saviour's advice to pray for enemies, and the practice of those holy men of God who were inspired to curse them. We must not think there is any moral change between the Old Testament, and the New; an easy distinction will serve to reconcile them. We are not to revenge ourselves, or "render evil for evil," but use all gentle methods to win their souls, in meekness instructing them that oppose themselves, if peradventure God will give them repentance unto the acknowledgment of the truth;" and this we must follow with prayers to him who is the author of all grace, that he would "turn the hearts of the disobedient to the wisdom of the just." But,

(3.) If they still continue in their rebellion, we may and ought to be upon our guard against them, and follow those endeavours with prayers and supplications, that God would not "further the devices of the wicked, lest they should exalt themselves:" and we have not only a liberty, but an obligation to beg that he would favour our righteous cause, by letting sinners fall into their own net, whilst that we withal escape.—And, when by his providence he executes the vengeance threatened, we are to be glad, and to magnify his work which men behold. Salvation is of the Lord, "and his blessing is upon his people." This calls for a suitable improvement: "Sion did hear and was glad, and the daughters of Judah rejoiced because of thy judgments O Lord." And the reason is not for our sakes only, but his; that the Lord may be above all the earth, as he is exalted above all gods: according to the spirit that breaths in my text, "rejoice over her, thou heavens, and ye holy apostles and prophets, for God hath avenged you on her." Here observe,

1. The call, or exhortation is directed to a place where it cannot be misunderstood. In heaven we have the "Fountain of Life," and if in "God's light we shall see light, in him is no darkness at all, whatever is done there, is well done: no unruly revengful passions are known in that city: nothing that "defiles, or loves, or makes a lie."—And therefore, if such an employment has any room in the habitation of holiness and glory, you may be sure it is all right and regular.

2. Here is the great compass that the justice of God is supposed to take, not only avenging the holy apostles, but the prophets also, that have spoken to the world in old time. The prophets might have received ill treatment from the "Babylon" properly so called, but the apostles can only suffer by

that interest that bears the name in a figure ; not merely by the oppression of a foreign enemy, which people may endure as expecting no better from them ; but persecution is a rage within the bowels of Christianity, by which it becomes a kingdom divided against itself, and therefore, it cannot stand. The servants of God in the Old and New Testaments are called to these harmonious shouts upon the Old and New Babylon."— "One generation shall declare his works to another, and praise him for all his mighty acts."

3. This is represented as the doing of the Lord. "God has avenged you on her."— All our endeavours in "resisting unto blood," must be ascribed unto him who sits upon the throne, judging Israel. Whatever instruments he uses, whatever ways he takes, it is he that "giveth deliverance unto kings, and saves David his servant from the hurtful sword. It is all the doing of the Lord, "our God is the God of salvation, and to him belong the issues from death. He shall wound the head of his enemies, and the hairy scalp of every one that walks on in his trespasses." He it is that turns the captivity of Zion, and gives victory to his anointed ; for "the battle is the Lords, and through him we shall do valiantly ; he subdues our enemies under us."

4. This vengeance that he executes is not always by whirlwinds and tempests, by pestilence and famine ; but by "the two edged sword, in the hands of his people."— This honour is designed for his saints, to inflict the vengeance that is threatened, to "bind their kings with chains, and their nobles with fetters of iron ;" and to that work he expects we should be faithful. There is an express command, not only to be separate from the enemy, but to do justice upon them when he puts them into our hands.— We are commissioners of his righteous anger. "Come out from her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues : reward her as she hath rewarded you ; double unto her double, according to her works : in the cup which she hath filled, fill to her double : how much she hath glorified herself and lived deliciously, so much torment give her ;" and cursed be he that doeth the work of God deceitfully.

2. The second objection is very much of the same tendency with the first, and so are the rest of them which plead for mercy to the implacable enemies of flesh and blood. That our Saviour was meek and lowly of heart, "when he was reviled he reviled not

again, when he suffered he threatened not, but committed himself to Him who judgeth righteously ;" and he pleads for his enemies, for those that had done the greatest wickedness in the world ; which was "crucifying the Lord of glory." "Father, forgive them, they know not what they do ;" and in correspondence with this temper, he has taught us "not to avenge ourselves, but rather give place unto wrath." To all these, and many others of the like nature, the answer is easy.

(1) He did indeed blot out the iniquities of those that slew him, when "they were pricked in their hearts, and repented and were converted ; he opened the womb of the morning and he had the dew of his youth." From murderers they became saints, a "willing people, and looked on him whom they had pierced." The word of grace cut its way into their hearts, and the word of his promise was made good for the remission of their sins. It was a glorious day of his power when three thousand of those who were concerned in his blood, were melted and moulded and converted by it. But

(2) What is this to them that continue in their trespasses, and grow worse and worse, deceiving and being deceived?— What have they to do with mercy, who are hardened in their impenitence ? The command is, to "give them blood to drink, for they are worthy." He has left it with the integrity of his people to execute his wrath, and expects they will be faithful to their trust.

Indeed David blesses God who prevented his "revenging himself with his own hand,"—but that was the case of a private injury : and besides, the resentment was excessive, it went beyond all bounds : that because a churlish, hateful, covetous wretch, had refused him a favour, that therefore he vows the death of all the males in his family. Well might he adore the bar that Providence threw in his way, and please himself that he had not the early stain of innocent blood upon his character. But what is this to the enemies both of religion and human nature, whose temper, whose principles, whose duties, under the direction of an evil conscience, do all conspire to make them cruel ? In that case there is a universal shout in the church above, when these plagues are executed upon them that destroyed the earth. "I heard a great voice of much people in heaven, saying, alleluia, salvation, and glory, and honour, and power, unto the Lord our God, for true and righteous are his judgments ; for he hath

judged the great Whore, which did corrupt the earth with her fornication, and has avenged the blood of his servants at her hand." And in this case we are not left to the partiality of our own mercy, for God expects that they with whom he has intrusted the sword of his justice, do not bear that sword in vain. This is the burden of "Babylon; they shall go into the gates of the nobles." And who are the people to be employed in this expedition? The next words tell us—"I have commanded my sanctified ones; I have called my mighty ones in mine anger, even them that rejoice in my highness."

He saith to Ahab,—“Because thou hast let go a man whom I had appointed to utter destruction, thy life shall go for his life, and thy people for his people.” Saul did evil in sparing Agag, the king of the Amalekites, for which the Lord repented that he made him king over “Israel.” Besides, the blood of those that have been slain in the battles of the Lord, calls for vengeance on them that dwell on the earth.

(3) It is apparent that the people over whom our Saviour wept, and for whom he prayed, came to be ripe for the “wrath that should come upon them to the utmost; the things of their peace were hid from their eyes,” and their houses were left unto them desolate, and “Jerusalem” was trodden under foot of the *Gentiles*. They had long since filled up the measure of their iniquities, and are now wandering among the nations: their land, their temple, and every thing peculiar to them, are all destroyed, and the slow arrears of anger are paid in, that was owing to them for many ages.—“The blood of the prophets which was shed from the foundation of the world, from the blood of Abel to the blood of Zecharias, who perished between the altar and the temple, verily, as he said unto them, as it was to be, has been required of that generation.”

MISTAKES OF THE PITTSBURGH CHRISTIAN HERALD CORRECTED.

WE are obliged to the editors of the Herald for marking round the notice with which they have thought proper to honour the Monitor, and the Associate church. It shows that *they* suppose their statements to be true, and the objections taken to be well founded.

It is with some reluctance that we proceed to notice the article in the Herald; because it exhibits a spirit of hatred to the Associate church, and to the doctrines she holds, which manifests itself in speaking evil of

the moral character of her members. But as this is not a *new* charge with the editor of the Herald, it seems necessary to notice it, that we may, if possible, convince him that he has done great injustice. Endeavouring to bear in mind that the “wrath of man worketh not the righteousness of God,” we hope that our answer will not contain any thing offensive to sound morals, or injurious to the much injured cause of truth and godliness.

We have, then, five objections to the article in the Christian Herald, viz: false statements—sophistical reasoning—opposition to truths tacitly admitted—unjust imputations against moral character—and a sectarian spirit,—all of which objections we shall now proceed to show are well founded; and that they are exceedingly injurious to the cause of true religion, inasmuch as they, among other things, furnish a foothold for infidelity, and become the occasion of its triumph.

FIRST: *The editor of the Herald is guilty of false statements.* After noticing the late meeting of the Associate Synod, he says,—

“We can excuse the editor of the Religious Monitor for failing to advocate certain resolutions committed to his care, since he was the moderator of the Synod.”

The gentleman alluded to, who was the moderator of the Synod, is not now, and never has been, the editor of the Religious Monitor. Neither has he written a line for it for more than twelve months previous to the last meeting of the Synod. What is meant be “certain resolutions,” we know not.

Again: Speaking of intemperance, he says,—

“Though the Monitor has rebuked error—reproved for the use of Watt’s psalms and hymns—occasional hearing—publishing religious newspapers, and other such *grievous* sins, this one has not, that we recollect, received any attention.”

Now if he had read the Monitor, he would have seen that this statement is designed to give his readers an erroneous impression. If he has the Monitor by him we recommend the perusal of an article entitled the “*Signs of the Times.*”

Thus we have seen that the editor of the Herald hesitates not to state his own *conjectures* as matters of fact. This ought not to be done by a Christian editor. But it is not probably willful. It is only a specimen of that reckless disregard to facts which distinguishes the greater portion of proselyting sects. Or, it is not impossible but that it

may be attributed to another cause. It was some time since advertised in the Herald that Mr. Job Halsey, had become an associate editor of that paper. Hence, it is possibly one of our friend Job's *blunders*. So much for the *statements* of the *Herald*.

SECOND: *The editor of the Herald is guilty of sophistical reasoning.* He says,—

“The editor of the Monitor has, during the last year, not failed to remind us of the *General Assembly*, that we were forsaking the *old paths*, by supporting Sabbath Schools, and other kindred institutions. In one instance he exercised his monitorial kindness so far, that when speaking of the Presbyterian church as liable to the curse of those of whom “all men speak well,” he immediately commenced relieving her from her dangerous situation, by speaking evil of her. Seriously, this editor manifests a rashness and angry spirit, when adverting to other denominations, which we shall endeavour not to imitate nor reciprocate.” “And really, for the honour’s sake of this branch of the Presbyterian church, (if from no other motive,) we would advise the members of that body, to check that spirit which often amounts to opposition to the benevolent undertakings, to spread the Gospel, to instruct the youth in Sabbath Schools. It is dishonourable to be found in bad company; and when our Seceder brethren know that Unitarians, Universalists, Campbellites, persons of the Fanny Wright school, and “certain lewd men of the baser sort,” speak evil of these institutions, they should most sincerely inquire whether this is not an evidence in favour of them. If those of our brethren of the Secession, who oppose these institutions are correct, then are these different sects also. Is the kingdom of Satan divided against itself? If so, it cannot stand. There is positive evidence of the benefit of these institutions, but let it be admitted that there is only a possibility of their being in accordance with the Divine will, it still must be dangerous to debar from the communion table those who engage in any one of them.”

Two positions are plainly inferrable from the above extracts: *First*, that it is “speaking evil” of a church or society to condemn their errors. *Second*, that whatever plans, adopted for the spread of the gospel, that are opposed by infidelity are scriptural; or at least, that such opposition is an evidence in favour of them. Let us examine a little these positions. And all that is necessary to show the fallacy of the *first* position, is, to refer “to the law and to the testimony.” Tit. iii. 2—“Speak evil of no man.” Tit. i. 10, 11—13—“There are many unruly and vain talkers, and deceivers; whose mouths must be stopped; who subvert whole houses, teaching things which they ought not. Therefore rebuke them *SHARPLY*, that they may be sound in the faith.” 1 Tim. v. 20—“Them that sin rebuke before all, that others also may fear.” Rom. xvi. 17, 18—“Now, I beseech you, brethren,

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ren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.” Col. ii. 6—9—“As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily.” Now if the reasoning of the Herald be correct, there is obviously a contradiction between the injunction, “speak evil of no man,” and the succeeding texts which we have quoted. But there is no contradiction in these texts. The contradiction consists in the obliquity of vision of the Herald. To speak evil of a man, is, either to utter falsehood respecting him, or to blacken his moral character where truth and duty do not imperiously demand it. Now, if we are to contend for the faith—if we are to avoid them that cause divisions—if we are to buy the truth and sell it not, how is this to be done if we condemn not the erroneous? And how are we chargeable with speaking evil of others, when we rebuke them, even *sharply*, for pursuing schemes, and propagating doctrines, so obviously opposed to the divine word, that the weakest capacity, at all familiar with the Bible, may easily detect them? The sophistry of the Herald alone can tell how. The *second* position inferrable from the above extracts is, that whatever plans, adopted for the spread of the gospel, that are opposed by infidelity, are scriptural; or at least, that such opposition is an evidence in favour of them. Such may, or may not be the case. And an experienced Christian would not use such an argument against an opponent, if he meant to be candid and deal honestly with his readers. It is well known that infidelity makes no discrimination in its opposition to Christianity, especially if there be any thing evangelical in it. It hates the very name. And it is also well known that great corruption in the visible church has ever been the signal for infidelity to extend its dominions. And although its *rage* may be more malignant against a *pure* than a corrupted Christianity, yet it has never been able to affect the former, while it has frequently swept away the latter as with

the besom of destruction. Whoever is conversant with European history knows this. France in particular is a striking example. There infidelity was indebted to the corruptions of Popery for its triumph. Voltaire and his associates, and their immediate successors, by seizing upon the gross superstitions of the times, and so cunningly managing them as to create a belief that these corruptions were the very essence of Christianity, found no great difficulty in setting up their goddess of reason. And in like manner, Hume, and other celebrated English Infidels, sought every opportunity to render the abominations of Popery odious to the people; and in this the Protestants agreed with them, and the Catholics exultingly threw this fact in the teeth of Protestants. But will the editor of the Herald say that this was evidence in favour of Popery? We hope not. While infidels lay hold upon the corruptions of Christianity, that they may destroy it, the humble Christian lays hold upon them that he may save it, and that its life-giving effects may not be lost to the children of men. Therefore, whenever infidelity becomes bold, it will be found that defection has commenced in the church.—And whether infidelity be not now exceedingly bold, let those who pay the least attention to the present state, both of the political and religious press, be the judges.

Infidelity is no fool. It always lays hold upon such things connected with religion, as are either difficult to be understood, by the unlearned, when disjointed from the beautiful system of truth—such things as the people have lost a thorough knowledge of, by the negligence or the faithlessness of a time-serving ministry; or, it lays hold upon such things as are real corruptions. And in either case, it has but little to obstruct its progress.* And the reason is obvious; because

*We are not alone in this view of the subject. The Rev. James Ramsay of Glasgow, in his preface to the sermons of Dr. John Guyse, entitled, "*Jesus Christ God-man; also, the Holy Spirit a Divine Person,*" published in 1790, says:—"It is well known that defection from the pure doctrinal principles of the Reformation, has been making rapid progress in England for a century and a half. *Arminianism*, for as much as it seemed to be abhorred through the greatest part of the reign of James VI, found warm friends and zealous patrons in the Laudian faction of the next reign.—And on the restoration of Charles II, the impetuous torrent, breaking in with irresistible force, deluged the established church in that country. Nor did the *Dissenters* escape; though, being disengaged from all state connections, standing firm under the iron rod of Episcopal persecution, and continuing for a season to enjoy better means of instruction, they promised greater steadfastness in the faith and profession of the gospel; many

the church has laid aside the weapons of her warfare, and is amusing herself with gilded baubles, grand institutions, and the like, which are unknown to the word. Whenever the visible church grasps the sword of the Spirit, and wields that alone, she makes even devils tremble. And whenever she substitutes any thing in the place of this, she destroys herself, and souls cannot live in her polluted atmosphere. Therefore the Herald is welcome to all the comfort that is to be derived from the fact that infidelity is opposed to those institutions, which have been set up in the sanctuary of God, like so many idols to be worshipped by the multitude. It is obvious that they are *idols*, for if you take them away, you shall immediately hear the cry of Micah—"Ye have taken away my gods, and what have I more!"

numerous societies of that denomination also were carried off by the overflowing flood."

"It soon appeared, however, that Satan had a further aim: *Arminianism*, bad as it is, being intended to prepare the way for an inundation of *Arian* and *Socinian* heresy and blasphemy; and these again for a wider spread of *Deism* and *Scepticism*, as still more compendious methods of drowning men in perdition. Accordingly, while the first was yet in its course, and several years before the end of that age, the next, rolling its tremendous waves from the continent, poured in with similar fury and effect on the British isles; the latter always making easy conquests, where the former had triumphed. And, although sometimes the Arian tide has been highest, sometimes the Socinian, just as the Devil chose to give the direction to the pride and humour of the day, by enabling men of corrupt minds and destitute of the truth to blind their understandings, and to silence the word of God, or torture it to speak as they would have it,—they have continued to run in several channels to this day. *Nor can it be denied, as the fact is unquestionable and notorious, that wherever these foul waters have made places miry and marshy, and in proportion to their progress, have INFIDELITY, SCEPTICISM, and ATHEISM prevailed.*"

"At first view, indeed, one is apt to wonder at this seemingly unaccountable connection, dependence and influence. Yet on mature reflection, nothing is more natural and obvious. For let it once be laid down as an axiom, that we are not to receive any thing as truth on the sole ground of the divine testimony, how clearly and undeniably soever that testimony is authenticated, but must bring every proposition demanding our assent to the bar of our own REASON, and either believe or disbelieve it, as that supreme judge shall pronounce on its credibility. In other words, that we are to receive a doctrine as true, or reject it as false, according as it is found either consonant to our natural reason, and capable of being explained and demonstrated by it, or dissonant to that reason and above it; that is, that God is not to dictate to our faith, but every man's reason is to dictate to God, and prescribe the measures of the faith which he owes him; and then such *phenomena* are easily solved."

THIRD: *The editor of the Herald is guilty of opposition to truths tacitly admitted.* Speaking of the Associate church, he says,—

“From the minutes, we learn that the Synod have located the Western Theological Hall at Cannonsburgh, Pa. and that it has again engaged in the exercise of covenanting. Of the propriety of this we have nothing to say. It is a solemn work.

And again,—

“The Monitor has rebuked error—reproved for the use of Watt’s psalms and hymns—occasional hearing—publishing religious newspapers, and other such *grievous sins*.”

It has been well said, that the “malady of our age seems to be, not so much an inability to perceive or acknowledge truth to be truth, as an *insensibility to its binding nature*.” No saying was ever more strikingly illustrated to be true, than this one is, by the above quotations. Of what avail is it to bring arguments to establish any point, if when established, it has no binding force on the conscience? All conception of the importance of divine truth appears to be lost. The sublimest doctrines of grace, and the most solemn duties of religion are sneered at, or looked upon with total indifference. In the estimation of this editor, *error*—and banishing from the sanctuary of God the words of the Holy Spirit, and substituting the words of men in their room, are no sins! And the illiberal bigot that presumes to rebuke such “*grievous sins*,” is unworthy to be embraced in the arms even of the boundless charity of this age. There is something in this, coming from the source it does, too painful to dwell upon. And we need not wonder that the following sentence should be added,—

“In the act for a fast, which contains much that is good, which notices abounding errors, and also

* The Jews who rejected the Son of God, said, We are the children of Abraham; and we all know they had none of Abraham’s spirit; but sought to kill him in whose day Abraham rejoiced. In like manner, we call ourselves the children of the Reformers; but if we esteem it our duty to sneer at such as rebuke error, then do we manifest that we are as far removed from the Reformers, as were those wicked Jews from Abraham. Hear what LUTHER saith—“*That rather heaven and earth should be blended together in confusion, than one jot of truth perish*.” And the good THOMAS MANTON, a member of the Westminster Assembly, and the author of the epistle to the reader of the Confession of Faith, after quoting this saying of Luther, says,—“It is a sleepy zeal that letteth errors go away quietly without conviction. If the gospel stir up uproars in Ephesus, yet it is better it were preached than forborne: though shrine makers lose their craft, it is better than the whole city should lose their souls.” “Man loveth to divide where God hath joined; purity of heart and purity of *ordinances* must go together.”

states what we never knew, and do not believe, that ‘the popular plans adopted both within and without the church, for promoting religion, either imply, or positively *express*’ an opposition to ‘witnessing for the truth.’”

It is not to be expected that the man who deems error no sin, *should believe* that “the popular plans of the day either imply or positively express an opposition to witnessing ‘for the truth.’” We notice but one instance, (for much the same thing is implied in all the modern schemes,) where witnessing for the truth is *buried*, viz: The American Tract Society. This institution embodies, in its constitution, five or six denominations, all holding different tenets. On the subject of church government—Independents, Episcopalians, and Presbyterians. On the doctrines of grace—Calvinists, Hopkinsians, and Arminians. And its constitution provides for a publishing committee, composed of one from each of these denominations. Now who does not see that it is impossible for these tracts to contain any thing on the subjects of church government—the Psalmody of the church, and the doctrines of grace? Hence the total depravity of man, the imputation of Adam’s guilt to his posterity, the glorious righteousness of the Son of God, and his efficacious death, and the poor sinner’s inability to think even a good thought, are not there. True they will often speak on these doctrines, but then it is in a way that envelopes them in thick darkness, so that the poor soul that looks there for religious knowledge, shall never be able to discover their glory and efficacy.

Now suppose the great benevolent institutions of the day should accomplish all that their most enthusiastic supporters anticipate, there is little doubt but it would be the most woful calamity that could possibly befall the christian church; because they expressly inculcate indifference to truths that have been contested by the different portions of the visible church, and adopt as the basis of operation, the principle of bringing them together, by requiring of each to be silent respecting its own distinctive peculiarities, or, as they term it, *agreeing to differ*, and at the same time be one! And by this means they certainly bring in another gospel, which is indeed no gospel; because it is not possible to teach the gospel if the mouth be sealed on these points. Therefore the people are deceived; because this scheme, at first sight, looks beautiful; it apparently concentrates the whole moral energy of the church, and brings peace! But, ah! this peace has been obtained by a surrender to the enemy. Yes, we have peace; but it is that peace

which the slave enjoys by not opposing the will of his master. So might the Reformers and martyrs have obtained this same kind of peace, and then might we now have been sunk in the grossest forms of Popish idolatry. Therefore we say, in the language of Dr. Cook,—“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.”

This editor says, “of the propriety of covenanting we have nothing to say.”—Now covenanting either is or is not a scriptural duty. If it is a scriptural duty, we to those who throw contempt upon it. If it is not a scriptural duty, then it is will-worship, and the editor of the *Herald* is guilty if he warn not his readers against it. But he tacitly admits that it is a scriptural duty, and with the greatest unconcern, and most complacent indifference, tells us he has nothing to say respecting it. And strange to tell, this man is a *Protestant* minister, and has been, if our information be correct, set for the *defence* of the gospel, “by the laying on of the hands of the Presbytery.” And he seems to think that it is a day of great attainments, and great blessedness to the church, and that her converts are in number like the drops of morning dew. True we hear much on this subject. These converts are full of zeal, and their charity is boundless. Disputed points in Theology they abhor; but are determined to make all men religious. But there are some old-fashioned Presbyterians even in the General Assembly, who cannot see that any great good would be accomplished, even if they were much more numerous; for they speak a language the children of Zion do not understand. They make the most positive assertions respecting the deep mysteries of redemption—calling the doctrine of election a horrible doctrine, and if one should quote a text of scripture in the very words of the Holy Spirit, they will call it a lie; and then again at times they will so revile the holy songs of Zion as to cause the children of God to weep in secret, while at the same time their charity is most boundless to all who will say nothing of the abominable doctrines of Calvinism. We know not how these things affect others, but to us they ap-

pear gloomy enough. They appear as if the predicted days of darkness, when God’s two witnesses shall be slain, were near at hand.

FOURTH: *The editor of the Herald is guilty of unjust imputations against moral character.*

“In the act, it is merely stated that drunkenness abounds. There are ministers and members of the Synod, we know, who oppose intemperance, and who have joined societies for that purpose; but why is it, that as a body, they do not unite in bearing testimony against it? And why does not the strength of public opinion among them, compel our friend of the Monitor to notice the subject? Can it be there are so many who *love the good creature*, whiskey, as it is generally supposed?”

It may be thought by some, and perhaps correctly, that this charge should be passed over in silence. But we are willing to treat it as though it was a charge seriously brought from good motives. Intemperance is a deadly sin, and its physical and temporal effects are most bitter. Drunkards cannot inherit the kingdom of heaven.

In this part of the country, so far as our observation extends, some of the Seceders have joined temperance societies, and many more entirely abstain from the use of ardent spirits of any kind, while they have not clearness to “*unite*,” as the *Herald* calls it, in bearing testimony against intemperance, for the same reasons that they cannot join the American Tract Society. Besides, many believe the *church* to be the best temperance society; and this she certainly is, if she maintains what she professes. She is described in the Word as walking “*soberly*,” &c. Hence it is repugnant to the feelings of some to go and join hand in hand with Sabbath breakers, blasphemers, and infidels, and bind themselves to these periodically temperate men, to do that which they are bound to perform in consequence of their covenant obligations to God. Further than this we do not feel disposed to vindicate the moral character of Seceders from the aspersions of such as think *error* no sin. Doubtless, Seceders are guilty of many sins and much short coming in duty. They are a company of sinners, and they have not whereof to boast; yet we have the charity to believe that very many of them have experienced the transforming power of divine truth; and in it they have discovered the “*mystery of godliness*.”—Some we have known, that have been amazed when contemplating the work of man’s redemption, and still more so that they should be interested in this work. And we have heard them utter fearful things re-

specting the nature of sin—calling themselves the “chief of sinners,”—saying there was “no health nor soundness in them,”—that their “iniquities were like a burden too heavy to be borne,” while at the same time they have manifested an untold joy that would deeply affect some—speaking of a surety righteousness—a perfect righteousness,—yea, the righteousness of God, and talking of “the King in his beauty and the land that is afar off,”—and these things seemed so to enravish them that one might hear their shouts of victory—their songs of triumph—even on the verge of the grave. Therefore, those who have witnessed such things, should not be too severely blamed, when they “rebuke error;” because if you take away from them the words of God, you leave them in hopeless despair. And we have the charity to believe, notwithstanding the aspersions of the editor of the Herald, that Seceders are using their humble endeavours to stand up as witnesses for God—and, with but little countenance from the rich and powerful of this world, to display a banner for truth—to stem the torrent of corruption.* And though of no might in themselves, the weapons of their warfare are not carnal, but mighty through God to the pulling down of the strong holds of sin and Satan.

FIFTH: The editor of the Herald manifests a sectarian spirit. Hear him:

“But as his periodical circulates pretty extensively in this part of the country, and exerts an influence sometimes on *Presbyterians* we shall ask the privilege of becoming MONITOR for once, that we may ‘admonish him as a brother,’ and through him, the Church, containing many ministers and members whom we respect.”

From the tenor of the whole article in

“Some are of a plausible behaviour, but of a vain mind; sober in regard of fleshly delights, but DRUNK WITH ERROR.” “Error is a blot, as well as sin. The way of God is called the holy commandment; and Gentilism the pollutions of the world, 2 Pet. ii. 20. Jude calleth false teachers filthy dreamers, verse 8. “Dreamers,” because of that folly and dotage that is in error; and “filthy,” because of the defilement of it; and therefore pure wisdom must be made up of truth and holiness: It is said of deacons, (1 Tim. iii. 9.) “Holding the mystery of the faith in a pure conscience.” “There is less shame and remurmuration of conscience goeth along with error, and therefore we do not startle at it so much as at sin.” “Many affect a luscious kind of discoursing, and such a flaunting phraseology as is proper to deceivers; (2 Pet. ii. 18.) “They speak great swelling words of vanity.” So many now adays bluster with the terms of *Divine Teachings, Glorious Illuminations, the Bosom of God, the Inward Root, &c.* and such like *swelling words*, which are but a cover and preface to corrupt doctrine, or a rotten heart.”—*Manton, on James iii. 17.*

the Herald, we are led to the conclusion that we are indebted to the fact that the Monitor “exerts an influence sometimes on Presbyterians,” for any notice whatever from that quarter. Because the General Assembly editors are apt to be careful how they refer to the Monitor, or the Secession church. And whenever this is done, no attempt is made to convince her of error; but to sneer at some peculiarity of the gospel, known to be held in contempt by an ungodly multitude, or to fix a stain upon her moral character, appear to be the objects of these attacks.* This is so strongly impressed upon the mind of the editor of this work, that if the editor of the Herald, or any other member of the General Assembly will show him that he has said any thing against that church but what is either directly expressed, or fairly inferred from *their own* Confession of Faith, he solemnly promises to contradict it to the world in as public a manner as he has made the charge. His first religious impressions were received in that church, and he was taught to look to the Westminster Confession of Faith, the Catechisms, Larger and Shorter, for a correct exhibition of her principles. He did look there, and he soon discovered that she allowed many of her ministers to teach sentiments diametrically opposed to those standards; and she has, in innumerable instances, admitted persons to fellowship known to cherish hostility to many parts of her public profession. He saw error coming in like a flood. He saw profane persons admitted to sealing ordinances. He heard many in communion speak bitter things against precious truth. Therefore as a witness for the truth her testimony is contradictory. And it is not strange if some Presbyterians in the General Assembly should see and lament this inconsistency.

Thus we have endeavoured to answer the editor of the Herald, and we hope in a proper spirit. We regret that the time devoted to the answer has necessarily been limited, and it may not be able to stand the test of severe scrutiny; but we are conscious of having dealt honestly and ingenuously, and we conclude with a single question to the reader. Which do you think is most likely to favour infidelity, that church which contends for all that is revealed in the scripture, even the minutest truths, or that church which inculcates a spirit of indifference to many truths, and even sneers at some?

* By what is here said it will be seen that we call that a sectarian spirit which is tenacious of doctrines, or schemes for doing good, irrespective of the Scriptures.

[From the Christian Intelligencer.]

[THIS is the name of the new paper which was substituted in the room of the Magazine of the Reformed Dutch Church. The first number we are pleased with, and if it continues to sustain its character, it will be decidedly the best religious newspaper of which we have any knowledge. Though we still think, as was formerly expressed, that it cannot supply the place of the Magazine.]

A copy of the *Commission and Instructions* given to the Rev. Judah I. Abraham, Missionary to the Jews on the borders of the Mediterranean, by the Board of Managers of the American Society for Meliorating the Condition of the Jews.—This Society has the honour and the credit of sending out the first Missionary to the Jews.—May he go in the fulness of the Gospel of Peace and Salvation, and may, through the name which he preaches, many of his brethren, according to the flesh, be finally saved.

TO THE REV. JUDAH I. ABRAHAM, MISSIONARY
TO THE JEWS ON THE BORDERS OF THE
MEDITERRANEAN.

SIR,

In the Providence of God, you are about to enter on the discharge of the duties of that office, to which you have recently been set apart “by the laying on of the hands of the Presbytery.” You are going to publish the glad tidings of Salvation, through our Lord Jesus Christ to your Brethren the Jews, on the borders of the Mediterranean, in the employment of the “American Society for Meliorating the Condition of the Jews,” whose *Commission and Instructions* are conveyed to you by this *Instrument*.

The *Instructions* which in their Name, and by the authority of their Board of Managers, the *Executive Committee* hereby give you, respect your personal religion; the matter and manner of your teaching; your outward deportment; the formation of religious assemblies, and the administration of ordinances; the establishment of Schools for children; and observations on the customs of Jews and the prospects of extending the Gospel among them.

I. Your personal Religion.

No language we can use, can express with sufficient earnestness, the importance of this to your own comfort and the success of your work. Without it the finest genius, the greatest literary acquirements; and the purest eloquence will be unavailing. By this we mean not only that your hope of an interest in the *Saviour* be well founded, but that you constantly strive to maintain the power of religion in your heart; that you live near to God; giving yourself much to solemn meditation and prayer. In the peculiar circumstances in which you will be placed, you need uncommon love to God, zeal for his glory, and communications of divine wisdom and strength; see therefore that you habitually seek these, in the full assurance of faith that they will be afforded. And though what is called *ostentation* in religion is to be avoided as vile, yet endeavour to live in such a manner as that those who observe you, may believe you to be a holy man, denied to self, crucified to the world, and having your conversation in Heaven.

II. The matter and manner of your preaching.

As to the matter let it be the great and distin-

guishing doctrines of divine revelation; such as the *sin and misery* of man by the fall; the eternal council of God revealed in time to save sinners by the *substitution* of his own son; the incarnation, obedience, sufferings and death of the Son of God, in the room of sinners; his resurrection, ascension, intercession in heaven, and the final Judgment; the application of the redemption of Christ by the Holy Spirit, and the absolute necessity of his agency to change the hearts of men, and bring them to holiness and happiness. We believe that these doctrines are revealed by God, and found in experience to be the only and effectual means of savingly impressing the minds of men, reforming their lives, and turning them to holiness. We warn you, we charge you, against setting up your own wisdom; against preaching natural religion distinct from revealed; against founding moral conduct on any other principle than the grace of God. We enjoin you to declare, as your hearers are prepared to receive it, *the whole council of God*; and to remember in all your ministrations that “*Christ Crucified* is unto them which are called *the power of God and the wisdom of God.*”

Affect not subtleties and deep points of controversy. Waive as much as possible what would lead to *questions* rather than godly edifying. Adhere to the simplicity which is in Christ, trusting to the power of the Holy Ghost to take the things of Christ and shew them to the consciences of your hearers, with divine conviction and effectual energy. Whatever is *new in religion* is *false*. The elements of our salvation, like the elements of our being, are simple in their kind, easy of access, and few in number. Your sagacity is not to be flattered, nor your labours stimulated by the hope of important discovery. You are not to seek an additional revelation, but to present to your own attention and that of others, truth’s already revealed, with “*singleness of heart.*” The mind is naturally too fond of novelties, and there is in Revealed Truth something too simple and too absolute to suit its taste. The Truth is plain and men would *beautify it*; the Truth is *naked*, and some men would *clothe it*, the Truth is *weak* and men would *protect it*; the Truth is *poor* and men would enrich it. In this ardent pursuit of sickly speculations, the truth is too often forsaken and lost; or if retained, it is preserved, like the ancient mummy imprisoned in its dressings—whose voice we are no longer to hear—whose loveliness we are no more to behold. Beware of this *iniquity* of the heart. Suppress its disquiets at the simplicity of truth and the simplicity of those institutions by which it is best represented. You must not bring down the majesty of truth to *your* taste, but elevate *your* taste to *its* majesty, as ye have received Christ Jesus the Lord, so walk in him—so must you teach him.

As to the *manner* of your teaching, let it be such as is best adapted to the comprehension of your hearers. In addressing the unbelieving Jew, and sometimes perhaps through an interpreter, your manner must necessarily be very plain, in short sentences, and frequently interrupted; partaking more of the nature of conversation, than of formal and continued discourse. This will demand of you much *patience*, condescension and forbearance. Do not despond when you see no immediate fruits of your labours, but wait in humble dependence on the Spirit of God to give efficiency to his word.

III. Your outward deportment.

This is a matter to which we wish you carefully to attend. You must be *grave, sober, honest, chaste, meek, and faithful to your word.* The dignified

and learned Jews neither admire nor trust a light and trifling character. They exhibit on many occasions acuteness and sagacity. They discern deviations from that natural law which is written in their hearts, and if they find you defective, it will destroy their confidence, and prejudice them against the gospel.

We farther instruct you to abstain from all traffic, all buying and selling, all political discussions; and in one word, from every thing which might excite a suspicion that your errand is for any other purpose, or that you have any other object in view than singly their spiritual and eternal welfare.

IV. The formation of religious assemblies, and the administration of ordinances. It will be proper to have a fixed place to assemble with the Jews and others who may attend, on the Lord's day and occasionally on other days for public worship; and if circumstances admit, to constitute regular congregations. This however, should not prevent, in the course of the week, *itinerating* from place to place, where access can be had for preaching the gospel with prospect of material advantage to the mission. As soon as any are instructed in the great truths of religion, are brought to embrace the faith, and give good hope of steadfastness in their profession, they are to be publicly initiated into the Church by baptism, and afterward their children. As soon also, as it appears to be for the edification, the holy supper of our Lord is to be administered to all the baptized adults, at the same time we enjoin that *none* be admitted to these seals of the covenant without frequent conversation and sufficient interval for trial. A hasty admission is injurious to the persons themselves, and they may by their apostacy deeply wound the cause of Christ. When Jewish *women* seek instruction, let the conversation be held in the presence of their husbands, fathers, or others, so as to avoid temptation, and the smallest cause of suspicion.—We enjoin the utmost circumspection in this matter.

V. *The establishment of Schools for children.*

This will require your early and unremitting attention. By instructing the children and youth, the way will be prepared for preaching the gospel hereafter with success; and there will be an opportunity of instilling sound principles and gradually gaining them over to Christianity. Until some person is sent on by the Board to attend to *this business exclusively*, it is expected that you will devote as much of your time to it as can be spared from your other official duties.

VI. *Observations on the language and customs of the Jews and on the prospects of extending the gospel among them.*

Epistles. Subjects generally we instruct you to attend to, and to communicate from time to time any information you may obtain, that promises to be of real utility to the Mission. We recommend to you for this purpose, the keeping of a memorandum or journal of every material occurrence; and instruct you to maintain a constant correspondence with the Board through their Foreign Secretary, at present the Rev. Eli Baldwin. We do not expect your *Epistles* to be long, unless the importance of the matter to be communicated require it; but we do expect them to be *regular and frequent*. In the discharge of the duties of your office be assured that nothing in our power shall be wanting to contribute to your support, your comfort, and your success. Do not faint, or be discouraged under the difficulties with which you may have to struggle. Endure hardness as a good soldier of Christ.—Count not your life dear unto yourself, so that you may finish your course with joy, and the ministry

you have received to testify the gospel of the grace of God. Your work is most honourable. "I had rather die a Missionary, said one, than live a moment; for such stars must differ from all other stars in glory."* We commit you to the guidance and protection of God. We will continually bear you in our minds at the Throne of Grace, at the meetings of the Society and Board of Directors.—Be encouraged above all by the promise of Him to whom all power is given in Heaven and in Earth, and who hath said, "Lo! I am with you always." And may you be instrumental in turning many of your brethren to righteousness, who shall be your hope, your joy, and your crown of rejoicing, in the presence of our Lord Jesus Christ at his coming.

With this brief outline of your duties and our own view of the best manner of their performance, we instruct you to use all diligence in reaching the field of your labours. We allow you to remain in England after the receipt of this document, which will be handed you by the Secretaries of the London Society for promoting Christianity among the Jews, not more than thirty days. For we wish you to feel as deeply as we do the truth of the Scripture, that "as vinegar to the teeth, and smoke to the eyes, so is a *sluggard* to them that send him."—We therefore instruct you to take the earliest opportunity to embark for Smyrna or some other port near the place of your destination, and we hope, of your future usefulness. You may expect further instructions from the Board as the nature of the information received from you, and the state of the Mission from time to time require.

In the name and on behalf of the American Society for Meliorating the Condition of the Jews.

In testimony whereof we have hereunto affixed the corporate seal of the said Society, and subscribed our names
L. S. at the City of New-York, this 21st day of July, in the year of our Lord one thousand eight hundred and thirty
W. C. BROWNLEE, *V. President.*
ELI BALDWIN, *Foreign Secretary.*

AFRICA.—We yesterday received two numbers of the "Liberia Herald," printed at Monrovia, (West Africa), which is published monthly by J. B. Russwurm. They are dated in May and June. The May number is dressed in mourning for the decease of Dr. John W. Anderson, the Colonial Agent, who died on the 12th April.

The Herald of the 6th of June contains the following intelligence:

KING BOATSWAIN'S WAR.—By intelligence from Be Poro (Boatswain's capital) information is received that the King has assembled 5 or 6000 warriors, and despatched 2000 to attack King Tom Bassa, of Little Bassa, with positive orders not to return without bringing in King Bassa's head or body. The quarrel between these two Kings has been of long standing.—King Boatswain in his last attack, was defeated; recently King Tom sent word to King Boatswain that if he did not come to see him, he (King Tom) would pay him a visit. Boatswain is called in the Herald the "Napoleon of our land."

Subsequently, the editor of the Herald had received intelligence that the division supposed to have been seen against Tom Bassa, had, under Dupa Simbo, King Boatswain's chief warrior, made an excursion into the Peasa country, and returned with 250 captive slaves.

* The Rev. Edward Parsons in his charge to the Missionary going to Africa.

Another division of Boatswain's, under command of Quitrema, and Sequaba, had been despatched against the Quea people.

Boatswain intended to build a fortified town, and then to make a formidable attack on King Tom Bassa.

The Quea people own but one large town; but their country abounds in ciephanra and camwood, and other articles of African commerce.

Later from the seat of War.—Information had just been received that Boatswain's warriors have burnt seven or eight towns in the Quea country, and captured three. Tom Bassa had also advanced into the Quea country, and an engagement had taken place between Boatswain's warriors and the united forces of Bassa and Quea. The result is said to be in favour of King Boatswain, who, however, lost Dupa Simbo, his head warrior, by a wound—also, Fockkuea, another chief warrior. The number of lives lost is supposed to be very large.

The Editor of the Herald says—"We feel no fear of an attack from Boatswain, or any other power, for the natives having more than once tried the efficacy of the white man's (colonists) big guns, are in no hurry to make another attack."

SUNDAY MAILS.—There are some passages in the article on this subject in the last number of the North American Review, which we shall take an early opportunity to lay before our readers. At present we can only quote the following statement of the question at issue:

"Whenever any change is proposed in the existing laws, or the practice under them, it rests as a general rule, with the party or person recommending it, to prove its necessity or expediency; and on this principle it would belong to the petitioners against the present system to show that it ought to be abolished. In this particular case, however, it strikes us that the general presumption against innovation, and in favour of existing laws and practices considered as such, is rebutted by the fact to which we have already adverted—that the practice in the Post Office Department is different from that which prevails in all others. If the people, acting in their corporate capacity through their different agents, consider it a religious duty to suspend all the other operations of government on Sunday, a presumption arises, that those of the Post-Office should also be suspended for the same reason. The presumption being then in favour of a change, the burden of proof rests with those who support the existing system; and it belongs to them to show why the practice in the Post-Office Department ought to form an exception to that which prevails in all the others, and why the same religious considerations, which induce the people to suspend all their other political and private labours on Sunday, should not induce them to discontinue the transportation of the mail and the distribution of letters."

The article is written with admirable candour, and the argument conducted on sound principles to the right conclusion. The allegations and reasonings of Mr. Johnson and those who act with him are shown to be baseless and flimsy; but it is done too respectfully and kindly to give offence.—*Journal of Humanity.*

PUBLIC OPINION RESPECTING THE CLAIMS OF THE INDIANS.

THERE can be no doubt that an immense majority of men, who would be selected as men of prin-

ciple, inhabitants of the southern states, are decidedly in favour of the rights of the Indians.

A gentleman of undoubted veracity, who passed through the state of Mississippi last winter, declares that the respectable men of that state viewed the act of their legislature as a wanton and outrageous act of usurpation. In some places it was odious, and the members of the legislature felt themselves obliged to apologise for it to their constituents. This was the case in Natchez, by far the most important place in the state. At a public meeting there, in which a member of the legislature attempted to defend his vote, three or four speeches were made against the course pursued respecting the Indians.

A resident in Mississippi told our informant, that he had recently conversed with ten men separately in succession; and that nine were decidedly opposed to robbing the Indians of their country. The tenth was a very ignorant man. As to the character of this transaction, it is a most daring and abominable act of public robbery,—a robbery of the weak and defenceless,—a robbery, which we, as a nation, had solemnly promised, before earth and heaven, that we would not commit.

Is it possible that the people of the United States will sit down quietly under this foul and most humiliating imputation? An imputation which can never be removed, unless it now be prevented from fixing itself upon the national character; and this can be done in no other manner, than by a speedy, public, authoritative acknowledgment of the rights of the Indians. If the people of the United States are awake and alive to their honour and their true interest, such an acknowledgment will take place.—*N. Y. Observer.*

INCOME OF BENEVOLENT SOCIETIES.

THE Hartford Episcopal Watchman reminds us that in the table of the income of benevolent societies which we published a few weeks since, we omitted the British Society for propagating the Gospel, and the National School Society. The omission was undersigned. We perceive also, that we overlooked the American Education Society. We give them all below with the income of each according to the latest report.

Society for propagating the Gospel.	.\$184,680
National School Society.....	87,254
American Education Society.....	30,919
	302,844

The Society for propagating the Gospel has been for more than a century actively engaged in the cause of foreign missions, and now sustains 129 missionaries, a principal, and two ~~assistants~~ the East India College; 96 schoolmasters, and 29 divinity students." The patrons of that society, are we believe exclusively members of the Church of England, and they were among the first Protestants who entered the field of missionary labor.

The National School Society is also, we believe, supported exclusively by members of the Church of England.

The whole number of young men educated by the American Education Society, during the year ending May 1830, was 524, and they were distributed in 9 theological seminaries, 19 colleges, and 66 academies; in all 94 institutions.

If the income of the three societies above named be added to those which we before reported, it will be seen that the total income of the Protestant benevolent societies in Europe and America, is more than THREE MILLIONS OF DOLLARS.—*Ibid.*

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[For the Religious Monitor.]

Ne rogites quisnam, sed quidnam scripserit, auctor.
 Please don't inquire who is the author, but examine what he hath written.

ON THE DIVINITY OF CHRIST.

DISSERTATION I.

The truth of the doctrine proved from Ex. iii. 14, "I AM," compared with John viii. 58, "Before Abraham was, I AM."

PART I, SOME OBSERVATIONS INTRODUCTORY TO THE SUBJECT.

THE Divinity of Christ is a doctrine of the greatest importance. It is essential to himself, necessary for us, lies at the heart of the whole gospel, and is the foundation upon which the church is built, and established forever. Saith Christ to Peter, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Mat. xvi. 18. And saith Paul, "Other foundation can no man lay, than that is laid, which is Jesus Christ." 1 Cor. iii. 11.

That at present there is great opposition made to this precious article of faith, cannot be denied, and ought to be lamented. "If the foundation be destroyed, what can the righteous do?" It is evident that the modern *Arians*, or as they delight to call themselves, *Unitarians*, serve up only the arguments and objections of their predecessors, and that with little variety, and often with less *force* and *fulness*: and, as all these have been completely answered a hundred times, by many holy, learned men, so the writer cannot propose to present the reader with any thing entirely new upon the subject; nor even to proceed by equal steps with many who have gone before him, on the argument of our Lord's Divinity. But, "when the enemy comes in like a flood," he considers it his duty to join with others "in lifting up a standard against him."

VOL. VII.

The Scriptures abound with invincible arguments in support of Christ's Divinity.— "They are wrote plain, he may run that readeth them:" they are sufficient to convince all the gainsayers, had not darkness blinded their eyes. As Christ himself declares, "For judgment I am come into this world, that they which see not may see, and that they which see might be made blind." John ix. 39. And here it is worth while to observe, that there is not any passage of Scripture which more clearly proves the divinity of Christ, than that in which he himself claims the name by which God expressed himself to Moses—"Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Ex. iii. 12. In the same language does Christ answer the Jews—"Before Abraham was, I AM." John viii. 58. Now, as Christ came to maintain and declare his father's honour, if he had not a just title to the name "I am," he would not have been a faithful servant, if he had run away with his Father's glory; for the glory that is contained in this name, is the grand reserve that he will not give to another, any more than his praise to graven images. This name of God is peculiar to himself. His other titles are in a lower sense attributed to creatures. "We know that there are gods many and lords many, but this name is always incommunicable." "Thou whose name *alone* is Jehovah, art the Most High over all the earth." Ps. lxxxvii. 18.

That the argument for our Lord's divinity, taken from these two passages of Scripture compared together, may appear clear and unanswerable, it may be proper,

First, to inquire who the God of Israel was, who expressed himself to Moses, by the name, *I AM*, and redeemed Israel from bondage. And as we read of the invisible God, and that Moses saw him who is invisible, it is necessary, also,

13

Secondly, to examine which person in the divine nature, appeared and spoke to Moses; and this will be proved to be the Son. For, though the redemption of Israel is attributed to all the persons in the God-head, yet, there is always, in the history, a particular regard paid to the second person in the divine nature, who, according to the flesh, was to be a *child born* among them, but in his deity was "their Father that begat them, the Rock that had formed them, their Creator, their Saviour, their God." And then,

Thirdly, humbly look into the meaning of the name, "I AM," and prove from the scriptures of truth, that all the particulars contained in it are attributed to Jesus Christ, so that he does not employ assuming language; or talk too high; for when he declared to the Jews, "Before Abraham was, I AM," he only repeated what he formerly said to Moses, "Thus shalt thou say unto the children of Israel, 'I AM' hath sent me unto you." And

Lastly, that the argument may not appear abstract and dry, to plain and pious readers, it may be proper to dilate occasionally, and introduce practical observations, to show that the doctrine of Christ's divinity is not merely speculative, but feeds faith and nourisheth souls. Saith the believer, "If you undeify my Saviour, you destroy my righteousness, because I have always been led, from the Scriptures, to believe, that he who is the author of that, is Jehovah: nay, you undo my heaven; that would be an empty place to all the saints, if the Jesus, who lives there, were not Jehovah." But there they and all the angels adore his person, and own his claim—"Worthy is the lamb that was slain." So that contending for the divinity of Christ, is like a man quarrelling for his bread; he feeds and he fights at the same time. When Christ was preaching and vindicating the truth, not only of his suretyship, but also the divinity of his person, he saith, "I am the bread of life: I am the living bread which came down from heaven: if a man eat of this bread he shall live forever." John vi. 48. 51. But, to return to the argument for Christ's Divinity.

First: It was proposed to inquire who the God of Israel was who appeared and spoke to Moses, by the name, "I AM," and redeemed Israel. And we must take the account that he gives of himself as it is recorded in his own Book. The doctrines which he has published concerning himself, are such as philosophy and human reason,

can neither give nor take:—the Bible alone reveals them, the Bible alone can explain them: and we receive them upon the report of Him that cannot lie. "Faith," saith one, "is a servant that obeys, not answering again." "He that believeth hath set to his seal that God is true." In returning an answer to the inquiry proposed, it may be proper to proceed, by confirming and illustrating the following propositions. And,

1st. It is very evident from the name, by which God expressed himself to Moses, that he is the most high God. Jehovah, or Jah, is the most inward, and primitive title of Deity. It signifies what he is in himself, essentially considered, antecedent to, and abstracted from all the works of his hands. It leads us to conceive of him, above, and beyond the springs of time and nature: before there were angels to surround his throne, or clouds to be the dust of his feet. We learn from his works what he hath done, but by this name, we are directed to contemplate what he is in himself. The *Great Eternal Existence*. Blessed in his perfections, and perfect in his blessedness. He hath an unchangeable felicity in himself.—Thus saith the Psalmist—"Great is the Lord, and greatly to be praised; and his greatness is unsearchable. Ps. cxlv. 3.—"He only has immortality, and dwells in that light which none of the human race has seen, or can see."

This is that great original Being, who declared himself by the name, "I AM."—Creatures have different names, to distinguish one from another, but he needs no name for this purpose; and therefore he mentions a title expressive of his nature—the great original and Independent Being. He chose Jacob for his portion, and Israel for his inheritance, and he claims to himself the whole praise of conducting them from Egypt to Canaan. He found them in a desert land, in a waste howling wilderness; he led them about, he instructed them, he kept them as the apple of his eye: he was no inferior deity, no *agent* of heaven. There is no mention made of his being a delegate to another, or of having appointed another as a delegate to himself. No, no. "The Lord alone did lead them, and there was no strange god among them." Deut. xxxii. 9, 10. 12. And again—"Hear, O Israel, the Lord our God is one Lord." Deut. vi. 4. And in another place—"I am the *first*, and I am the *last*, and beside me there is no God."

Indeed, he revealed himself in his relation to them, as the "God of Abraham,

Isaac, and Jacob; but to encourage their dependence upon him, for their deliverance, he leads them to conceive of him in his eternal existence—"Thus shalt thou say unto the children of Israel, 'I AM' hath sent me unto you." Correspondent to this, he saith afterwards, "I appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty; but by my name, Jehovah, was I not known among them." Ex. vi. 3.—That is, it was not such a great evidence of his power and love, to bring Abraham out of Ur of the Chaldees, as to bring his posterity out of Egypt. He declares his titles suitable to the nature of his works, and that as Jehovah, he would dwell among them.

And, indeed, to redeem Israel from bondage, open the waters before them, feed, lead, and guard them, with so many evidences of his love, and trains of his blessing, from Egypt to Canaan, was a work which none but Jehovah could accomplish. It is mentioned by the prophets, in the book of Psalms, spoken of by the apostles, and by Christ himself; and recorded, by Moses, the sacred historian, to be the admiration of all future generations. "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from one side of heaven to the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else besides him." Deut. iv. 32—35. Thus it is evident that he who redeemed Israel, was no subordinate deity, but the great Jehovah. "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: he shall thrust out the enemy from before thee, and shall say, destroy them." Deut. xxxiii. 26, 27.

2dly. As Jehovah hath revealed himself as one Being, so he hath made himself known as existing in three distinct persons; the same in substance, equal in power, and glory. We are plainly told of neither more

nor less than three that bear record in heaven—the Father, the Word, and the Holy Ghost, and these three are one. 1 John v. 7. Some, indeed dispute the authority of this verse, as one observes—"just as a man who cannot answer the charge of an indictment, demurs to the jurisdiction of the court: this confronting of copies is much easier work than answering of reasons." But the doctrine of the Trinity does not rest upon this single text, there are others in abundance. We read in Isaiah xlvi. 16, "The Lord God and his Spirit, hath sent me." This was spoken by the prophet before the incarnation of Christ. And saith Paul—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen." 2 Cor. xiii. 14. And saith Peter—"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, and sprinkling of the blood of Jesus." 1 Pet. i. 2. The message to the seven churches in Asia, begins with, "Grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne, and from Jesus Christ." Rev. xxiv. 5.

"How these are different, and how they are one, we know not; nor can we describe his *eternal power and Godhead*, his Omniscience, Omnipresence, his decrees, his works, his throne, his heaven, the light in which he dwells, and which none can see. These are the *invisible things of Him*, and yet they are *clearly understood*: we believe them upon sufficient evidence, though they will ever be *past finding out* to perfection. And as certain it is, by the report which the arm of the Lord hath revealed, that there are *three*, and that these three are One. God has as plainly told us this, as he has told us any thing: and we are as much bound to believe what he saith upon this head, as upon any other. He that receives the testimony, has set to his seal that God is true."* And again—"We are as much bound upon the authority of mere revelation, to confess a *Trinity* of persons, as to believe a *unity* of nature; because the word of truth has made an equal declaration of both. To say these two are inconsistent, is no less than refusing the record of God, and making him a *liar*. It is unbecoming those who are but of yesterday, to inquire *how it can be*, when the Father of lights has expressly told us, *thus* it is. He will be

* Bradbury's Sermons on Christ the Lord that heals us.

adored for *perfections* that we cannot comprehend, and *reports* that we cannot explain. We may as well pretend, by searching, to find out the *fulness* of his being, as to describe the *manner* of it. Had all his words come down as low as our apprehensions, and revealed no more than man's wisdom teaches, he had not spoken like God. But as his *ways* are not ours, so neither are his *thoughts*. He has told us as much as he would have us know, and by saying no more, has thrown a bar upon all foolish questions, that we may not *break through to gaze*."

"There is a *mystery* in no more than one God, and no fewer than three persons.— Because it is true, we cannot dispute it: because it is mysterious we cannot explain it. Therefore, the only thing our souls have to do in the whole inquiry, is, to examine whether God has said it. How far the distinction of persons *reaches*, and how much the unity of nature *comprehends*, is a question above the comprehension of those who are but of yesterday, and know nothing. But, when we read of Father, Son, and Holy Spirit, we conclude from the very sound of the words, that there is a *difference* between them. There are certain boundaries fixed to the minds of men, that they make it neither too much nor too little. We have an open road between two extremes, and can easily tell what is false, though we are not able to fathom all that is true."*

3dly. As the works of God are sometimes ascribed to one Being, so they are also attributed to all the persons in the Godhead, by which we are taught, *first*, that there is a distinction of persons; the Father is not the Son, or the Spirit, and the Spirit is neither the Father nor the Son: and *secondly*, an equality of nature. And when one person in the Godhead is mentioned, the other two are not *excluded* but included; because, though the persons be distinct, the nature is one. Though the persons *act* distinctly, they *do not*, nay, they *can not*, act *separately*: the divine nature, which is the principle of operation, being common to them all.

Indeed, the doctrine for which some contend is this—"That the Father produced the Son, the Arians say, by creation, and some younger brethren say it is by emanation, the Father and the Son made the Spirit, and the Father left it to the Son to create the world, and to the Spirit to sanctify

the church." "But this," as one observes, "is running into the old Egyptian folly, which represented the Supreme God as altogether inactive, a lumpish deity, who did nothing himself, but committed all the affairs of nature and worship to deputies and viceregents." Yet, correspondent to these notions, a modern writer delivers himself in two distinct propositions, thus:

First: Saith he, "Christ the Son has the high and peculiar honour of being the executor of all the plans of deity. Though divine wisdom, power, and goodness, are possessed equally and in common by all the persons in the Godhead; the *exertion* and *application* of these perfections, in creation, providence, and redemption, are not managed by either the *Father* or the *Spirit*, but *exclusively* by the *Son*." He adds these words—"To be employed in great achievements, and promoted to high offices, is deemed honourable among men: how transcendent the glory of being the agent of heaven, in the accomplishment of the works of creation, providence, and redemption!"

Correspondent to this, as quoted by Bradbury, Mercurius Trismegistus, saith with Zoroaster, that—"The Father of all things produced not the world by his own hands, like a workman, but by the *Word*; and that this *Word* which proceeds from him, communicating its fecundity to nature, has given the water a power of generation and production." They tell us of "a Supreme Being, or the only God, who existed before the creator of the world, remaining in the solitude of his unity; that it was not the Father who produced the universe, for he was superior to the creator." Again, we are told that "the Egyptians acknowledged the second person inferior to the first, who, though he was never separate from him, yet he received his ideas of him. He was no production, but the *emanation* of the first God. He was the *Agent* of the universe, and therefore called demiurgus, the master of the world." This is the very name that the ancient heretics gave him. For,

Michael, in his Introductory Lectures to the New Testament, quoting Mosheim, who collected the opinions of Cerinthus, against whom John wrote his Gospel, saith that Cerinthus, among his other vile notions, affirmed "that there was one demiurgus who made the visible world out of eternal matter. This same demiurgus was the peculiar God and protector of Israel, who sent Moses and the prophets, gave the ceremonial law, which is yet binding." Lastly, Porphyry, the great enemy of Christianity,

* Bradbury's Sermons on Baptism.

is quoted by Cyril of Alexandria, as saying that "the first power has produced the intellect, or word, unspeakable to man, *by whom are all things.*" This is the same as the agent of heaven, "who came out of the deity, who shone before all ages, who is eternally before all time, for there was no time when he first appeared. It was not by any command, or even by an act of the will, that the Deity brought him forth, but by a necessary emanation."

It was judged not improper to introduce these quotations at large. And it is worth while to observe, that, if the Son be the *agent* of heaven, to the *exclusion* of the *Father* and the *Spirit*, they must be quiescent; that is, we have one *active* and two *inactive* Gods. But, this cannot be affirmed of the Father and the Spirit, without plunging into blasphemy. For, saith God to the prophet Jeremiah, (chap. x. ver. 11,) "Thus shall ye say unto them, The gods that have not made the heavens, and the earth, even they shall perish from the earth, and from under these heavens." The

Second proposition is expressed thus— "Neither the Father nor the Son, either *separately* or conjointly, ever imparted *directly* and *immediately*, life, gifts, or grace, to any creature; this is the *immediate* and *exclusive* prerogative of the Holy Spirit, and is exemplified in all the operations and dispensations of heaven." In opposition to all these notions, ancient and modern, it is as clear as day-light, from the scriptures of truth, that, though the works of God are often ascribed to one Being, they are also attributed to each person in the Godhead.— They act *distinctly*, yet not *separately*; because the divine nature is one, which is fully and equally possessed by each person. Thus we read: with regard to creation and providence. "To us there is one God, the Father, of whom are all things; (of whom, immediately, not by a minister or a deputy,) and we in him, and for him: and one Lord Jesus Christ, by whom are all things, as their supreme efficient, and we by him." 1 Cor. viii. 6. And the same is affirmed of the Spirit. He, as well as the Father and the Son, is the Creator of the universe. "He garnished the heavens, and his hands have formed the crooked serpent." Job xxvi. 13. "All the hosts above were made by the breath (or Spirit) of the Lord" Ps. xxxiii. 6. He was one in the great consultation, when God said, "Let us make man," (Gen. i. 26;) for Elihu saith, "The Spirit of the Lord hath made me, and the breath of the Almighty hath given me life."

The same is declared with respect to the work of redemption. Every person in the divine nature has a concern in our salvation: in the council of peace, where it was laid; in the publication of the gospel, where it is revealed; and in the application, by which it is enjoyed. We are said to be "elect according to the foreknowledge of God—the *Father*, through sanctification of the *Spirit*, and sprinkling of the blood of *Jesus.*" 1 Pet. i. 3. Thus we read of "one Spirit, one Lord, and one God and Father." Eph. iv. 4, 5, 6. With regard to this proposition, Dr. Owen expresseth himself thus:—"The several persons are undivided in their operations, acting by the same will, the same wisdom, the same power. Every person, therefore, is the Author of every work of God, because each person is God. And the same divine nature is the same undivided principle of divine operations, and this ariseth from the unity of the persons in the same essence. And again, each person doth the same work in the order of subsistence, and not one as the *instrument* of the other, or merely employed by the other, but as a common principle of authority, wisdom, love, and power." It is hoped that the great importance of this, and the two preceding propositions, in themselves, will influence the reader to bear with the writer in dilating so fully in the illustrations; and also, because they lead to the next observation.

4thly. He who spoke to Moses, and redeemed Israel, is one God. The name by which he distinguisheth himself from other deities, is Jehovah. "Thou whose name *alone* is Jehovah, art the most High over all the earth." Ps. lxxxvii. 18. All the Scriptures mentioned on the first proposition, might be brought into the service of this argument.

There were, indeed, some discoveries of the unity of the Godhead among the heathen. "An eternal power and Godhead may be argued from the things that are made." But we read only of some of their learned philosophers that confessed it: and this was so far from being the universal opinion, that one died a martyr for it. Nay, we have the best of their morality from those who talked of thirty thousand gods and goddesses. And therefore the unity of the Godhead is placed in the front of the law. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other God's before me." Ex. xx. 2, 3. And again, "Hear, O Israel; the Lord our God is one Lord." Deut. vi. 4.

There cannot be two or three Supremes.— Thus,

When the Scripture speaks of one God, all inferior deities are struck off. “Among the gods there is none like unto thee, O Lord; neither are there any works like thy works.” Nay, they are excluded from the comparison: “thou art great and dost wondrous things: *thou art God alone.*” Ps. lxxxvi. 8. 10. “We not only confess a Supreme, but that there is *no other*: no communication of the divine nature; no distribution of the divine honour, nor partnership in the divine worship. The heathens had their gods many, but to us there is *one God* the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things.” 1 Cor. viii. 6.

This is the meaning of the word Jehovah, which name he has alone. It is thus that he not only treats with contempt the pretensions of every idol, but declares his own perfections—“Ye are my witnesses, saith *Jehovah*, that ye may know and believe me, and understand that *I AM he*. Before me there was no God formed, neither shall there be any after me; yea, *before the day was, I am he.*” Is. xliii. 10. This he repeats, “Thus saith the Lord, the king of Israel, and his Redeemer, I am the first, and I am the last, and besides me there is no God.” And again, “Is there a God besides me? Yea, there is no God; *I know not any.*” Is. xlv. 6. 8. And yet,

5thly. The redemption of Israel is attributed to all the persons in the Godhead, the Father, the Son, and the Holy Spirit, without any inferiority of character, or one acting as the *agent* of another; but as the same in substance, equal in power and glory.

1st. It cannot be denied that our Father who is in heaven redeemed Israel. He directed Moses to say unto Pharaoh, “Thus saith the Lord, Israel is my *son*, even my *first-born*: Let my *son* go that he may serve me.” Ex. iv. 22, 23. Thus he saith, in another place, “I am a Father to Israel, and Ephraim is my *first-born*.” Jer. xxxi. 9. And again, “Wilt thou not from this time cry unto me, my Father, thou art the guide of my youth.” Jer. iii. 4. Once more,—and I said, thou shalt call me, my Father, and shall not turn away from me.” Verse 19. Nay, in this history, he speaks to Moses as a different person from the Son.—“Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared: Beware of him, and obey his voice; provoke him not, for he will not pardon your transgres-

sions: for my name is in him.” Ex. xxxiii. 20, 21. In these words we have an account both of a distinction of persons, and an equality of nature. Here, observe,

That this was no created Angel, one of those who attended him on Mount Sinai, is evident from what is said about him. For,

1. They are directed to “beware of him, and obey his voice, and provoke him not.” This is correspondent to the caution given to the highest orders of men—“Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.” Ps. ii. 10, 11, 12.

2. The Father declares “he will not pardon your transgressions.” This implies that he had a power to absolve. Though angels were often commissioned to carry messages, and execute acts both of mercy and judgment, God never conferred upon one of them, the power of forgiving sins.—This is the prerogative of Jehovah. “I, even I, am he that blotteth out thy transgressions for my name’s sake, and will not remember thy sins.” Is. xliii. 25. The Jews were right in their doctrine, though they were wrong in the application—“Who can forgive sins but God only?” But saith Christ—“That ye may know that the Son of man hath power on earth to forgive sins, (then he saith to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.” Matt. ix. 6.

3. He declares “my name is in him.” Not merely by commission; for so it might be in an angel, a prophet, an apostle, and a minister of the gospel; but the name that was peculiar to himself, that is, Jehovah. For example, my nature, my essence, my perfections, every thing but my paternity, is in him. Nay, this peculiar prerogative of forgiving sins, is in him. Lastly, he adds, that what is done, is the same thing, whether it was by himself or this angel. “Thou shalt obey *this* voice, and do all that *I* speak.” When the prophet Isaiah saith, “I will mention the loving kindness of the Lord,” &c. he refers to this very passage, “He said, surely they are my people, children that will not lie: so he was their Saviour. In all their afflictions he was afflicted, and the *angel* of his *presence* saved them: in his love and in his pity he redeemed them, and bare, and carried them, as in the days of old.” Is. lxiii. 8, 9.

2nd. The redemption of Israel is ascribed to the Holy Spirit. It has been formerly observed that he is the author of nature, and grace; and he, as well as the Father and the Son, is the ruler in providence. He inspired all the prophets. "Holy men of God spake as they were moved by the Holy Ghost." Now Moses was distinguished above all other prophets. "There arose not a prophet since, in Israel, like unto Moses, whom the Lord knew face to face." Deut. xxxiv. 10. Thus we are told, that, by a prophet the Lord brought Israel out of Egypt, and by a prophet he was preserved." Hos. xii. 3. This is recorded in the established songs of Zion—"Thou leddest thy people like a flock, by the hand of Moses and Aaron." Ps. lxxvii. 26. Thus we are told in Nehemiah—"Thou gavest thy good Spirit to instruct them, and withheld not thy manna from their mouth." ix. 20. Isaiah gives a clear and compendious account of this subject, chap. lxxiii. 10—14. The Jews in the wilderness rebelled and vexed the Holy Spirit, who had been their deliverer, as appears from the following verses,—“Where is he that brought them out of the sea, with the shepherd of his flock? Where is he that put his Holy Spirit within him? that led them through the deep as a horse in the wilderness, that they should not stumble? As a beast goes down to the valley, the Spirit of the Lord caused him to rest: So didst thou lead thy people, to make thyself a glorious name.”

(To be Continued.)

ANSWER TO J. D.

To the Editor of the Religious Monitor:

DEAR SIR,—I have noticed in your last number, a paper by J. D., entitled, "Remarks on the Observations of A. H. on the correspondence between the Associate and Reformed Churches." There are a few things in that paper to which I wish to call the attention of your readers, and I therefore beg you will do me the favour to give the few following observations a place in your Miscellany, as soon as convenience will permit, and oblige

Your Obedt. Servt.

A. H.

Although the remarks of J. D. contain scarcely any thing either of fact or argument, and although he has occasionally made use of language that appears to me somewhat discourteous, if not indecent; yet I have thought it advisable to take some notice of them, which shall, however, be as brief as the nature of the remarks will ad-

mit. I concur with Mr. D. in the opinion that it is "matter of regret, that differences should so long exist between churches that are perfectly agreed on many important points in religion." But I entirely differ from him with regard to the tendency of my observations. The design I had in view in making them was to remove misrepresentations, and so to produce harmony of sentiment so far as it could be consistently obtained. It might possibly have been more agreeable to the Reformed to have passed over their misrepresentations, and to have found no fault with them for imputing to Seceders principles which they never held, but this would have been to suffer sin upon them, and I did not suppose that a plain statement of facts ought to give them any cause for taking offence. Nor in this was there any breach of that charity, which while it thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth. Neither am I without hope that the end I had in view, may be in some measure gained. For in the course of my observations I have distinctly set forth the misrepresentations which have been made of some of the principles of Seceders by Reformed Presbyterians, and have clearly proved them to be misrepresentations by a comparison of them with the avowed principles of Seceders. And what is still more to the purpose, have proved from the admission made by the Reformed Synod in their last letter to the Associate Synod, that those six tenets which they had affirmed in Reformation Principles Exhibited, to be embodied in the ecclesiastical standards of Seceders, are their own conclusions, and which they do not now charge Seceders with believing. Now if the Reformed Synod should prove as honest in retracting these misrepresentations as they have been candid in admitting them, this will tend greatly to conciliation. For, the Associate Synod say, in one of their letters, that it is these misrepresentations that tend to widen the difference between the two churches.—Should these misrepresentations be retracted, one ground of difference will be removed, and my observations have tended to bring them into view, that they might be well understood, in order to their being retracted, that reconciliation might follow as a happy consequence.

Mr. D. notices my complaining "much of misrepresentations, &c. on the part of the Reformed Presbyterians." Now as to " &c." I cannot say whether I have complained of it or not, till I know what it is; but I allow that I have complained of mis-

representations. I have, however, complained no further than I have shown there was just cause for complaint, And I wish the reader to observe how my facts and arguments have been answered by Mr. D. One would have expected that as he finds fault with my observations, because he thought they were any thing but conciliatory, he would have taken special care that his own remarks should have been of the mildest character. It is, nevertheless, true, that he opposes to my facts, which I had been careful to substantiate, scarcely any thing but reproaches, not one of which is borne out by fact. Thus he says, "If there be not both slander and misrepresentation in his communications, it is not unfair to say these deformities never appeared in human composition. I mistake if he can produce any thing from their writings more calumnious than what he himself employs. What could be his object but slander when he associates the Reformed Presbyterians with the Roman Anti-christ?" And more to the same effect, which need not be repeated. This I must own savours a good deal of the Reformed method of reasoning. For many of the writers of that persuasion, have, each according to his ability, been remarkable for a certain species of declamation, which has sometimes been designated Billingsgate.— In this sort of eloquence Mr. D. does not fall greatly behind some of his predecessors. But I have long been of the opinion, that when a writer descends to the use of indecent and reproachful words towards an opponent, it is generally because he has nothing better to offer, and these are the easiest as well as the readiest substitute for fact and argument. I shall therefore take no further notice of these flowers of rhetoric, for I am convinced they can injure no one but their author. Moreover, I feel somewhat confident, that if this be a fair specimen of Reformed rhetoric, that many will think it is not much better than their logic.

Passing these things, then, I shall proceed to offer some observations which may tend to vindicate those statements in my former communications which have been called in question by Mr. D. And the first thing to be noticed, is, the charge of associating Reformed Presbyterians with the Roman Anti-christ. "With the exception of the Pope of Rome, their views of the constitution of civil magistracy are peculiar to themselves." These words imputed to me by Mr. D. were not used by me, and of course I can have no call to defend them.— I had no intention to associate the reformed

Presbytery with the Pope, any further than that they agreed in one point. Neither will the following words, which are those which were used by me, admit of any other interpretation. "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, peculiar to themselves." And it is subjoined in a note, "perhaps his holiness of Rome, ought to be excepted." And that my meaning might not be mistaken, I added, that the popes held that all power, civil and ecclesiastical, was derived from them, and they considered they had a right to confer civil dominion, and to depose civil rulers according to their own pleasure. Particularly they looked upon any defection from the Romish church to be a sufficient reason for deposing magistrates. In like manner the Reformed Presbytery held that if any magistrate in a christian land, was deficient in a due measure of scriptural qualifications, of which the Presbytery were the sole judges, he thereby forfeited all right to his office. Now I think no candid person will deny that on this point there is a striking coincidence between the pretensions of the Reformed Presbytery, and those of his holiness of Rome.

That there might be no mistake, I referred the reader, and again refer him, for my authority for imputing such pretensions to the popes, to Mosheim's Ecclesiastical History, vol. 3. p. 156. And for my authority for imputing these pretensions to the Reformed Presbytery, I refer him to their own Scotch Testimony, p. 192. I allow they founded their pretensions upon very different grounds. The popes claimed this authority as the vicars of Jesus Christ, and the Reformed Presbytery on the ground of their religious profession. It is also admitted that the claims of the popes were much more extravagant than those of the Reformed Presbytery. The popes laid claim to the whole world, while the Reformed Presbytery modestly limited their pretensions to Scotland alone. And finally, the popes were sometimes able to make good their pretensions, which the Reformed have never yet been able to do. Yet it cannot be denied that they perfectly agreed in this one point, that the peculiarity of their religion gave them a right to dispose of the civil government.

On this point their views were peculiar to themselves, and it is in vain for Mr. D. to refer to Magistracy Unveiled—to Magistracy settled on its only true Scripture Ba

sis, or to any other of the long list of authors he has named, till he bring forward some evidence that they claimed a right to dispose of the civil government of a country, on the ground of their religious profession, which I rather think he will find some difficulty to produce.

2d. Mr. D. has charged me with saying "they (the Reformed church) refuse to pay taxes directly, by their own hand, but refuse not to do it indirectly, by the hands of wives and children." I however made no such assertion as this, for the Reformed have now happily got over such scruples. I did not speak of what they do now, but of what they did in former times, when they were more scrupulous than they are at present, about such matters. My words are these, "They continued to testify,* 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." By this it will be seen that I did not assert that Reformed Presbyterians do, or that they ever did, pay taxes, by the hands of their wives or children. All that I asserted was that they did allow of paying them indirectly, and that they might pay them in this way, is not, and cannot, be denied.

Mr. D. has mentioned that he has been brought up among them from his boyhood, and that he has read nearly all their books, and yet he has never read nor heard of such a thing. Now, allowing all this to be just as he has stated, it does not prove that such a practice did not exist: all that it can prove is Mr. D.'s own ignorance. I myself have neither enjoyed the benefit of being brought up among the Reformed, neither have I read all their books, and yet I have noticed the practice mentioned in some books, and also have heard it fully admitted by some of the Reformed, that it existed in former times.†

It is well known that many of the martyrs refused to pay the cess in the last years of the reign of the Stewarts, because it was to be used for the destruction of religion and liberty. When the revolution took place in 1688, those called the Reformed set out upon the principle of refusing to pay all taxes of every description. And when they

took Mr. M'Millan for their minister, in 1706, he openly professed that the paying of cess and other taxes was a national sin. But he soon found that this was a very inconvenient doctrine, and must have exposed such as held it to much loss, as the government continued to levy the taxes with expenses, regardless of their Reformed doctrine. This led to the method of paying taxes involuntarily and indirectly. A method by which they professed to disown the government, while they contributed to its support. But this was considered by a number of their people as a desertion of their Testimony, and which, to use a phrase of their own, led to a division of the "remnant." The sub-division that left Mr. M'Millan, kept a very watchful eye on their brethren who adhered to him. This rendered it necessary for them to be extremely cautious with respect to all they said and did on the subject of paying taxes. Did time permit I might enlarge a little on this subject, but I find it is no way necessary, because Mr. D. has admitted that there may be an involuntary payment, which is all that I asserted.

Before I leave the subject, however, it may be worth while to take some notice of the manner in which he attempts to prove that this involuntary payment is consistent with Scripture. The text he quotes in support of this dogma, is, Rom. xiii. 5—"Be subject not only for wrath, but also for conscience' sake." "Subject for conscience' sake, is obedience in all duty to civil rulers as the ministers of God and the ordinance of God. But subject for wrath's sake, is an involuntary, or rather, compulsory subjection, (when it can be done without violating the claims of conscience,) to prevent greater evil. If this be not the apostle's meaning, I confess my incapacity to comprehend his language."* This is certainly a very misty exposition of a very plain passage of Scripture, and if Mr. D.'s reputation for discernment were made to depend upon it, I think he would have some cause to fear for the credit of his capacity. It is too manifest to admit of any doubt, that in these words the apostle inculcates the observance of a duty, viz. to be subject from two motives: First, for wrath's sake, or fear of punishment in case they should neglect it. And, Secondly, for conscience' sake, or from a sense of duty to God, by whose authority it is required.— This seems to me to be the only consistent interpretation of the passage. At all events

* See Testimony, p. 199.

† If Mr. D. would look into the Testimony Deserted, and the Anti-government Scheme Reviewed, he may see this practice noticed.

it has this advantage that it does not make the apostle contradict himself, like the interpretation put upon it by Mr. D., who represents the apostle as exhorting the Romans to perform a commanded duty from regard to God's authority, and at the same time telling them to be sure and do it against their wills; whereas it appears to be his design to persuade them to do it willingly and not involuntarily.

But the fact is, to talk of paying taxes involuntarily, is perfectly absurd. And it is quite evident that if it be sinful to pay them, then to pay them involuntarily to prevent greater evil, which is simply to save expense, is just to say it is better to support what is considered an unscriptural government than to suffer loss or inconvenience. Or in other words, it is better to sin than to suffer the loss of money.

3d. The next thing deserving of notice, is, what is called "Sneering at the qualifications of civil rulers." Here I am something at a loss to comprehend how I can have drawn on myself this reproof. I am not conscious of having spoken otherwise than respectfully of the word of God, and so far from being opposed to magistrates having scriptural qualifications, I have always held out the idea that the more of these any civil ruler may possess, he is just so much the better for it. There is no dispute on this point, that *they* should be just, and should rule in the fear of the Lord. I am, therefore, somewhat surprised that Mr. D. should have so far misunderstood me as to suppose, for a moment, that I did not fully admit that the texts which he enumerates point out the qualifications of civil magistrates. I allow, indeed, that I have not always been able to keep from smiling at some of the high pretensions of our Reformed brethren, and at the way in which some of them have accommodated the Scriptures to their own views. But there is a great difference between a failing in respect for the word of God, and in ridiculing the visionary glosses of those who profane it. This last is both just and proper, as the ingenious Mr. Paschal clearly proves from the example of holy men in all ages.

I have more than once asserted, in my former communications, that the right of setting up magistrates is in the people, who, as the Reformed have said, are the *intermediate voice of God*, and no doubt it is their incumbent duty in executing this right, to make use of all the light they can get, both from reason and revelation, so that there is no need of any kind of logic whatever to

reconcile any part of my papers with the texts quoted by Mr. D., because they already agree.

I have thought it rather strange that Mr. D. should find so much fault with Seceders for speaking of the light of nature. The apostle Paul speaks of the work of the law written in men's hearts; and what some might think better authority, Mr. Fairly, one of the fathers of the Reformed church, speaks of people being obliged by the light and law of nature.* And Thorburn, in his *Vindiciæ*, p. 167, another father of the same church, says—"The Scripture requires no other qualifications as essential to the magistrate than what are required in the original law of nature." So that Seceders are not alone in the use they make of the law and light of nature. But surely there can be no impropriety in speaking of the law or light of nature, nor in persons availing themselves of it as far as they are able, for the light of nature is not opposed to revelation, but agrees with it so far as it goes. The Bible confirms what is taught by the light of nature; so that if magistracy be instituted in the law of nature, the institution is confirmed and explained by the light of Revelation.

I am not so much surprised at Mr. D.'s speaking so lightly as he does of the common sense of mankind, because common sense has been reckoned a commodity somewhat rare among writers of a certain persuasion. But I made use of the expression from seeing it *once* in the Testimony of the Reformed Presbytery: I did this not with any view to set it in opposition to the word of God, for no doubt if the common sense of mankind should be found opposed to the word of God, its decisions ought to be rejected; yet it can be nothing against a thing that it is agreeable both to the word of God and to the common sense of mankind. If I mistake not this must have been the opinion of the Reformed Presbytery, otherwise I can hardly think they would have appealed to it. I had remarked that the Presbytery 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; and that this was 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. Mr. D. in defending the notions of

* *Humble Attempt*, p. 53.

the Reformed, has referred us to the practice of the Reforming kings of Judah. Of the conduct of these kings we cordially express our entire approbation. But there is one thing in which Reformed Presbyterians, and Mr. D. among the rest, have entirely failed, that is, to shew that God has given them the same authority to purge out those of every other religious persuasion but themselves, that he gave to the kings of Judah to purge out of their dominions all false worshippers. Till they bring forward some better evidence than they have ever yet done, that they are clothed with the same authority as the kings of Judah, mankind will, no doubt, very properly object to Reformed Presbyterians attempting to exercise it.

I pass over, without any observation, the quotations made by Mr. D. from the Display of the Principles of the Associate Presbytery, together with his misrepresentation of them, because they have been already so often vindicated. And as to what remains, I nearly agree with him. He says he thinks it would have been a more worthy undertaking to have shewn wherein the two churches are agreed. But the fact is, to show wherein they differ amounts to much the same thing. For suppose I had begun by shewing wherein they were agreed, I must have come to the differences at last. Now I thought it better to begin with the differences, that when these were removed there might be no cause for dissention, and that uninterrupted peace and harmony might prevail. Besides, were any further defence of my communications necessary, Mr. D. might easily find it in the conduct of the Reformed Synod, who set the example by publishing the correspondence, for all the "firebrands and arrows of death" that I have cast, are only a few that I have picked up and thrown back, but which were first cast by that Reverend and peaceful body, with Mr. D. I heartily concur in wishing for an end of all strife, and that watchmen may lay aside all prejudice and partiality; and finally, I most cordially join with him in wishing that some better qualified may give a more correct as well as expanded view of the matters in dispute.

SIGNS OF THE TIMES.

(Continued from page 141.)

THE increase of the spirit of Popery leads by an easy transition to think what may be the issue as to the two WITNESSES. The consideration of this subject requires, I ac-

knowledge, the utmost diffidence and circumspection; because in itself it is of the greatest weight, good and great men have already spoken their sentiments upon it, from whom I may be constrained to differ; and because in speaking of things yet future, there seems to be a tendency in the human mind to go more upon mere hypothesis than upon the written word. It is seldom wise or safe to speak of things yet future with great minuteness, or in absolute terms, or of the precise time, manner, or circumstances; but it would be unpardonable to omit altogether so many indications of an approaching crisis, in witness-bearing, as appear in our times.

The crisis to which I refer is that *killing of the witnesses* predicted, Revelation xi. 7. This is believed by many to be already past. They think it took place in the bloody massacres of the Protestants that were in Germany, Switzerland, France, Scotland, England, &c. shortly after the Reformation.— But all have found some difficulty in making these events to be the completion of the prophecy. Some have been puzzled to make it fall about the predicted time, and therefore have made a sort of provision for it in dating the commencement of the 1260 days. Others have been put to it to find the witnesses lying dead on the street of the great city THREE DAYS AND A HALF. And others to find a resurrection that agreed in kind with the antecedent death. From which it would seem that they have not found the key of that prophecy. That these cruel persecutions were included in the "war" which the beast was to make upon the saints, is beyond a doubt, but that it was "*the killing*" of the witnesses is not so evident. It seems to have been taken for granted by most who have written on this prophecy, that the killing of the BODY was the killing of the *witness*, but with all due respect to them, I think this is *not granted* by the text, and if it is not, the whole of their interpretation is overthrown, for this seems to be its foundation. I observe nothing in that 11th chapter that warrants us to think so. It does not hold them up to us as *men*, but as *witnesses*, and all that is said is predicated of them as such. Under this character they are introduced into the sacred narrative, and in this also they are withdrawn from our view. This does not express a nature, but only a moral obligation to tell the whole truth so far as is known, and nothing else, and a spirit of mind accordant with it. They are also called *prophets*, a term of similar import. It is sometimes

applied to those whose duty it is to foretell the truth. But in the New Testament it is as often applied to them whose duty it is to declare the truth as revealed, or in other words to preach the gospel and perform all the duties of the gospel minister; this, therefore, is but a term of office. They are called "two olive trees, and the two candlesticks." This last term is expressly applied, (ch. 1. ver. 20.) to the church in which the light of grace is kept constantly burning. In the parable of the ten virgins, (Math. ch. 25.) a similar figure is employed to express the light of grace as appearing in their profession. And it is not difficult to see that the officers of the church, through whose ministry the oil of grace is conveyed to her, are meant by the olive trees. The period of their continuance belongs not to an account of men. 1260 days, by the common consent of interpreters, mean as many years, which seem to run parallel to the continuance of the beast, their enemy; ch. 13. 5. By this term of 1260 days, is not to be understood the whole period of their existence, but only the time of their sorest trials, during which they shall be often threatened with destruction, and it is to assure them that they shall, notwithstanding these troubles, *continue* that time. Their power, described in the 5th and 6th verses, does not agree to an account of man, but to a party living in near fellowship with God, and prevailing much with him in prayer, like Moses and Elijah; and like them, too, boldly bearing witness to the truth, by which the wicked among the kindreds, and nations, and formal hypocrites in the visible church, are greatly tormented. See ver. 10. Nor can the "fire proceeding out of their mouth and devouring their enemies, and in that manner killing them, or their smiting the earth with all plagues, be literally understood. Therefore, it seems plain, that this *killing*, (ver. 7.) must be such as a *witness* is susceptible of—such as causes the witnessing spirit to depart, leaving them only the visible form. As the killing of the body is not the killing of the witness; so this killing of the witnesses does not necessarily suppose bloodshed, and it can be effected without it altogether. When such violence is used on man as makes the soul leave the body, we say he is killed, and if such power should be exerted, no matter by what means, upon a witnessing body as would cause a witnessing spirit to leave it, might we not, with equal propriety, say that the *witness is killed*.

Their enemy, the beast, fell into this

same mistake. He thought by his horrid inquisition, his secret plots and open war against peaceable Christians, to *kill the witnesses*, but he has never gained an inch of ground by these means. The ashes of the martyrs have still been the seed of the church. Like the children of Israel, the more they were oppressed, the more they grew. They held their testimony with the utmost firmness amidst the flames. And although their soul left the body, their *witnessing spirit* shouted *victory*. "And they overcome him by the blood of the Lamb and the word of their testimony, and *they loved not their lives unto the death*." ch. xii. 11. So then these bloody massacres, which some think was the killing of the witnesses, was *their victory*, and the beast's defeat. Other weapons than these must be employed before that can be achieved. And I believe this view of these persecutions will be found strictly agreeable to the experience of the Protestant churches in persecuting times. Their love to truth, and their faithfulness and boldness in its defence, were only purified and increased by these severe trials.

Some may think it necessary that an answer should be given here to the question, *Who are the Witnesses?* I reply, that they are not to be sought in one denomination, or in two; nor in any particular nation, or age of the world. But they are simply the true church of God, possessing *any measure of a witnessing spirit*. When He erected his church shortly after the fall, He immediately subpoenaed her as his *Witness*, and she is to remain on the stand till the grand controversy between Him and the serpent be decided. She was expressly called to testify to the leading truth in dispute under the law. Isa. xlii. 10. 12. and xlv. 8. And for a list of the particular points to which she has testified, before the coming of Christ, I refer the reader to the xi. chap. of the Heb. She is the same party that is called on to witness for God in the New Testament throughout. She has always been the few, but still sufficient, to establish the truth in question.—And I know of none else whom God calls "*His witnesses*" among mankind. To act in character, she ought to appear publicly and expressly as a witness, and besides occasional testimonies, she ought to have a stated judicial one. Yet where this is neglected, there may still be a measure of a witnessing spirit, and she may be entitled to be considered a *living Witness*.

But the question, *What is a dead Witness?* seems as necessary to be answered; and without attempting to fix the precise

line between the living and the dead, I remark in general, that it is a *church having the outward forms of a witnessing body, but no power or life in them*. She may have a form of sound words respecting faith and practice, but she is not moved and animated by the proper spirit of it. Her heart and mind have left it; it is not her terms of fellowship at the Lord's table. The subscribing of it by her ministry becomes a mere ceremony. If she has a testimony in form, it is likewise dead. Sound clear and minute in its details, but it wants the spirit. It moves not from the shelf.

When the latitudinarian rabble come in like a flood, and set forth a different measurement of the "temple, the altar, and them that worship therein," from that of the "reed," otherwise, the word of God; or, when they propose to have them *without any measure at all*, the dead witness says nothing against it. She is all compliance.—When they break down the wall of the holy city, and trample it under foot, she makes no complaint. She has no spirit to contend for any thing. She is all for peace.

The character and form of prophets (ministers of the gospel) remain, and they prophesy too, but no "fire" proceeds out of their mouth, however much any man may hurt or injure them. They are harmless prophets, who mean not to "torment a single creature, far less "nations and kindreds," and set the world in an uproar by their cutting testimony. Far be it from them to smite the earth with all or with any plagues." They prophesy "smooth things, and their constant cry is, "peace, peace." Between such, and those witnesses who triumphed amid the flames, there is as great a difference as between the dead and the living. But I remark farther on the prophecy, that a fair and natural interpretation requires that we understand the resurrection of these witnesses to be correspondent in its nature to their killing. This seems so obvious a rule of interpretation that it needs no illustration. The words expressing it are—"The Spirit of life from God entered into them, and they stood upon their feet;"—which I understand to be the Holy Ghost poured forth in copious measure, as the spirit of truth and holiness, of faith and love, and of all grace characteristic of life, by which the churches that were so dead to the interest of truth before, will show themselves alive to it again, and to all divine institutions, and the whole interests of the Redeemer. In adherence to the whole truth of God, in zeal for the purity of instituted

worship, and Christian communion, and in activities for promotion of vital godliness, they will equal those in former times, who "were beheaded for the word of God and for the testimony of Jesus." This interpretation, while it agrees with the antecedent killing, seems to agree also with all the parallel texts in the Old and New Testaments, that speak concerning this great and wonderful revival of the church, especially chap. xx. 4. But if the bloody persecutions referred to, be the killing of the witnesses, this will not agree to it at all, neither has any thing happened as yet that will agree. For it would require nothing less than a proper resurrection of the body, which some indeed expect at the beginning of the millennium, but without evidence.—Whatever may be the particulars included in their being called to "come up hither, and their ascending to heaven in a cloud," I shall not take on me to say. The day will best explain it. But one thing seems manifest, viz. that it will place them henceforth, or at least during the millennial period, beyond the reach of their enemies; doubtless as much so as heaven is above the reach of the earth to annoy or trouble it in any manner of way. The warfare of the witnesses will then be accomplished. Their sackcloth will be loosed, and they will be girded with gladness. They will exchange the spirit of heaviness for the garments of praise. Enemies they *will have*, as bitter and murderous as ever, and with great anguish and rancour will they "behold them, but in their impotency they shall be able to *do* nothing." And if the fore cited passage, (ch. xx. 4.) set forth the witnesses in their ascended state, which to me it seems plainly to do, this view seems to harmonize with it. There they have the throne. The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, is given to them; and they *live* and *reign* with *Christ*, which, if it means any thing, means that they shall then be beyond the reach of their enemies. But now let me ask, has God's church been at any time brought so low as the witnesses when killed? Has there been a time since popery began, in which it has not been tormented by their pointed testimony borne against it? Has there been a time during that period, in which innovations on the temple, the altar, and them that worship therein, have been suffered to take place without any opposition from the witnesses? I know of none, even to the present hour, in which they have fallen so low as not to "cause *some fire* to proceed out of their mouth,"

and "torment them that dwell upon the earth." And that they have not yet ascended beyond the reach of their enemies, is too well attested by their own experience to require any proof. If bloody persecution is, in a great measure, laid aside, it cannot be shown that there has been a moment's secession of hostility; there has been merely a *change in the mode of warfare*, and the present is the most destructive. Therefore I infer that they are not *yet killed*.

I come now to inquire what *Signs* there are at present of that event approaching.— And I solicit the reader's attention to the following things, viz: The *declining state* of the witnesses; the *progress* which they have now made in their testimony; the *enemy destined* to kill them again appearing on the field; and the *fitness of the weapons* which he now brings to accomplish this hellish purpose.

First. The strength of the witnesses is for gone. They have yet their sight in some degree. They see many encroachments made and making on the order of the house of God, and they have strength enough to show that they are not satisfied. But to be very greatly alarmed, or to make a resolute stand against them, or any great sacrifice in the behalf of the good old paths, seems to be above their ability. After a few ineffectual complaints and murmurs, they are frequently observed to fall quiet, and allow all things to take what course they may. They will tell you they are tired of controversy. In many places on their lines, they are letting the sword of the spirit fall out of their hand; nor are they making any great effort to recover it. The enemy advances upon them with his sophisms and his subtleties, and they scarcely make an attempt to ward off the blow by the law and the testimony, but after an unsuccessful struggle, by some carnal weapon, yield the point. Let any one consider with how little opposition the numerous abominable innovations in faith and practice, that have been broached during the last thirty or forty years, have made their way into the Reformed Churches, and compare it with the bold and resolute stand made by the same party, in persecuting times, against comparatively less things, and then say whether or not the witnesses be not now exceedingly weak.

How peacefully has a spurious charity been allowed to undermine the truth. How rapidly and victoriously has Societism been permitted to invade the province of the witnesses, and scarcely a voice has been lifted against it, while the huge multitude applaud

it. How feeble the testimony against free communion. Had such attempts been made upon the church in reforming times, they would have been resisted even unto blood. But had the witnesses of our times then lived, it is hardly too much to say, that the world would never have heard of either Reformation or Persecution.

How languid the *fire* that proceeds out of the mouth of the two prophets; it is scarcely capable of doing any serious injury to the enemy. It is cooled down almost to his bearing. How rare now is plain and pointed dealing with the consciences of men, from the pulpit or any where else. And that spirit of prayer, by which the heavens have been shut, alas, how low, and feeble, has it become. Another melancholy evidence of the declining state of the witnesses, is, that their main concern seems to be confined to their own safety. Their public spirit seems almost departed. Their concern for the general cause, and for the welfare of future generations, seems to have nearly ceased. Else, why so careless and indifferent in teaching the testimony and the law to the children. What would be thought of the warlike nation that would use no means to make up the deficiency of its army by new recruits? Would we not suppose it had thoughts of a capitulation, or surrender, at discretion? It is easy to apply this to the case of the witnesses.

In fine, most of these remarks will apply even to those who stand their ground the best. Even *they* begin to flag. Their zeal and watchfulness are both relaxed from what they once were. Many of them, I fear, are sorely wounded by the enemy. Forbearance on points of truth or duty! whence comes it? Surely not from the spirit of either. A testimony not a term of Christian fellowship! what is it? It has been stabbed to the heart. IT IS A DEAD CARCASS.

Second. It will be of use to consider what progress they have made in their testimony. For when a witness has answered all questions, and testified to every point within his knowledge, he is ready to be dismissed. And the prophecy under consideration states, that it is "when they shall have *finished* their their testimony," they are to fall. Some, in order to accommodate the text to the events in which they suppose the killing to have taken place, render it, "When they shall be *about to finish* their testimony;" and I grant that the original word may sometimes be so rendered, but our translation agrees much better with God's design in introducing his witnesses. For it

would not be equal to *human* wisdom, much less divine, to allow a witness to be dismissed before he had testified to all he knew in the case, in other words, till he had finished his testimony. I shall briefly state what they have already declared. First, before Christ came, the point to which they were chiefly called to testify, was, that "*the Lord he is God,*" and that "*there is none beside him.*" And to this *they did testify*, all their backslidings notwithstanding. Then against the unbelieving Jews they testified that Jesus of Nazareth is the Christ. And a little after, against the Cerinthians and Ebionites, that he was the eternal, only begotten Son of God. Against the Gnostics and the Docetæ they testified to the reality of his human nature, and his sufferings. Against the several sects that *rose* in the fifth and sixth centuries, they testified that his human and divine natures are perfectly distinct. Against the Nestorians, who also made their appearance in the fifth century, they testified that these two distinct natures subsist in only one person. Against Arius, who flourished in the beginning of the fourth century, and his followers, they have long testified that there are three persons in the Godhead—the Father, the Son, and the Holy Ghost, and that these three are one in essence, equal in power and glory. They have also long testified that a covenant was made with Adam, in the name of all his posterity—that his fall has made them all to be guilty and depraved as soon as they exist, and that infants are shapen in sin and conceived in iniquity—that the law does in no sense or degree qualify men for the kingdom of heaven, and since it was a broken covenant, has no promises, but a *curse only*—that the resurrection does follow in virtue of Christ's resurrection—that God has no respect in the dispensing of his grace, to our merits, for we have none—and that divine, supernatural grace, is absolutely necessary to every act that will be acceptable to God, and that free will is utterly incompetent to produce it; against the Pelagians: and that God does dispense his grace according to an eternal, absolute, and particular decree of election, passing some, and bestowing it on others. That Christ did not die for all mankind, but for his elect only—that salvation is not actually offered to all the human family—that man, before conversion, is not capable of faith or holy desires, and that he cannot resist the influence of the Holy Ghost, against Semi-Pelagians and Arminians. And that those who are once united to Christ by faith, cannot totally or finally fall from a state of grace,

and that no believer reaches perfect holiness or can live without sin in this world,—against Arminians, under different names. They have testified that Christ is offered in the gospel, to all that hear, absolutely free—"without money and without price."—that he made a proper and perfect atonement in the room of his elect—and that his righteousness, imputed and received by faith, is the only ground on which God will justify any sinner—that all good works are the necessary fruits of such a justification—the nature, origin, and effects of justifying faith—the obedience which Christians owe to unbelieving magistrates; and that Christ is the only head of the church, have all been declared. That Presbytery is the only scriptural form of church government; also, the right use of the sacraments, the ordinance of praise and prayer, together with every thing pertaining to the order of the church, have been witnessed to in the most public and solemn manner possible, and sealed with the blood of the witnesses. And the obligation of the church to appear as a formal Witness, under a solemn oath, in behalf of every truth of God, has been also set forth. While she was called to testify to many of these singly as they arose, she has had continually to increase the articles of her testimony, that it might fully meet the increasing opposition, until it embraces the whole system of truth and practice together, which is now the object of one combined and systematic attack. The Being of a God, the Inspiration of the Scriptures, the Trinity of Persons in the Unity of Essence, the Divinity of Christ, the extent and reality of His Atonement; together with the whole doctrines of grace, the government, the worship, the discipline, and every other thing belonging to the institutions of the Gospel—yea, and the very being of a regular church, and church courts, are now sustaining a simultaneous attack; and to all these is she now called to direct her testimony. Does not this look as though this was the *finishing* of their testimony? Whether the present onset may be of long or short continuance, is not revealed, and cannot be precisely known; but certainly it seems difficult to think of any thing peculiar to revealed religion, after testimony is given to the truths presently in dispute, that will remain to be testified to.

Third: The enemy destined to kill the Witnesses, is called "the Beast that ascendeth out of the bottomless pit." This beast is described at large, (ch. xiii.) and it can be none other than Anti-Christ. This will not be disputed by any Protestant. It is a fact too, that cannot,

with any face, be denied, that a bitter enmity against every thing like faithfulness to truth, is now widely prevailing. If the Gospel be preached (as it ought to be) for a *testimony* to all nations—If a regard to truth and consistency be manifested in private life, or any other part of the witnesses' duty be insisted on, it is loaded with opprobrium in almost every corner of Protestant Christendom. But it is needless to adduce arguments to prove what every lover of truth is made to feel. And I have endeavoured, in a former part, to show that all this hatred and opposition to the witnesses, though coming forth in a new dress, is nothing else than the same spirit of Popery or Anti-Christ which has vented its malice against them all along.

Here, then, we perceive our deadly foe upon the field—recovered from the wounds which the Reformers and Martyrs inflicted on him, mustering his forces, and causing his voice to be heard from one end of the land to the other. He has profitted by his former defeats. His weapons are skilfully contrived for the most vulnerable parts; the disposition of his forces shows that he has taken the dimensions of his antagonist accurately. Like Julian, when he set himself to restore ancient idolatry, he does not come forth openly to do it, nor create alarm, but with good words and fair speeches. But his hatred is more deadly, if possible, and his measures tenfold more to be dreaded; while he himself is intrenched behind so many plausible professions, and ostensible ends, that it is more difficult than ever to reach him. And he is acquainted with the weapons of the Witnesses, for they have no *new* ones, and has long stood exposed to all their arguments, and all their texts, and sound distinctions, till at length he is become hardened against them all, and they are now like an arrow shot against the rock. What else than death can the feeble Witnesses expect from an enemy so hostile and so powerful?

Fourth: Let us consider a little his weapons. He has already tried what fire and torture of every sort would do, and has nearly laid them aside, not from any sympathy or relenting towards the peaceable Witnesses, but because they did not answer the purposes. And if ever an opportunity should occur to use them again, without hazarding his purpose to defeat, it will not be for lack of cruel malice, if they are not used. But the time is not yet come. Other weapons must be used at present. And I remark, that one of his weapons is, Public Opinion.

By this means monarchy and despotism

have been shaken to pieces, and half of the world revolutionized. It has altered the political relation of one nation to another; changed the principles and the channels of commerce, and almost new modded society. And it has come to be so powerful a weapon that any thing within the power of man to accomplish, may be achieved by it. Only get public opinion enlisted on the side of any enterprize, no matter what, and if man can do it, it will be done. And the old serpent is fully aware of this, and is bringing it to bear against the duty and the spirit of witnessing for truth.

One opinion that he has got up for this end, is, that the government, and the order of the Reformation Churches, are somewhat akin to the aristocratic and despotic forms of government in those nations where they have been situated, and therefore it is necessary that the former should be revolutionized as well as the latter. A spirit of innovation has gone forth, and every thing must submit to be taken down and put up again in the newest fashion. Luther, Calvin, Knox, &c. were great men, and might be well qualified to lead in their own times, but they are nothing to us. Their opinions, and the decisions of Synods and Councils, Confessions and Platforms, have no fitness for our times. Their way of expounding scripture and of preaching sermons, will no longer answer. Their distinctions and phrases shall receive no respect.

Another opinion that has been got up, though it has not progressed so far as the foregoing, is, that as this is the age of great discovery, and mighty improvements are on the march, why may there not be discoveries made in religion too, and improvements made in its modes and forms, by which they might be more suited to the spirit of the times: May there not be improvements made in the analyzing of the sacred text? in preaching, in praising, &c.?

Another opinion is, that we ought to allow every man to have as good grounds for his particular belief as we have for ours.—To claim the authority of scripture for our own and refuse it to all contrary sentiments, is accounted unchristian, and intollerable bigotry. This opinion has obtained a great multitude of supporters.

Another opinion is, that if the heart be right, it does not matter a great deal what the sentiments in the head may be, (as tho' this were possible.) Even grave professors take it for granted, and exhort their pupils to obtain right feelings as the way to right sentiments. And that common belief that

it matters not what denomination we belong to, as we are all travelling the same road, is only this same opinion carried a little farther out.

Again, the opinion that revealed truths are to be classed into *essentials* and non-essentials, has a wide range. Perhaps it has enlisted two thirds of the christian community. And it has been put into operation to a vast extent, and brought forth effects corresponding to its nature.

Another is, that preaching is hardly worth the name, unless it move the feelings. The moving of *them* is deemed a very great matter in the account of experimental religion, and to the enlargement of the church, and therefore no wonder if regular going machinery has been set up to affect them. Another opinion of the day is, that mysterious subjects and disputed points ought to be let alone; and that it is only bigotry and party spirit that will meddle with them.

Another, that giving great sums of money to purposes ostensibly for religion, is a proof of great piety in the giver. "The world thinks much of its money," say they, "and would not part with it, unless moved by some powerful principle, such as that of religion.

To name no more. It is an opinion, though not so often or boldly avowed as some of the others, that the end sanctifies the means.—That it is no harm, for example, to write and publish a fabrication if it would produce good effects, and set men a thinking seriously. These and others akin to them are spreading in every direction, and seeking their way into every part of society.

Now to be certain what effect they are producing on the witnesses, we need only suppose them brought into complete and general operation. Let any one of them, much more all of them together, bear rule; and where I ask, could any thing like a witnessing spirit have place within its domains?

To suppose it and them to stand together, is to suppose that two contraries may agree, which is absurd and impossible. The witnessing spirit must, on that sad, that dismal day, take its leave and depart.

If these were mere inoperative opinions, the danger to be dreaded from them would be the less; but this is not the case. Opinions that men value, remain inactive no longer than the want of strength and opportunity oblige; the moment these are acquired they begin to show themselves. The strength of opinion depends much on the number that embrace it. When that num-

ber becomes the majority, opinion steps forth in some popular measure. And this has come to be another powerful weapon in the hand of the enemy, viz: Popular Measures.

And most, if not all, of the popular measures, in the concerns of religion, have originated from some of these opinions specified, or others very closely allied to them. The principal of these have been already mentioned. The Sabbath School System—Bible—Missionary—Education—Tract Societies, and all other societies that concern themselves in the business of the church, and the whole auxiliary apparatus belonging to them—the practice of all that believe the essentials, holding visible fellowship in sealing ordinances—the union of churches formed on the concession of truth or duty on either side—the No Creed System—are all popular measures. And they are all expressly, or by necessary consequence, warring against the two witnesses, and their progress is the advance of death towards the latter. They are intended to do away "sectarianism" and bring all to coalesce upon the essentials of the gospel. That is in plain terms, to drive the witnesses from their out-works to the citadel. Nor will they be suffered to remain even there. The same enemy that hath driven them to their citadel (the essentials) will force them to surrender *it* also, and so perish. Yes, even these *essentials*, are in sundry places of the Reformation churches, already given up, and the witnesses have sunk lifeless at the feet of the foe; and their carcases smell far and wide of the dead corruption of Arian and Socinian heresy. For it is not possible to follow up these popular opinions to their legitimate consequences and stop on this side of downright Atheism, because the principle upon which ANY truth can be given up is one upon which ALL truth together can be given up.

Where, I ask again, will there be place for *witnessing*, when these popular measures, especially the free communion, and the No Creed measures, are fully matured and adopted, and have produced their full effects? Let him who can, point it out. Another deadly weapon in the hand of the enemy is, very *fair promises* and very *plausible pretensions*. These are to him like shield and helmet, impenetrable, until at least he gets into the heart of the witnessing camp, and then it is too late. He is doing away bigotry and the power of names, and bringing every man to think for himself, and "to be fully persuaded in his own mind."

This is his pretence for putting down creeds and confessions. He is bringing all

things back to the original, simple standard, the Bible. The Bible is his creed. He wants Bible Christians. He is giving Bible Education. He is pretending to remove mountains, to fill up valleys, and open innumerable new channels for the waters of life to flow down to all the nations of the earth. Can any thing better or greater be proposed? And who has ability to detect the insincerity or want of uprightness that is in all this? None upon earth; and thousands, forgetting that all things ought to be proved by the Word alone, are captivated by this fine manifesto, and right off enter his lines. And many who cannot be so led, are yet struck dumb, by these *good words and fair speeches*; and others conclude it is because they have the wrong cause, and so are caught by the popular *delusion*.

Another powerful weapon is, the misapplication of terms, and especially of scripture terms. By this means the witnesses are frequently deceived just as a sentinel is when the enemy has got possession of his watch-word and counter sign. When they hear the use that is made of such phrases and terms of doctrine as—"total depravity"—"work of the Spirit"—"conversion"—"doctrines of grace"—"orthodox," &c. it is difficult for them to think that they are not in the company of true friends to Reformation principles and practices. And by this means, the unsuspecting and unthinking are ensnared, and frequently induced to come over to the side of the enemy.

Ridicule and reproach is another weapon which our enemy frequently employs with considerable effect on young and inexperienced witnesses. And he has a set of terms for this purpose which he hurls against them with as much bitter malice as ever the old Pope did the thunderbolts of the Vatican against heretics; and such is the mighty influence of opinion, that many are almost as much afraid of the terms bigot, illiberal, sectarian, uncharitable, as if they were a sentence of condemnation; and from the company, the sentiments, and the practices of the witnesses, they flee as from a pestilence; and over conscience, vows, and the threatening of everlasting shame before God and his holy angels, they rush into the midst of the Catholic multitude.

Taking all these things into one view, viz: the decline of the witnesses, their appearing to be in the act of finishing their testimony. The appearance of this mortal enemy again on the field; the new and terrible weapons with which he is equipped and the dismal breaches which by these he has al-

ready made, it seems hardly possible to think that the fearful catastrophe can be very far off. Although it would be presumptuous to say that it will be at the end of 50 or a 100 years, or 150. Yet we may safely affirm that the "enemy is coming in like a Flood."

With some illustrations of this proposition I intend to conclude these papers.

(To be Continued.)

Selections.

Extracts from BRADBURY'S Preface to his Ten Sermons preached at the Anti-Trinitarian Lecture, in Fetter-Lane, London.

My friends have prevailed upon me to publish what they heard, for this reason, viz. That here the argument for the Deity of Christ is drawn to a single point; you may take it at one view. And if any person has a mind to attack it, he cannot wish for a clearer stage, or a fairer battle.

First: Let him prove that these titles of the God who has power over plagues, Jehovah, who heals us, and the God of Israel, do not belong to the supreme and independent Being, nor do they import a self-subsistence in him who is known by them. This I conceive will be no easy work; for though these names are relative to particular cases, and a single nation, yet they are equivalent to others of a more extensive sound; "the God of all the earth, the first and the last, and a great King above all gods." Or,

Secondly: There must be a full answer given to the arguments I have pursued, that all these glorious things are, without distinction, ascribed to Three Persons in the Divine Nature, and commonly to the *Second*, who, when He was God manifest in the flesh, came to his own, and suffered himself to be called a Minister of the Circumcision. It is beneath me to take any advantage that the Arians of old, and those that have new vamped their opinions, are well known to have made. I am sensible that they were not aware when they allowed the Son of God to be a Viceroy over Israel, and the Governor of the world, that this nation would leave their scheme so naked and forlorn, that all men might see their shame. It is, therefore, all one to me, whether they call it in again or no, I believe it upon no other evidence but that of the Bible. This is all the armour I bring into the battle. They may fall as *Goliath* did; a stone out of the brook knocked him down, and when he was killed, his own sword cut off his head.

I have never troubled my hearers with a clutter of unintelligible phrases, "whether the three persons have the distinct consciousness, or are only three incomprehensible differences in the same numerical essence." I thought it *beneath* the dignity of the subject, as well as *above* the reach of the people, to talk of "three internal relations of God, called relative subsistences, three distinct intelligent natures, three hypostases, three individual intelligent agents, with consubstantiality, and inseparability." If I know not the meaning of the voice (as I own I do not) I shall be no better than a Barbarian. Instead of this empty noise of words, I have endeavoured to give my hearers wholesome bread, and not a mouthful of stones that may choke them, but will never feed them.

I have always dreaded a loose of fancy, that by similies, figures and poetical images, would make to itself "the likeness of any thing that is in heaven." I know we are apt to become vain in our imaginations, and especially in professing ourselves to be *wise*. Human inventions may be worse in doctrine than they are in devotion, as "they intrude into things that are unseen." A fleshly mind "is as bad as a carnal ordinance." I believe it is indeed impossible to be "wise above what is written;" but the apostle would never have warned against it, if mankind had not the vanity to think they might. I leave all people to their *nostrums*, and don't envy them any relish they have in the produce of an exuberant fancy. For this reason I must own I was rather amazed than allured at the liberty that my dear and worthy friend, Mr. Watts, has taken in attempting to represent or explain "the unsearchable things of God." In his former book he has used "A similitude of a king's "sending an ambassador extraordinary to a "foreign country, and at his removal appointing a resident to stay behind him in "that country. He supposes the soul of "this king to actuate, animate and move "both his own body, and those of the ambassador, and resident, and become (as it "were) one person with each of them.— "Then the soul of this king himself might "be said to sustain both his own character "as king, and the inferior characters both "of the ambassador and the resident."— The esteem that the author hath for this similitude, appears from his printing it over again in the Second Book, with no other alteration than striking off one third of his *numerical monarch*. He very truly observes, that "similies borrowed from 'earth-

ly things' are imperfect;" and, therefore, I suppose, he borrowed this from *no* earthly thing. But will not the *Arian*, whom he has invited to the Christian faith, make light of it, when he sees that we illustrate a *Mystery* by a *Monster*, and represent an existence that is eternal, and necessary, by that which is purely enthusiastic? Imaginations below nature are but wretched images of things above it. At best, they are "cunningly devised fables."

I also fear that our arguments for the Deity of Christ, which can be no other than scriptural, will lose their force when they are dashed with suppositions upon the "abstracted nature of things," which, as we have no knowledge of, we can have no concern with. Solomon, for sometime, applied his heart "to seek out wisdom and the *reason* of things: but he has left no great credit upon that kind of free-thinking, by telling us,— First, that "it is vain;" I said I will be wise, but it was far from me:" and, Secondly, It is dangerous, and a departure from integrity, when people "seek out many inventions."

Dr. Watts, in his *Arian* invited to Orthodoxy, as quoted by Bradbury, in his *Sermons* on Baptism, expresseth himself thus: "May we not suppose the Logos, or Word, considered as something in the God-head analogous to a power or virtue, to be infinite, uncreated, co-essential, and co-eternal with God the Father, as being of his very essence, and in this sense true God. May not this, sometimes, be represented in a personal manner, as distinct from the Father? May we not suppose, also, that in some "unknown moment of the Divine eternity," God, by his sovereign will and power, produced a glorious Spirit in an immediate manner, and in a very great likeness to himself, and called him *his Son*, his only begotten Son. Might not this be that Logos of the ancient Jews, who was called the first born of God, the oldest archangel, the man after God's own image, and may not this be the soul of our Blessed Saviour? Supposing, farther, this angelical spirit to be assumed into personal union with the divine Logos, from the first moment of his existence, may he not be called the Son of God also upon this account? May it not be said that the true "God-head is communicated to the Son of God in this manner, by the free will of the Father."—Saith Bradbury, This supposes, as much as ever the *Arians* wanted, that Christ *might* have been produced, or that this union of the divine attribute to him, *might* have been given. A grosser

Expression I do not remember ever to have met with, than what follows: "Though the God-head of the Logos or divine wisdom, be essential to the nature of God, and eternally independent, yet it might be communicated, that is, united to an inferior spirit, by the will of the Father." That is, God can make an inferior spirit like himself, and give his glory to another. He goes on, "Might not this Logos, in the complex character of God and a creature, or the Son of God, inhabited personally by eternal wisdom, in the fulness of time, assume human flesh and blood into union with himself." Had the scripture told of these things, there was no need to put them in the form of may be's. But nothing so vain or bold is to be found in that book, as that *an attribute inhabits a spirit personally.*

Far be it from my soul, to ask what I know no humble creature will dare to answer, or examine what the great God *may be, or may do.* If these are secret things, they belong to him. Revealed things only belong to us. Believing is acting upon a report, and not upon a supposition. Solomon wrote that we might know *the certainty* of the words of truth, and be able to give an answer to those that inquire of us.—*Foolish and unlearned questions* are always about things out of our reach, and these are what *gender strifes*, as we both read and feel. This then is one principle of wavering, and will be so, until that God who knows the thoughts of men to be vain, makes us know them to be so too. Under the power of his grace we shall not exercise ourselves in things *too high for us.* Then our hearts will not be haughty, nor our eyes lofty. They that intrude into things that they have not seen, vainly *puffed up in their fleshly minds*, do not hold the head. Col. ii. 18, 19. We may wish upon these occasions, as Zophar did; thou hast said, *my doctrine is pure:* But, O, that God would speak, and open his lips against thee, and that he would show the *secrets of wisdom*, that they are double to that which is. Job xi. 4, 5. Who shall declare the generation of the Son of God, or pretend to dig up the unsearchable riches of Christ?—The best way to be of the same mind with one another, is what the apostle directs to, "not to mind high things, or be wise in our own conceit. Let us not, like children, be tossed to and fro, and carried about *"with every wind of doctrine,"* by the slight of men, and cunning craftiness of those who lie in wait to deceive. Eph. iv. 14. May I speak the words not only of truth but of so

berness. Act. xxvi. 26. Bradbury's Sermons on Baptism, pp. 264—267.

And again :

I could never have thought that a certain minister, i. e. Dr. Watts, would deny the proper personality of the Son and Spirit, who but five years before, has given this as the supreme degree of blessedness, that there are *three glorious Persons* in the Trinity: The title of the sermon is, *Blessed Saints, blessed Saviour, and Blessed Trinity.*—He might as well have made them all figurative, as the last of them. In that discourse he speaks of "their ineffable union and communion in one God-head, that they are eternally One God, and therefore eternally blessed." He tells us, "each person possesses an unknown pleasure." And adds these words, "Besides the general glories of the divine nature, we may suppose that a full comprehensive knowledge of the same, the difference, the special properties, and the mutual relations of these Three Divine Persons, (which he allows to be utterly incomprehensible to mortals, and perhaps far above all created minds,) that this is the *incommunicable eternment of the Holy Trinity.* He then owns, that, "in reference to this mystery, God may be said to dwell in *thick darkness,* or light inaccessible. We are lost in this glorious divine abyss, and overwhelmed with dazzling confusion. But, *The Ever Blessed Three,* behold their *unities* and *distinctions* in the clearest light." At that time it was no objection, that the doctrine is *wrapped up* in darkness. Nay, he supposes, "the blessedness of the sacred *Three* to consist in mutual love, an eternal approach to *each other*, with infinite complacency, an eternal embrace of *each other*, with arms of inimitable love, and with sensations of unmeasurable joy." On the propriety of all this rapture, I shall pass no judgment. But if the Son and Spirit have only a *figurative personality*, I am sure these are great swelling words of vanity, all noise and no meaning. He goes on to say, "that the blessed *Three* have an unknown communion in the God-head, and an unspeakable nearness to *one another's* Persons, inconceivable in being, and indwelling in *each other.*" And there he acknowledges, that "in vain we run through all the names and powers of nature and art, to seek the *resemblance* of the blessed *Three.*" And that our faith may be either *said* or *sung*, (after his usual manner) he closes with a little hymn.

“ But oh what words, or thoughts, can trace
 “ The blessed *three in One!*
 “ Here rest my spirit, and confess,
 “ The Infinite unknown.”

Why his spirit did not rest here, after such melodious advice I cannot tell. Nay, he goes farther than any that I have met with, “supposing *some distinctions* in the divine Being of eternal necessity, in order to complete the blessedness of the God-head;” and concludes upon the whole, that “the difference, which we call *personal distinctions*, in the nature of God, are as *absolutely necessary* to his blessedness, as his *Being*, or any of his perfections.”—That after all these flights, and bold assertions, the personality of the seared Three should in less than two years be sunk into a *mere figure*, an eastern form of speech, (that is, into nothing,) is unaccountable.

[From Cecil's Remains.]

THE SPIRITUAL MAN.

DR. OWEN says, if a man of a carnal mind is brought into a large company, he will have much to do: if into a company of Christians he will feel little interest; if into a smaller company, engaged in religious exercises, he will feel still less: but if taken into a closet, and forced to meditate on God and Eternity, this will be insupportable!

The spiritual man is born, as it were, into a new world. He has a new taste. He savours of the things of the Spirit. He turns to God, as the needle to the pole. This is a subject of which many can understand but little. They want spiritual taste. Nay, they account it enthusiasm. Bishop Horsley will go all the way with Christians into their principles: but he thinks the feelings and desires of a spiritual mind enthusiastical.

There are various characteristics of a spiritual mind.

Self-loathing is a characteristic of such a mind. The axe is laid to the root of a vain-glorious spirit.—It maintains too, a walk and converse with God. *Enoch walked with God.* There is a transaction between God and the spiritual mind: if the man feels dead and heartless, that is matter of complaint to God. He looks to God for wisdom for the day—for the hour—for the business in hand.—A spiritual mind refers its affairs to God. “Let God's will be obeyed by me in this affair! His way may differ from that which I should choose: but let it be so! *Surely, I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child.*”

A spiritual mind has something of the nature of the sensitive plant. “I shall smart if I touch this or that.” There is a holy shrinking away from evil.

A spiritual mind enjoys, at times, the influence of a holy joy and satisfaction, which surprises even itself. When bereaved of creature-comforts, it can sometimes find such a repose in Christ and his promises, that the man can say, “Well! it is enough: let God take from me what else he pleases!”

A spiritual mind is a MORTIFIED mind. The church of Rome talks much of mortification, but her mortification is not radical and spiritual. Simon Stylites will willingly mortify himself on his pillar, if he can bring people around him, to pray to him, to pray for them. But the spiritual mind must mortify itself in whatever would retard its ascent toward heaven: it must rise on the wings of faith, and hope, and love.

A spiritual mind is an INGENUOUS MIND. There is a sort of hypocrisy in us all. One man wraps around him a covering of one kind, and another of another. They, who think they do not this, yet do it, though they know it not.

Yet this spiritual mind is a SUBLIME MIND. It has a vast and extended view. It has seen the glory and beauty of Christ, and cannot therefore admire the goodly buildings of the Temple; as Christ, says Fenelon, had seen his Father's house, and could not therefore be taken with the glory of the earthly structure.

I would urge young persons, when they are staggard by the conversation of people of the world, to dwell on the characteristics of a spiritual mind. “If you cannot answer their arguments, yet mark their spirit; and mark what a contrary spirit that is, which you are called to cultivate.

There are various MEANS of maintaining and promoting a spiritual mind. Beware of saying concerning this or that evil, “*Is it not a little one?*” Much depends on mortifying the body. There are silent marches which the flesh will steal on us: the temper is too apt rise: the tongue will let itself loose: the imagination, if liberty is given to it, will hurry us away. Vain company will injure the mind: carnal professors of religion especially will lower its tone: we catch a contagion from such men. Misemployment of time is injurious to the mind; when reflecting in illness on my past years, I have looked back with self-reproach on days spent in my study: I was wading through history, and poetry, and monthly journals; but I was in my study. Another man's trifling is no-

torious to all observers, but what am I doing? Nothing, perhaps, that has a reference to the spiritual good of my congregation! I do not speak against a chastised attention to literature, but the abuse of it. Avoid all idleness: "exercise thyself unto godliness:" plan for God. Beware of temptation: the mind that has dwelt on sinful objects will be in darkness for days. Associate with spiritually minded men: the very sight of a good man, though he says nothing, will refresh the soul. Contemplate Christ: be much in retirement and prayer: study the honor and glory of your master.

THE SABBATH.

It belongs to our very relation to God, to set apart a portion of our time to his service: but as it might have been difficult for conscience to determine what that portion should be, God has prescribed it: and the ground of the observance remains the same, whether the remembrance of God's resting from his work, on any other reason, be assigned as the more immediate cause. We are going to spend a Sabbath in eternity. The Christian will acquire as much of the Sabbath spirit as he can. And in proportion to a man's real piety in every age of the church, he will be found to have been a diligent observer of the Sabbath-day.

PECULIARITY OF MIND.

EVERY man has a peculiar turn of mind which gives a colouring and tinge to his thoughts. I have particularly detected this in myself, with respect to public affairs. I have such an immediate view of God acting in them, that all the great men, who make such a noise and bustle on the scene, seem to me like so many mere puppets. God is moving them all, to effect His own designs. They cannot advance a step, whither He does not lead; nor stand a moment, where He does not place them. Now this is a view of things, which it is my privilege to take as a Christian. But the evil lies here. I dwell so much on the view of the matter, to which the turn of my mind leads me, that I forget sometimes the natural tendencies of things. God uses all things, but not so as to destroy their natural tendencies. They are good or evil, according to their own nature; not according to the use which He makes of them.

REDEMPTION.

WE cannot explain to a philosopher the system of Redemption, and the mode of conducting and communicating its benefits to the human soul: but we know that it yields the water of life—Civilization, to a barbarian—Direction, to a wanderer—Support, to those that are ready to perish.

NOTHING SHOULD BE DONE WITHOUT GOOD REASON.

THERE should be something obvious, determinate and positive, in a man's reasons for taking a journey; especially if he be a minister. Such events and consequences may be connected with it in every step, that he ought, in no case, to be more simply dependent on the great Appointer of means and occasions. Several journeys, which I thought myself called on to take, I have since had reason to think I should not have taken.—Negative, and even doubtful reasons, may justify him in choosing the safer side of staying at home; but there should be something more in the reasons which put him out of his way, to meet the unknown consequences of a voluntary change of station. Let there always be a "Because" to meet the "Why?"

SIN.

SIN, pursued to its tendencies, would pull God from his throne. Though I have a deep conviction of its exceeding sinfulness, I live not a week without seeing some exhibition of its malignity which draws from me—"Well, who could have imagined this?" Sin would subjugate heaven, earth, and hell to itself. It would make the universe the dominion of its lusts, and all beings bow down and worship.

The approaches of sin are like the conduct of Jael. It brings *butter in a lordly dish*. It bids high for the soul. But, when it has fascinated and lulled the victim, the nail and the hammer are behind.

THE MIND THAT WAS IN CHRIST.

THE man who labours to please his neighbour for his good to edification, has the mind that was in Christ. To expect disease wherever he goes, and to lay himself out, in the application of remedies, is that habit of mind, which is best suited to a Christian, while he passes through the world, if he would be most effectually useful.

EFFICACY OF PREACHING.

I ONCE said to myself, in the foolishness of my heart, "what sort of sermon must that have been which was preached by St. Peter, when three thousand souls were converted at once!"—what sort of a sermon!—such as other sermons. There is nothing to be found in it extraordinary. The effect was not produced by St. Peter's eloquence; but by the mighty power of God, present with his word. It is in vain to attend one minister after another, and to hear sermon after sermon, unless we pray, that the Holy Spirit accompany his word. *Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.*

GROUND OF A MINISTER'S SATISFACTION.

THE ground of a minister's own solid satisfaction cannot be POPULARITY; for, even to Simon Magus, *all gave heed from the least to the greatest, saying, This man is the great power of God!*—neither can he ground his satisfaction on the exercise of strong and enlarged TALENTS; for even Balaam was a man of extraordinary endowments;—nor can it be in his success: *For many, saith our Lord, shall come to me, and say, Have we not done many wonderful works in thy name, and in thy name cast out devils? Then will I profess unto them, I never knew you!* As though he had, said "I deny not the works, but ye are evil men." But a minister's satisfaction must be grounded on the faithful discharge of his office in the DELIVERY OF HIS MESSAGE. (2 Cor. v. 20.)

EVASION OF THE TRUTH.

It is most affecting to see to what miserable shifts, men will have recourse, in order to evade the truth.—"It is irrational," says one, "to insist so much, on certain peculiarities of doctrine." But whose reason shall be the judge? *For the preaching of the cross is to them that perish foolishness: but it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.* It is "unnecessary," says another—But has God commanded—and do we pronounce his commands unnecessary.—It is "disreputable"—did Christ regard reputation—Nay, *he made himself of no reputation.* "It is a NARROW way."—Ah! there, indeed, you pronounce truly. The way to heaven is a narrow way. But what says the judge?—*Wide is the gate,*

and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

INDIFFERENCE UNDER THE PREACHING OF THE WORD.

OH how distressing is it, to observe many, to whom we cannot but fear, the gospel which they hear preached from Sunday to Sunday, is but the *avour of death.* If God has made a difference in any of us, let us not forget to whom we are indebted.—Oh, consider the satisfaction you will find in really embracing *all the council of God.* Consider how soon the time will come, in which it must be your ONLY SATISFACTION that you have embraced it. Let it be your prayer—"O God, give me grace to repent, with that repentance which is unto life! Make me serious! Teach me what I must do to be saved! Help me to believe the record which thou hast given of thy Son. Give me faith to receive the atonement, to set to my seal, that *there is none other name under heaven, given among men, whereby we must be saved,* but the name of Jesus Christ.

THE SACRAMENT OF THE SUPPER.

THE Lord intended it (the sacrament of his supper) to serve us as an exhortation, and no other could be better adapted to animate and influence us, in the most powerful manner, to purity and sanctity of life, as well as to charity, peace, and concord. For there the Lord communicates his body to us in such a manner that he becomes completely one with us, and we become one with him. Now, as he has only one body, of which he makes us all partakers, it follows, of necessity, that by such participation, we also are all made one body; and this union is represented by the bread which is exhibited in the sacrament. For as it is composed of many grains, mixed together in such a manner that one cannot be separated or distinguished from another; in the same manner we ought likewise to be connected and united together by such an agreement of minds, as to admit of no dissent or division between us. This I prefer expressing in the language of Paul:—"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the com-

munion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread.”—We have derived considerable benefit from the sacrament, if this thought be impressed and engraven upon our minds, that it is impossible for us to wound, despise, reject, injure, or in any way to offend one of our brethren, but we at the same time, wound, despise, reject, injure, and offend Christ in him: that we have no discord with our brethren, without being, at the same time, at variance with Christ: that we cannot love Christ without loving him in our brethren: that such care as we take of our own body, we ought to exercise the same care of our brethren, who are members of one body: that as no part of our body can be in any pain without every other part feeling correspondent sensations, so we ought not to suffer our brother to be afflicted with any calamity without our sympathising in the same.—Wherefore it is not without reason that Augustine so frequently calls this sacrament “the bond of charity.” For what more powerful stimulus could be employed to excite mutual charity among us, than when Christ, giving himself to us, not only invites us by his example mutually to devote ourselves to the promotion of one another’s welfare, but also by making himself common to all, makes us all to be one with himself.—*Calvin’s Inst., Allen’s Trans.*

EXCERPTS FROM HENRY.

WHAT we see of the works of God, and what we hear of the word of God, will do us no good unless we set our hearts upon it, as those that reckon ourselves nearly concerned in it, and expect advantage to our souls by it.

In acquainting ourselves with divine things, we must not aim so much at an abstract speculation of the things themselves, as at finding the plain appointed way of converse and communion with these things, that we may go in and out and find pasture.

Those who are appointed to be teachers have need to be very diligent, careful learners, that they may neither forget any of the things they are entrusted with, nor mistake concerning them.

Ezekiel xl. 44. It should seem that they (the singers) were first provided for before any other that attended this temple service, to intimate, not only that singing of Psalms should still continue a gospel ordinance, but that the gospel should furnish all

that embrace it with abundant matter for joy and praise, and give them occasion to *break forth into singing*, which is often foretold concerning gospel times. Christians should be singers,—“Blessed are they that dwell in God’s house, they will be still praising him.

People will not believe the benefit of abstemiousness and a spare diet, nor how much it contributes to the health of the body till they try it. Daniel and his fellows lived for ten days upon pulse and water; hard fare for young men of genteel extraction and education, and which one would rather expect they would have indented against than petitioned for: but *at the end of the ten days* they were compared with the other children, and were found *fairer and fatter in flesh*, of a more healthful look, and a better complexion than all those which did eat the portion of the kings meat. Here is a great example of temperance and contentment with mean things; and, (as Epicurus said,) “He that lives according to nature will never be poor, but he that lives according to opinion will never be rich.”

SECRET PRAYER.

How much have they to answer for, to their own souls, who never enter into their closets, shut to the door, and then pray to their Father who seeth in secret,—or if they do shrink from secular employments to this duty, as to a task, and come away, not lightened of a burthened conscience, but as released from a necessary penance to keep conscience quiet *under* its burthen. O what a mercy it is to feel that burthen intolerable! To lie down under it at the Redeemers feet, like the woman that was a sinner, and though we speak not a word for shame and sorrow, determine never to rise again till he say—“Thy sins, which are many, are forgiven thee,”—at least, never till we know that we are sincerely, and with our whole heart, asking the blessing, and believing that we shall have it according to our faith, in the Lord’s time. That time indeed is *now*, for *all his time is now*, who is “the same, yesterday, to-day, and forever;” but sometimes ours is *not yet*. Even then, when he comes to deliver, he may say to us, with the rebuke of kindness—“O ye of little faith, why did you doubt.”—*Memoirs of Rev. John Summerfield.*

How frequently are the good desires, and holy feelings, derived during divine service, dissipated by that frivolous conversation, or,

at least, that semi-religious twattle, which is so often heard on the breaking up of our congregations.—*Ibid.*

AUTHORITY OF GOD.

IN a letter to ——— let me intreat you first of all to satisfy yourself of the divine origin of the sacred Scriptures, if indeed you have any serious doubts thereon. Its evidences will flow in upon you with a flood of light, if you seriously connect prayer to the Father of lights for his superintendence and direction. As to human productions, I recommend to you the 1st volume of Horne's Introduction to the study of the Holy Scriptures, &c. Having ascertained the Bible to be the word of God, you should implicitly obey all its contents. Your belief should not be rendered easy or difficult by the probability or improbability of the subject, by its plainness or its abstruseness, but be always simply determined by the *authority of the Revealer*. "The mouth of the Lord hath spoken it," therefore I receive *this doctrine*, and credit *that fact*. This obtains even with regard to human testimony; and if we receive the testimony of men of undoubted integrity and truth, the testimony of God is greater. To believe no more of God, or of his word, or of his works, than we can comprehend, or reduce to some of our modes of knowledge, is not to honour the authority of God at all! yea, it is actually a reflection on his *wisdom* and *veracity*,—on his wisdom, as if he could tell us no more than we know,—on his veracity, as if he were not to be trusted if he could. In short, the word of God is not matter of opinion or speculation, when its divine authenticity is ascertained—it is *judgment—settled law—decided truth*—it reveals in the way of judgment, or decision, that man is fallen, is in danger of hell-fire, and can only be saved through the sacrificial death of Jesus Christ, co-equal and eternal with the Father! It is useless to oppose these truths—they *must* be submitted to,—the *gospel commands*, not *proposes*—it *must* be obeyed! Repent and believe the gospel.—*Ibid.*

GOVERNMENT OF GOD.

IT was the divine purpose to exhibit a scheme of government in which mercy and justice should meet together; in which God might exert his merciful desire of recovering mankind from their lost condition, and yet preserve unimpaired the laws of his moral government. Then appears the fitness

and consistency of the truth declared in the gospel. God is just, and shews his abhorrence of sin; and yet he is merciful, and justifies them that believe in Jesus. For though it is the doctrine of Scripture, that the death of Jesus is received as an atonement for the sins of every individual who accepts the benefit of his redemption; yet we should err in representing his death as a mere gratuitous substitution of the innocent for the guilty: it exhibits at the same time a public display of the inevitable consequences of sin. It was directed against that very error which is most deeply rooted, and most practically injurious;—the error of supposing that the conduct of men is a matter of indifference to their Creator; that no future consequence depends upon the course of life which may be led upon earth. Every offence which is committed against the light of reason, or of conscience, or of the divine law, is a practical effect of this error; and the inadequate restraint, which even a conviction of a future judgment produces, is a proof of the slowness of heart to be swayed by a dread of an unseen being, or a fear of unknown consequences. Multitudes imagine that though what they consider very heinous sins may be avenged, yet the neglect of their maker, and the indulgence of their natural passions, and, in particular, the transgression, whatever it may be, to which they are individually most addicted, will be passed over. The deceitfulness of the heart, the prevalence of *vice*; the moral disorders of the world, all encourage this delusion.—Men contemplate the habits of their fellow creatures instead of the divine holiness, and comfort themselves with the poor satisfaction that the majority are in the same condition with themselves. Now of these vague and false imaginations, every one is swept away, when the mysterious truth, God appearing in the form, and undergoing the punishment of men, is received into the heart. So stupendous a sacrifice discovers the misery of those in whose favour it was prepared. It speaks a language which cannot be refuted; a language addressed to the heart no less than to reason. It puts an end to the delusive hope that men may pass through the world, regardless of God as their Creator, and disobedient to him, as their moral governor, and yet fear no evil;—that if an eternity lie before them, it must be an eternity of happiness. Let them be persuaded that one who in the beginning was with God and was God, became man, that he might redeem man from the penalty incurred by sin; that he might satisfy the of-

fended justice of God in behalf of all who should commit themselves to him as their deliverer and ruler; then there is an end of all vague conjectures and groundless expectations. We know that sin is noticed, nay, is condemned by God, because he requires a propitiation for it. We are sure that its recompence is dreadful; because a dreadful recompence has already been executed. If Jesus underwent a death which is reserved for the worst of human criminals, we have convincing evidence of the doom which impends over all for whom he is not a substitute. His cross exhibits an inscription which testifies at once the goodness and the severity of God; on them that continue rebellious, severity; but goodness towards all who receive his goodness. For if God spared not his own Son; if the bitter cup might not pass from him, except he drank it, how vain must be the expectation that if there be another world, those who fear God, and those who fear him not, will fare in it equally well. In proportion, therefore, as a man's views of the atonement are clear, his abhorrence of sin, and dread of opposing the divine will, are sincere and operative. The cross of Christ is at once the refuge in which his conscience may find shelter, and a beacon holding forth to him a constant warning against the carelessness, errors and corruptions of the world.—*Sumner's Evidences of Christianity.*

MODERN POPYRY.

POPERY is making rapid strides, and Protestants in general have lost the zeal which once animated them.

What may be the ultimate effect of the efforts made by the adherents of the church of Rome to propagate its tenets, aided by the apathy of the opposite party, it is not for us to conjecture. Certain it is, there never was a period when the members of the Papal community were so active and enterprising, or Protestants so torpid and indifferent. Innumerable symptoms appear, of a prevailing disposition to contemplate the doctrines of Popery with less disgust, and to witness their progress with less alarm, than has ever been known since the Reformation. All the zeal and activity are on one side; and while every absurdity is retained, and every pretension defended, which formerly drew upon Popery the indignation and abhorrence of all enlightened Christians, we should be ready to conclude, from the altered state of public feeling, that a symptom once so obnoxious, had under-

gone some momentous revolution. We seem, on this occasion, to have interpreted, in its most liberal sense, the injunction of "hoping all things, and believing all things." We persist in maintaining that the adherents to Popery are materially changed, in contradiction to their express disavowal; and while they make a boast of the infallibility of their creed, and the unalterable nature of their religion, we persist in the belief of its having experienced we know not what melioration and improvement. In most instances, when men are deceived, it is the effect of art and contrivance on the part of those who delude them: in this, the deception originates with ourselves; and instead of bearing *false* witness against our neighbor, such is the excess of our candour, that we refuse to credit the unfavorable testimony which he bears of himself.

There is, in the mean time, nothing reciprocal in this strange method of proceeding: we pipe to them, but they will not dance. Our concessions, instead of softening and molifying, seem to have no other effect upon them, than to elate their pride and augment their arrogance.

An equal change in the state of feeling towards an object which has itself undergone no alteration whatever, and where the party by which it is displayed profess to adhere to their ancient tenets, it would be difficult to specify. To inquire into the causes of this singular phenomenon, would lead to discussion foreign to our present purpose.—Let it suffice to remark, that it may partly be ascribed to the length of time which has elapsed since we have had actual experience of the enormous cruelties of the Papal system, and the fancied security we possess against their recurrence. The impression of the past has in a manner spent itself; and in many, its place is occupied by an eagerness to grasp at present advantages, and to lay hold of every expedient for shaking off the restraints which a narrow and timid policy has imposed. The influence of these circumstances has been much aided by that indifference to religious truth which too often shelters itself under the mask of candor; and to such an extent has this humour been carried, that distinguished men have not scrupled to represent the controversy between the Papists and the Protestants as turning on obscure and unintelligible points of doctrine, scarcely worth the attention of enlightened minds; while a clergyman of some distinction has treated the whole subject as of no more importance than the idle disputes agitated by the schoolmen. It was

but a few years since, that a celebrated nobleman, vehemently condemned the oath of abjuration for applying the term *superstitious* to the doctrine of transubstantiation. In exactly the same spirit, the appellation of Papist is exchanged for Catholic, a concession which the adherents of Rome well know how to improve, as amounting to little short of a formal surrender of the point at issue. Now, if the Papists are really entitled to the name of *Catholics*, Protestants of every denomination are involved in the guilt of schism.

This revolution in the feelings of a great portion of the public, has probably been not a little promoted by another cause. The present times are eminently distinguished by the efforts employed for the extension of vital religion: each denomination of Christians has taken its station, and contributed its part towards the diffusion of evangelical sentiments. The consequence has been, that the professors of serious piety are multiplied, and form at present a very conspicuous branch of the community. The space which they occupy in the minds of the public, is not merely proportioned to their numerical importance, still less to their rank in society. It is in a great measure derived from the publicity of their proceedings, and the numerous associations for the promotion of pious and benevolent objects, which they have originated and supported. By these means their discriminating doctrines, essential to vital piety, have become better known, and more fully discussed than heretofore. However beneficial, as to its general effects, such a state of things may have been, one consequence, which might be expected, has been the result. The opposition of the enemies of religion has become so virulent, their hatred more heated and inflamed, that they have turned with no small complacency to the contemplation of a system, which forms a striking contrast to the object of their detestation. Popery, in the ordinary state of its profession, combines the "form of godliness" with a total denial of its power. A heap of unmeaning ceremonies, adapted to fascinate the imagination and engage the senses,—implicit faith in human authority, combined with an utter neglect of divine teaching, ignorance the most profound, joined to dogmatism the most presumptuous, a vigilant exclusion of biblical knowledge, together with a total extinction of free inquiry, present the spectacle of religion lying in state, surrounded with the silent pomp of death. The very absurdities of such a religion render it less unac-

ceptable to men whose decided hostility to truth inclines them to view with complacency, whatever obscures its beauty, or impedes its operation. Of all the corruptions of Christianity which have prevailed to any extent, Popery presents the most numerous points of contrast to the simple doctrines of the Gospel; and just in proportion as it gains ground, the religion of Christ must decline.

On these accounts, though we are far from supposing that Popery were it triumphant, would allow toleration to any denomination of Protestants, we have the utmost confidence, that the professors of evangelical piety would be its first victims. The party most opposed to them, look to Papists as their natural ally, on whose assistance, in the suppression of what they are pleased to denominate fanaticism and enthusiasm, they may always depend; they may, therefore, without presumption, promise themselves the distinction conferred on Ulyssys, that of being last devoured.

Whether Popery will ever be permitted, in the inscrutable counsels of Heaven, again to darken and overspread the land, is an inquiry in which it is foreign to our province to engage. It is certain that the members of the Romish community are at this moment on the tip-toe of expectation, indulging the most sanguine hopes, suggested by the temper of the times, of soon recovering all that they have lost, and of seeing the pretended rights of their church restored in their full splendor. If any thing can realize such an expectation, it is undoubtedly the torpor and indifference of Protestants, combined with the incredible zeal and activity of Papists; and universal observation shows what these are capable of effecting—how often they compensate the disadvantages arising from paucity of number, as well as almost every kind of inequality.

From a settled persuasion that Popery still is, what it always was, a detestable system of impiety, cruelty, and imposture, fabricated by the father of lies, we feel thankful at witnessing any judicious attempt to expose its enormities, and retard its progress. The lectures published some years since by Mr. Fletcher, are well adapted for this purpose, and entitle their excellent author to the esteem and gratitude of the public. "*The Protestant*," a series of periodical papers composed by Mr. M'Gavin, of Glasgow, contains the fullest delineation of the Popish system, and the most powerful confutation of its principles in a popular style, of any work we have seen. Who-

ever wishes to see Popery drawn to the life, in its hideous wickedness and deformity, will find abundant satisfaction in the pages of that writer.—*Robert Hall.*

Form of subscription to the Fund of the Theological Seminary at Cannonsburgh.

WE, the subscribers pledge ourselves to pay the sums respectively annexed to our names, for the benefit of the Theological Seminary located at Cannonsburgh, Pa.; under the inspection of the Associate Synod of North America, to be applied in the erection of buildings or any other use, which the Synod may find necessary, connected with the permanent establishment of the Seminary.

Names.	Dollars.	Cents.

EXTRACT OF A LETTER TO THE EDITOR.

DEAR FRIEND:—We arrived at home in safety on the evening of Saturday the 10th inst. We have great ground of gratitude and thankfulness to our covenant God, for the distinguished mercy of his providence over us during our journey. It was additional cause of thanksgiving, that God had, as the great shepherd, taken care of friends and flock. My tours have been long, expensive, and often fatiguing; but I can truly say the pleasure arising from visiting the churches, and especially from meeting with my brethren in Synodical capacity, is much more than a counterbalance. It is true, the more my observation is extended the more is my heart sickened and appalled at the ill-boding signs of the times: yet the knowledge of such facts as have a manifest bearing on the future prospects and interests of the church, of itself affords satisfaction; whether the facts are ominous of judgment or mercy. While we delight to survey the lovely and cheering picture which the one class present; if truly “grieved for the afflictions of Joseph,” we will be no less solicitous to dwell upon the darkest, the deepest, and the most dismal hues of the other. Our dominant inclination is to shun the melancholy bodings which the view of the dark side of the picture is calculated to excite, and to cheer ourselves with the contemplation of those bright hues which impart buoyancy to hope, and swell the bosom with the most pleasurable emotions. This is all right enough, if taught to select those colours in the picture which ought to inspire cheerfulness and hope: but this is a lesson

far more difficult to learn than we are apt to imagine. In other words, it is hard to “walk by faith and not by sight.” Sight turns away from gloomy and distressful incidents, not knowing how to draw any thing from them, but dismay, and terror, and black despair; faith, seeing through the very blackness of darkness, and transcending mountains of melancholy bodings, fastens on the word of Him who cannot lie, and in all the ecstasy of triumph, shouts “Alleluia, for the Lord God omnipotent reigneth.”

EXTRACTS FROM THE LONDON MISSIONARY REGISTER FOR JUNE 1830.

SOME have supposed that the writer of the *Signs of the Times*, whose numbers are now publishing in the Monitor, has assumed, in many instances, untenable ground when speaking of the popular institutions of the day. But we could produce a mass of testimony, were it necessary, both from American and European periodicals, which are ardently devoted to these institutions, to show that the writer of these papers has not exaggerated in his descriptions of the deplorable defection of the times. The advocates of these institutions themselves, see the desolations of Zion—they see the already marshalled hosts of the enemy, and they tremble; but they seem not to be aware that they have thrown aside the armour with which the Holy Spirit has furnished them, and taken up the carnal weapons of human contrivance. Therefore, it is not strange that we hear so many *resolves* that mean nothing, and accomplish less. “I trust,” says one of the speakers at these anniversaries, “that with the elevation of the hand to carry the *Resolution*, will be a deep response from every breast; and that the principles of the *Resolution* will dwell in all our feelings.” Now, all this is well enough at first view; but where is the necessity of all these resolutions, by a mixed assembly, if the makers of them be contending for the faith and practices of the gospel in their capacities as members of the church of Christ? It is, at least, substituting the lessor for the greater duty. It is saying that divine truth, simple and unadorned, has lost its power upon the conscience; and that it is necessary to assemble under circumstances that afford more excitement to the feelings, than can be afforded by the sober contemplation of the *work* and *word* of the meek and lowly Jesus—circumstances that shall bring our zeal for the house of God, and our love to perishing souls, more directly before

the whole community, than could be done by the old ways of manifesting these principles, in order, as is alleged, that the example may influence others the more. But there must be a return to the old paths, or desolations more terrible than have yet been conceived, cannot fail to ensue. We believe also that it is capable of demonstration, that the advocates of these institutions are *more* concerned for others than for themselves. Now we are not commanded to love our neighbor *better* than ourselves: And however exalted may be the motives which actuate men in these benevolent exertions of which we speak, the world will still think it is all selfishness. And it certainly has some reason to make this charge; because the saints of God in all ages have been but little known to the world. So far as God in his providence has given them opportunity, they have witnessed for his truth, and they have been living epistles "known and read of all men;" but in the display, the policy and the wisdom of this world, they have ever been novices. And it is vain to hope that God will dwell in Zion so long as this state of things exists; or that he will bless her provisions while they continue to be so greatly adulterated, and while so few make a *personal* application of them.

INCREASING DESECRATION OF THE SABBATH.

It has been computed that no less than 45,000 copies of Sunday Newspapers are circulated in this great Metropolis; and no less, probably, than from 200,000 to 300,000 of its inhabitants are found reading, with peculiar gratification, those principles of obscenity covertly exhibited, and that covert infidelity, by which the pages of such publications are too frequently disgraced. It has been ascertained, from the most accurate calculations, that no more than one in three of the suffering population of this great city ever enter a place of public worship: and it is known that multitudes of those, who do give an hour on the Sabbath to the public worship of God, are often profaning it rather, by their irreverence, than by their absence, and leave it, too frequently, to visit the worst haunts of dissipation. Is it not notorious, that the influence inseparably connected with rank and talent and wealth, which might be so powerfully and so advantageously exercised for the honour of God's day, is too often grossly abused, to sanction and encourage the most awful and the most flagrant violations of that day? Unless the public press be guilty of gross falsehood, we have lived to see the day, when the Peers and the gentry of this land forget the high distinction of a Protestant nation; and, unmindful of the salutary example of their forefathers, venture to hold their public assemblies for amusement even in the hours of the Christian Sabbath, and to publish those "splendid sins" to the world.

The Resolution, which I am about to move, says that Sabbath desecration is lamentably prevalent: may it not be added, that it has rapidly increased, and is still increasing? It is grievously certain, that, while piety has been diffused throughout the

world, iniquity has fearfully increased at home; and it is equally certain (to our shame be it spoken,) that, while the deadly waters have been encroaching on the right hand and on the left, and raging with impetuous fury, no corresponding effort has been made by the pious and the patriotic to resist the fury of the swelling tide. If it be not so, how is it that Christians passively witness scenes, with the recurrence of every Christian Sabbath, which would have been deemed incredible to their forefathers? When, till within a few years past, did we witness, with the return of the Sabbath day, infamy so unblushing and crimes so barefaced? When, till within the last few years, were our ears assailed with expressions so impious as those, which we are often compelled to hear in our progress to the house of God? When, till lately, did we witness such an extent of gross intemperance and infuriated passion as we often witness now, even at our earliest visits to the temple of our God? That that species of crime is grievously increasing, I repeat, is my deep and painful conviction. I trust that the fact will not be lost on the meeting; but that with the elevation of the hand to carry the Resolution, will be a deep response from every breast; and that the principles of the resolution will dwell in all our feelings, and be acted on in our future more vigorous efforts to keep holy, and to enduce others to keep holy, the Sabbath day.—*Rev. Ar. Tidman*—*at Christ. Inst. Soc. Ann.*

POPERY AND PROTESTANTISM.

If ever there was a time when the feelings of Christian men should be alive, this is that time. I had no idea that the inroads of Popery were to any thing like the extent mentioned in the Report; and I should not do my duty if I did not express my sense of the solemn responsibility under which this Society rests.

There are two considerations which fill my mind with anxiety and sorrow. One is, the utter ignorance of the mass of this Protestant nation of the real distinction between Protestantism and Popery; and the other is, the insidious manner in which Papists set forth their doctrines, to suit our Protestant notions.

As respects the distinction of Protestantism and Popery, I cannot but refer, with anxiety, to what was said by a distinguished Protestant Statesman in the House of Commons—that he, as a practical man, would prefer a religion which attributed merit to the performance of Good Works, over that which ascribed no merit to them: and, when I hear another person of high rank declare that he would rather see Popery established than Sectarianism, and also when I see a latitudinarianism which fritters God's Truth to ruins, I cannot but look with anguish on the land. We must return, then, to the days when our forefathers fought and bled; when the Cross was the standard of Protestantism, and all were called to seek justification through the merits of a Crucified Saviour.

But the Protestantism of the present day is not that of the Reformation. My spirit is grieved at the character which is now stamped upon it; and, when I recollect the insidious and delusive wiles resorted to by the Papists, I am filled with alarm. The other day, I read a work by the Roman Catholic Professor of Theology at Maynooth, in which he puts forth their doctrines in the genuine spirit of Jesuitism; and makes admissions, which, if he uttered in Spain, would send him to the Inquisition: but it suits the Protestantism of this country to put forth such statements; and I speak it in truth and charity, that the doctrines now put for-

ward by the church of Rome in England, are not the doctrines of that church, but rather what national Protestants love: I repeat it—they are not the doctrines of the Church of Rome: they are milk-and-water expositions, set forth by designing men—*Hon. and Rev. G. T. Noel—at Brit. Ref. Soc. Ann.*

SHAKING OF JEWISH UNBELIEF.

THE present day is replete with important events. I have lately been apprised of a circumstance, which has powerfully impressed my mind, and will, I doubt not, produce a corresponding feeling in the minds of my auditory. Two Jews had arrived in England from Poland, for the purpose of inquiring into the condition of the Jews in this country: they met with an honorable Baronet in the west of England, who addressed several questions to them, the drift of which they immediately perceived; and told him that they were not prepared, at present, to say whether Jesus Christ was their true Messiah or not; but, in many parts of Poland, when the Rabbies attended the beds of the dying, and were preparing them for their departure, they concluded with the following words—"If Jesus Christ was the Messiah, may He pardon you and your forefathers for denying Him!" This one fact proves that there is a great shaking in Jewish Unbelief.—*Lieut. Rhind—at the Philo-Jud. Soc. Ann.*

SHREWDNESS OF HINDOO CHILDREN.

THE Hindoo boys are very intelligent; which renders our work, so far as they are concerned, most interesting and encouraging. The boys in the Government school at Chinsurah were, some time since, going through a Catechism of Geography, when a Brahmin came in, and inquired what they were taught: on ascertaining that they were taught that the earth was a globe moving round the sun, he became somewhat alarmed; and insisted, according to their Shasters, that it was an even plain, resting upon the back of a tortoise: he was proceeding to instruct the boys in this kind of philosophy, and, on his stating that when an earthquake occurred it was in consequence of the tortoise upon the back of which the earth was placed going to sleep, one of the boys whispered to another, and said, "Ask the Brahmin upon what the tortoise stands." From this you will perceive, that these boys can think for themselves, and by and bye they will act for themselves, and no longer be held in the chains of Brahminical slavery.—*Rev. G. Mundy—at the Lond. Miss. Soc. Ann.*

EFFECTS OF SLAVERY.

I AM sorry to be under the necessity of telling this meeting, that, in these days of liberality, when the Legislature has emancipated the Catholics, and deliberates on the emancipation of the Jews, Christian and Protestant Ministers are forced, in British Colonies, for the performance of their duty, into dungeons and to death. Missionaries have suffered greatly in Jamaica. They went thither to instruct the Negroes: by the law of the island and the custom of the country, the Negro is considered as the servant of his master from the dawn of the day to the setting of the sun, and no encroachments can be made on that time: if, then, the Negro was to be taught, it must be between sun-set and sun-rise. The Missionaries, in consequence, endeavoured to teach them in the allowed time, when an Edict was issued by the Colonial Assembly, prohibiting all instruction between sun-set and sun-rise.—The Missionaries resisted that Edict; when one of them, Mr. Grindall, was committed to the horrors of a West Indian dungeon, and there died! A second Missionary was also confined, and suffered materially: and a third, who was likewise confined, has returned to this country with impaired health and an injured constitution. I have heard, however, from indubitable authority, that both the Societies and the Missionaries are determined to act as, under such perilous circumstances, they ought to act: they have determined to brave the storm, and still to labour; and, if it be necessary, to become Martyrs in this noble cause. I know that the result will be that some of them will lose their lives; and the consequence of that will be, the rousing of the people of England, who will not permit those persecutions to be continued.—*Mr. Buxton—at the Church Miss. Soc. Ann.*

ZEAL OF ROMAN CATHOLICS FOR THE PROPAGATION OF POPERY.

I BELIEVE I may say, that, at the present moment, there is more zeal in the Pope of Rome—more zeal in the Cardinals of Rome—more zeal in the Society of Propaganda Fide at Rome—more anxiety in the whole body of the Ecclesiastics belonging to that degenerate Church, than there is amidst all the Christian denominations in Christendom, for the universal spread of the Gospel. To be sure, they spread *another gospel*—a gospel which we cannot own; but they manifest more zeal—with all the corruption which they carry with the name of Christ to

the Heathen and other lands—they manifest abundantly more zeal than we do. In the land from which I came, at this very moment, the greatest efforts are put forth on the part of that church to disseminate their principles throughout America. We have heard that 25,000 dollars, during the last year, were appropriated by the Society to which I have alluded, at Rome, for the dissemination of Popery in the Western States of America. We are told, that, in Vienna, a large institution, composed of members of the wealthiest class in that country, have associated together as a Missionary Society, for the purpose of blasting our country with the desolating touch of Popery: and we have found, too, even in heathen lands—even in those islands where the Missionaries of North America have been so abundantly blessed of God in their labours, where a nation has been, as it were, born in a day—even in that land Popish Priests have appeared, for the purpose of setting up their idols; and presenting to the minds of the people just emerged into the light of the gospel, the idolatries of their corrupt church. Blessed be God! the Natives are wiser than those who came to teach them: they have received their knowledge of Christ, not so much from men—though the first elements may have been communicated, in the providence of God, by their instrumentality—as from God himself: their hearts have received the impress of his Spirit; and, where the Spirit of God, in all His converting and sanctifying influence, has entered the heart of man, where is the instance in which that man has received the abominations of Popery?—*Dr. Milnor—at the Lond. Miss. Soc. Ann.*

[From the *Anti-masonic Intelligencer*.]
GEN. CHAUNCEY WHITTLESEY.

THE renunciation of freemasonry by this gentleman, which we have the pleasure of copying from the Middletown Sentinel, must be read with deep interest, not only by pioneer seceders and decided Anti-masons, but by all; even by ADHERING Masons themselves. It is an appeal which must strike home to the soul of every christian mason. Those, if there can be any such, who can read this appeal, and reflect from whom it comes, and under what circumstances it is made, and not feel that Gen. Whittlesey has by it performed a most solemn, important and bounden duty, would not feel, even had the voice come from beyond the tomb. If there are any such, among those who profess to have been with Jesus, "in the regeneration," and hope for felicity, holy and endless, in the heavens, we pity them; we would weep over them; we would beseech them to take heed betimes, lest they meet with disappointment and dismay at the last, bitter, fearful and unending. The test hour for our hopes, and expecta-

tions for the future world, will soon arrive to us all. It will be an honest hour; an hour in which there can be no secrets: and no concealments; and it will be succeeded by an honest eternity.—Truth will then be truth, and it will stand forever.

RENUNCIATION.

From the Middletown Sentinel.

To the Master, Wardens, and Brethren of St. John's Lodge, No. 2, Middletown.
Middletown, (Conn.) August 12th, 1830.

BRETHREN—Feeling that the time of my departure is at hand; and that I must soon appear at the bar of God, to be judged for the deeds done in the body, I deem it my bounden duty, to declare to you and to the world, my views concerning Masonry. When I first saw men of talents, piety, and virtue, renouncing Masonry, I gave them credit for their candour; but thought they erred in the course they pursued. For many months I have been labouring under a disease, which is evidently hastening me to the grave; I have had little expectation, and indeed little hope, of ever being restored. During this period, I have endeavored to examine myself, in regard to my relations to man, and to God; and I have considered it peculiarly important, to examine myself respecting the relation I bear to your institution. The more I have reflected and examined, the more perfectly satisfied have I become, that it is my duty as a man and as a Christian, to follow the example which has been placed before me, and to renounce masonry: and I do hereby, in the presence of my God, and I trust with his approbation, renounce my connexion with all masonic societies, and particularly with your society, in which I was made a mason. Think not that I do this from sentiments of ill will to any member of the masonic fraternity. If I know my own heart, I do it from an overwhelming sense of duty, to my children, to society and to God. My health and strength are not at present sufficient to enable me to give all my reasons at full length; but you and the public have a right to know what they are, if not in detail, at least in substance.

In the first place, then, I am satisfied that Masonry is a useless Institution. I have entertained this opinion for a long time, and for several years have not entered a lodge. Call to mind any and all things which have passed in the lodge since you became members, and then ask, what has been done, which has been worthy of a rational and immortal mind? Lodges are said to be charitable institutions. They are so only in name.—Examine your Treasurer's accounts, and you will find that little, *very little*, has been devoted to charitable purposes. I am persuaded that not one twentieth part of the fund raised has been devoted to charity. If you will examine also the objects *that have been aided* by your charity, you will find, I believe, that quite as much has been given to the unworthy, as to the virtuous and the good.

Secondly. I believe Masonry to be a *pernicious Institution*. From its nature, it may be employed for bad purposes; and when selfish men obtain controlling influence, it is certain they will use it to answer evil designs. We know historically, that lodges have been prostituted to the worst of purposes. The masonic influence has been felt, even in this country, in the Jury-box, and on the Bench; to turn Justice from her course. It is true, that this is not a *necessary* evil; but from the nature of the institution, it is one *likely often to occur*.

Thirdly. Masonry is *anti-republican* in its nature and tendency. The secret influence which it gives men of a certain character, is pernicious in the extreme: it is often a subject of great surprise, that men of feeble talents, who are devoid of principle, are elevated to places of trust and power. It will generally be found, that such men are of high standing in the lodge, and exercise a great influence there; and through this influence, they are enabled to obtain some of the first stations in the government. In a republic every thing should be open and undisguised; the influence exercised, should be the influence of talents and virtue: but in the lodge all is secret—the public feel its influence, but know not whence it is obtained, or how derived.

Fourthly. But the great and decisive objection to Masonry is that it is an *anti-christian Institution*. When we enter the Lodge, the Bible is given to us as the guide and rule of our faith;—Yet the peculiar doctrines of the Bible are banished from the Lodge. The Bible teaches that all mankind are our brethren, and are entitled to our charities; but the charity of the Lodge is limited to Masons and their families. Christ has said, "Swear not at all;" but in the Lodge, oath after oath, of the most awful character, is unnecessarily administered, and what is still worse, the person taking these oaths is not permitted to examine them or know any thing which they contain, until he has, in the presence of God, assumed the solemn vows. Though the Bible is given us as the rule and guide of our faith; yet *the name of Christ is never heard in the Lodge*. The Bible commands us to offer all our prayers to God, in the name of Christ; but in the Lodge, no prayer is offered in the name of this only Mediator. The Bible tells us, that the only way of access to the throne of Jehovah, is thro' the atonement of the Redeemer; but the Mason in the Lodge madly rushes into the presence of God, without an intercessor. For one acquainted with Christianity, to appear in the presence of God without a Mediator, is an abomination in the sight of the Lord—it is as though one offered swine's flesh and human sacrifice upon the altar of the Temple. God has told us, "There is none other name given under Heaven, whereby we can be saved, but the name of Jesus;" and yet, neither in the prayers used in the Lodge, nor on public occasions, nor at the funerals of Masons, is the name of Jesus ever heard. Call to mind these facts—reflect upon the whole character of your Institution; and then ask, is it, can it be, an Institution well pleasing in the sight of God?—Can those of you who are professing Christians, enter your closets, and on your knees ask Jehovah, for Christ's sake, to bless the Lodge—to increase and prosper it?

I have now, brethren, given you the outlines of those reasons which have induced me to renounce Masonry. Should it please God to continue me in life and give me strength, I may hereafter furnish you my reasons in detail. I pray you, brethren, to examine what I have written—to reflect upon the nature of your Institution—to compare its principles with the principles of our holy religion—to pray earnestly for the Divine guidance and direction; and to act as those that must give account to God. And now, brethren, I commend you to God, and the power of his grace, beseeching Him to grant you the wisdom that cometh down from above, to enlighten your understandings in the knowledge of truth—to grant you grace to act without the fear of man—and to live in the fear of God; to guide you by his counsel, through life; to support you in death; and to give you a glori-

ous immortality beyond the grave—through our only Mediator, Jesus Christ.

CHAUNCEY WHITTLESEY.

THE CHURCH OF ENGLAND.—The number of benefices is 10,533. Of this number, only 4,413 are residents; 2,619 are exempted from residence by being pluralists; 2,147 are exempted by license; and 1,354 have left their charge without explanation. The clergy form about a fifth of the landed proprietors, from whom they are distinguished by wearing black clothes. Of the working clergy—namely, the curates, the substitutes of the rectors or the vicars, there are 4,234. Of these, 2,198 are resident; nearly three-fourths have stipends from £6 to £100, averaging £63; about another fourth have stipends from £100, to £200, averaging £130; and 35 have an income, amounting, on an average, to £230. The total charge for these effective persons, is £326,320. The income of the higher functionaries is generally supposed to be about £6,000,000 per annum; or nearly nineteen times what is paid to the working clergy.—*Glasgow Chronicle*.

INCREASE OF POPYRY IN ENGLAND.—At the anniversary of the Baptist Irish Society, Lieut. Gordon stated that the steam-boats from Ireland continually bring over crowds, of Papists to England, and wherever a hundred were collected, there a priest was sure to find his way; and the consequence was, that as he found his own congregation too poor to support him, he set about making converts as fast as he could; and it was in this way Popery had been gaining fast on the Protestant church in England. He had made a tour through Lancashire last year, and had gained some interesting information on this subject. In Preston, in the year 1821, there were but 3,000 papists, but in 1825, they had increased to 11,000; and while he was at Manchester, there were 53 Protestants waiting the arrival of a popish Bishop to confirm them. In the parish of Carrington, in Devonshire, out of a population of 900, there had lately been 200 converts to Popery; and in Blackburn, the priest, who, when he first came, had been content to say mass in his parlor, now had two large chapels, and a congregation of 7,000 persons; and it was reckoned, that within the lordship of Stonyhurst, seven-eighths of the population were Papists.

SYNOD OF THE REF. PRESBYTERIAN CHURCH.

—This body has determined upon the publication of a monthly Periodical Magazine, to be edited by the Rev. Dr. M'Leod of New-York, and to secure its permanent establishment the members of Synod pledged themselves personally to the amount of \$1562 50 or for 625 subscribers.

THEOLOGICAL SEMINARY.—Measures were taken to establish an institution for instruction of candidates in the ministry. The Rev. Dr. M'Leod was appointed a professor for the institution not yet located.

Ecclesiastical Record.

PRESBYTERY OF MUSKINGUM.—At a meeting of this Presbytery at Carmel, on the 30th June, Mr. James C. Bruce was licensed to preach the gospel, and is now in active service in the church.

PRESBYTERY OF PHILADELPHIA.—At a meeting of this Presbytery in July last, Mr. James Wallace was licensed to preach the gospel.

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

VOL. VII.

OCTOBER, 1830.

NO. 5.

Original Communications.

[For the Religious Monitor.]

Ne rogites quisnam, sed quidnam scripserit, auctor. Please don't inquire who is the author, but examine what he hath written.

ON THE DIVINITY OF CHRIST.

DISSERTATION I.

The truth of the doctrine proved from Ex. iii. 14, "I AM," compared with John viii. 58, "Before Abraham was, I AM."

PART II, THAT IT WAS THE SON, WHO APPEARED TO THE PATRIARCHS, PROVED.

THOUGH the Redemption and Government of Israel be ascribed to one God, and also affirmed of all the persons in the Godhead, yet in the whole history there is a peculiar regard to the Son, the second person, who in the fulness of time was to be "made flesh and dwell among us." This leads to the

Second general head of the subject, which is, to inquire which person in the Godhead appeared, and spake to Moses, and redeemed Israel from bondage. And to make this plain, first, it may be proper to mention some of those appearances which God made to his church and people of old, in the order in which they took place. And, secondly, examine fairly, from the holy Scriptures, if these can be affirmed of the Father, or the Holy Spirit; and if not, then they must all be applied to the Son.

First: It is proposed briefly to call over some of those appearances, in their order, which God made to his church and people of old. And in the process, two things will appear: *First*, that there is a distinct person; and, *Secondly*, that he possesses a divine nature. And thus the divinity of Christ will appear fully evident from this branch of the subject.

It is plain that it was the Son who showed himself to the patriarchs,—“Your father

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Abraham rejoiced to see my day, and he saw it, and was glad.” And when they objected that he could never see Abraham, he defends himself by asserting his antecedent, nay, his eternal existence—“Before Abraham was, I AM.” John viii. 56—58. He was the God of glory who appeared to Abraham when he dwelt in Mosopotamia. Acts vii. 2. When he was ninety-nine years old, the Lord appeared to him and said, I am God Almighty, walk before me. Gen. xvii. 1. Abraham fell on his face, and God talked with him. ver. 3.—And at the close of the history it is said, that he left talking with him, and God went up from Abraham. ver. 22. Again, we are told “that the Lord appeared to him in the plains of Mamre, as he sat in the tent door, in the heat of the day.” That he had two angels attending him: and yet, in the conversation, he proclaimed himself to be God Almighty,—“Is any thing too hard for the Lord? I will return unto thee according to the time of life, and Sarah shall have a son.” Gen. xviii. 1. 14. Abraham intercedes with this Lord for Sodom, calls him the judge of the whole earth; and it is said, “The Lord went his way, as soon as he had left communing with Abraham,” verses 25. 33. He appeared to Isaac and Jacob, and calls himself the God of Bethel. He appeared to Moses in a flame of fire, and we read that God called unto him out of the midst of the Bush. Ex. iii. 2. 4. And afterwards we are told that “he was seen of Moses face to face, as a man speaks to his friend: the similitude of God did he behold.” Deut. xxxiv. 10. We also read, “that seventy of the elders of Israel went up and saw the God of Israel, and there was under his feet as it were the paved work of sapphire-stone, and as the body of heaven in his clearness: and upon the nobles of the children of Israel he laid not his hand, and they saw God and did eat and drink.” Ex.

xxiv. 3—11. And in the following ages, we are told that the heavens were opened, and Ezekiel had visions of God. Not only visions of which God is the *author*, but of which God is the *object*, (Ezek. i. 2.) as he learned by "the voice of a great rushing behind him, saying, blessed be the glory of the Lord from this place." ch. iii. 12. And yet, here, care is taken to tell us of what person we are to understand the whole representation—"Upon the likeness of the throne, was the likeness as the appearance of a *Man* above upon it." ch. i. 26. And in the next verses, he goes on with the narration, and concludes with these words—"This was the appearance of the likeness of the glory of the Lord, or Jehovah." Of the same nature were the visions of Daniel. "Behold one like the son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him, (here is an account of two persons,) and there was given him dominion," &c. (Dan. vii. 13.) and yet the person whom all dominions are to serve, and whose kingdom is everlasting, though he appeared like the Son of Man, is always afterwards, in that chapter, called the *Most High*.

Secondly: Let it be inquired fairly from the Holy Scriptures of *whom* all these appearances are to be understood? And here the writer shall first lay down his proposition, and then maintain it. And he does, without any recoil of thought, *affirm*, that they are all to be understood of Jesus Christ alone, who, as he saith, before Abraham was, I AM, in the fulness of time, took upon him the seed of Abraham. And therefore the redemption and government of Israel must be considered with a particular regard to him, as is clearly proved by the following particulars.

1st. These appearances cannot, according to Scripture, be affirmed of the Father.—The evangelist has plainly told us, "No man has seen God at any time." John i. 18. We never read in Scripture that he who is called *the Father*, became visible; that is, as the word signifies, a *person*. For it is not always used that way. For God, to express the unity of his nature, declares in his word, that sometimes the name of one person is given to another, not to destroy or confound the distinction, but to express the equality. Thus, though it is said, that "to us a child is born," and "a son given; yet the name of that son is, the everlasting Father," and the name of that child, "the Mighty God." And this our

Saviour tells Philip—"If ye had known me, ye should have known my Father, and henceforth you have known him and have seen him: he that hath seen me has seen the Father also." John xii. 7. That is, as one observes, "he has beheld one of the same nature; for, 'I and my Father are one.'" But this is no contradiction to what Christ saith: "The Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape," or his appearance. John v. 37. From this it is evident, that if "the God of glory" appeared to Abraham, if "Moses beheld the similitude of the Lord," it cannot be understood of the Father whom no man ever did see. But it agrees to him, who in the fulness of time, was God manifest in the flesh. And whose glorious appearance we are looking for, as he is "our blessed hope, our great God and Saviour." For, "Behold he comes and every eye shall see him: Whom shall they see? Him that is Alpha and Omega, the beginning and the ending, the first and the last."

Thus it is plain, it was not the Father, but the Son, who came down upon Mount Sinai, in a cloud, as he himself declares,— "The Lord said unto Moses, Lo, I come to thee in a thick cloud; and Moses spake, and God answered him by a voice." Ex. xviii. 3. 13. He also dwelt in the cloud, and directed Israel in all their marches. Thus, when he took possession of the tabernacle, he saith to Moses, "I will appear in the cloud upon the mercy seat." Lev. xvi. 2. In the same manner he took possession of the temple, as we read in 2 Chron. xv. 13, 14—"The house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister, by reason of the cloud: for the glory of the Lord hath filled the house of God." This was emblematical of what Paul declares,— "In him (i. e. Christ) dwelleth all the fulness of the Godhead bodily, not *figuratively*, as of old, but *really* and *substantially*. There is a real and intimate union between the divine and human natures in his person.

He delights to speak of his two natures, when he gives an account of his relation to that people. Thus he saith to the Scribes,— "David in spirit calls him his Lord, and how is he then his son?" Saith one, "The question was very puzzling, (and provoking too,) to those learned men. But, there is no difficulty at all in David's calling him both his son and his Lord, if you but consider him the great "Immanuel, God with us." Thus he speaks of himself in oppo-

site characters—"I am the root and offspring of David." David sprung from him, and he from David. He was the root both of David's life, and of universal nature; and yet his offspring, the fruit of his loins; of the house and lineage of David; born in Bethlehem where David dwelt, and the very person who had so often been promised to Israel under the title of David their Prince." Thus it is as clear as day-light, that it was not the Father who appeared and spoke to Moses. Let us examine,

2ndly, If these appearances can be applied to the Holy Ghost? Do the Scriptures any where attribute them to the eternal Spirit? It hath been repeatedly observed, that he, as well as the Father and the Son, is a principal agent in all the works both of nature and of grace. In the works of nature, "He moved upon the face of the waters." He said, "Let there be light, and there was light." Gen. i. 2, 3. "He garnished the heavens, and his hands have formed the crooked serpent;" he renews the face of the earth. Nay, he formed and purified the human nature of Christ. This is the glory of the whole visible creation.—Hence, he is called the "beginning of the creation of God." Not because he was first made, but because his human nature is the best of any thing; the chief, the sap of all the works of God. Now it was the Holy Ghost that overshadowed, in that great and important work. Nay, he is represented as being concerned in the resurrection of Christ,—“He was declared to be the Son of God by the Spirit of holiness, in the resurrection from the dead.” And if any should, by the Spirit of Holiness, understand, solely, the divine nature of Christ, we read in 1 Pet. iii. 18, 13, that “Christ was put to death in the flesh, but quickened by the Spirit.” Now that this is to be applied to the Holy Ghost, is evident from what is said of him,—“By which also he went and preached unto the spirits in prison, that is by the ministry of Noah, who was a preacher of righteousness to that wicked generation, who were in the prison of hell, when Peter wrote his epistle. Nay, he governs providence, as has been observed, the “Jews rebelled and vexed the Holy Spirit, therefore he fought against them, yet in all these works his person never became visible. His eternal power and Godhead are the invisibles of him.

The Spirit is also a principal agent in the kingdom of grace, from the first conviction of sin quite up to dying in the faith, and the possession of heaven, he quickens those who

are dead in trespasses and sins. To be born of God, is to be born of the Spirit.—“We hear the sound of his word, as we do of the wind; we feel its force, it blows where it listeth, but we cannot tell whence it comes nor whither it goes.” The Spirit is the “unction by which we know all things;” he leads into the way of all truth. He dwells in believers—their bodies are the temples of the Holy Ghost. He is our comforter. In fine, it is the good Spirit who leads the saints to the land of uprightness. But in performing all these works of grace, his person never became visible. It may be inquired,

Thirdly: In what manner did Jehovah show himself, at different times, to his people? And this was, in general, in two ways; sometimes as an angel, and at other times as a man.

1st. He frequently appeared as an angel. But this is by no means to be taken strictly, for it does not express the nature of the person to whom it relates; verily, the Son took not on him the nature of angels: as to his appearance, he was a little lower than they, “being found in fashion as a man.” But as to his divine person, he was much more above them, having “a better inheritance, and a more excellent name than they.” But he is called an angel in the lower sense of the word, as it signifies a messenger.—Saith God, “Behold I send an angel before thee, to keep thee in the way.” Ex. xxiii. 20. Thus he is both “the messenger of the covenant,” and of the Lord of Hosts. We read that “the angel of the Lord appeared to Moses in a flame of fire out of the midst of the Bush. Would it not be extremely absurd to say that the angel of the Lord is the Father? And though the Spirit is represented both in his natural and official characters, as proceeding from the Father and the Son, yet he is never spoken of in the Scriptures as an angel. Let us then, try whether, as the Arians affirm, this angel means a creature. On account of his very appearance, Horeb is called “the mountain of God.” Moses turns aside to behold this great thing; and it is said, when the Lord, or Jehovah, saw that he turned aside, God called to him out of the midst of the Bush. And said draw not nigh thither; for the place whereon thou standest is holy ground. And Moses hid his face; for he was afraid to look upon God. So that he who is said to be the angel of the Lord in one verse, has the titles of Lord and God in others. Agreeably to this, we read of “the good will of him who dwelt in the

Busir." And as Christ rejoiced in the habitable arts of the earth, and had his delights among the sons of men: so this was a proper allusion to that state of the angels who sung him into the world, where he came to die,—“Good will towards men.” Thus it is evident, that the angel who appeared and spoke to Moses, was not a creature, but Jehovah himself,—“I AM.”

In the same particular language do we read of the future and spiritual redemption of Israel. “The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of hosts.” Mal. iii. 1. Here observe, that there is a plain distinction of persons; and yet the person to come was the Lord, or Jehovah: he came to “his temple.” It was his own: and yet, “Jerusalem was the city of the Great King,” and the temple a house built for him, whom the heaven of heavens cannot contain; this Lord was also “the messenger of the covenant;” that is, in his official, or lower character: and he that promises to send him, is the Lord of hosts. Thus the words Lord God are sometimes used to express the person of the Father.—Saith Moses, “A prophet shall the Lord God raise up like unto me.” Deut. xviii. 15.

God also appeared as an angel to Jacob, which the prophet mentions, though the historian does not. Hos. xii. 4. “He (that is, Jacob) had power over the angel and prevailed.” That this was no created angel is plain from what is said of him. He had all along revealed himself as the God of Abraham, Isaac, and Jacob. And Jacob applies to him in that relation,—“O God of my father Abraham, and God of my father Isaac, the Lord that said unto me, return to thy father’s house and to thy kindred.” Gen. xxxii. 3. Now what is his name? He himself tells us, “I AM the God of Bethel that appeared to thee, when thou fleddest from the face of Esau thy brother.” Gen. xxxi. 13. We are plainly told in one verse, he had “power with God,” and in the next, “he had power with the angel.” In this promiscuous language did he speak on his death-bed, when he was blessing the sons of Joseph. It is he whom Jacob calls the God before whom his fathers, Abraham and Isaac, did walk, the God that fed him all his life long: and to show what divine person this was, he adds, “the angel who redeemed me from all evil.”

Again, we read in Judges ii. 1, that the angel of the Lord came from Gilgal to Bochim. That this was no created angel is

evident, because he said, “I made you to go up out of Egypt, and have brought you into the land that I swore unto your fathers, and said, I will never break my covenant with you;” and the history is concluded with these words, “they sacrificed there unto the Lord.”

Lastly here; we are told (chap. vi. 12.) that the angel of the Lord appeared to Gideon, and said unto him, “the Lord is with thee, thou mighty man of valour.” Gideon, at first, took him for no more than a created angel, but it plainly appears who he was, from that wonderful sentence, (ver. 14.) “The Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel.” In the eleventh and twelfth verses, he is said to be “the angel of the Lord:” and afterwards he is called “the Lord himself:” then again, an angel of God, and after that, the “Lord God.” This promiscuous unfolding of titles, using them in common to the self-same person, makes it easy to understand who it was that had been “their King of old, and commanded deliverance for Jacob.”

It has already been observed that the name *angel* was never given to the Father, or the Spirit; but it is given to another person, not to express his *nature*, but his *office*. He has two natures, but neither of them that of an angel. As a man, he was lower than the angels, they strengthened him: as God, he is infinitely above them, and they worship him. In the marches of the children of Israel through the wilderness, the angel went before them, who is oftentimes called the Lord, and is said to pardon iniquity. In this period he is called the angel of God’s presence; one who was always present with God, and one who performed all his counsel by a gracious presence with the people. He saved them, he bare and carried them in the days of old; and yet they never understood it to be any less than Jehovah, who bare them upon eagles wings.

The writer has enlarged so fully on this branch of the subject, to enervate the Arabian argument, or rather, *assertion*. They *perpetually affirm*, that all the angels, who appeared of old, were mere creatures: the very reverse of this has been clearly proved to every intelligent and impartial reader, by all the preceding examples.

Secondly: God sometimes appeared in fashion as a man. That created angels often appeared in this manner, is not only granted, but proved. Thus we read of “two young men, who are called angels,

that sat in white apparel: the one at the head and the other at the feet, "where the body of Jesus had lain:" and when he was taken up, as the disciples were gazing after him, "Two *men* stood by them in white apparel." They are called men for nothing else but their appearance. Thus Daniel saith, "Whilst I was speaking in prayer, the *man* Gabriel was caused to fly swiftly." But that *every* appearance of old in fashion as a man, was that of a created angel, cannot be admitted, without contradicting the holy Scriptures. We read in Gen. xviii. 1, 2, "that the *Lord* appeared to Abraham in the plains of Mamre, as he sat in the tent-door, in the heat of the day. And he lifted up his eyes, and looked, and lo, three *men* stood by him:" of which *Lord* we are further told, that he had two angels attending him, and that they did eat and drink with him: And in the conversation, this *Lord* proclaimed his omnipotence,—"Is any thing too hard for the Lord? I will return unto thee according to the time of life, and Sarah shall have a son." ver. 14. With this *Lord* does Abraham intercede for Sodom—calls him the *Judge* of the whole earth. ver. 25. And it is said, "The *Lord* went his way, as soon as he had left communion with Abraham." ver. 33.

In Ezekiel's vision, (chap. i. 26,) we read of a throne, and the appearance of a *man* upon it. And in the next verses, he goes on with the description, and concludes with these words—"This was the appearance of the likeness of the glory of the Lord, or Jehovah." Correspondent to this are the visions of Daniel;—"Behold, one like the Son of *Man*, came with the clouds of heaven, and he came to the Ancient of Days, and they brought him near before him." It has been formerly observed, here is an account of two persons, and yet he who is called the *Son of Man* is always afterwards called the *Most High*. Dan. vii. 13, 14.

But the most distinct and wonderful example that we have of God's appearing in the fashion of a man, is in the interview that he had with Jacob. Of this Moses gives a particular account in Gen. xxxiv, from the 24th to the 30th verses inclusive. And here observe, *first*, we read of a *man* wrestling with Jacob. It is not said that Jacob wrestled with him, for this he might do in faith and prayer; but here is a person that wrestled with Jacob—one who became familiar, and conversable enough for such an interview. *Secondly*, this is not a sud-

den waft of air, or flash of light, as the appearance of God is oftentimes supposed to be, such as that to Moses. "Thou canst not see my face, for there shall no man see me and live. And the Lord said, behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put the in the cleft of the rock, and cover thee with my hand, while I pass by: and I will take away my hand, and thou shalt see my back parts: but my face shall not be seen." Ex. xxxiii. 20—23. But in Jacob's case we read, "that he wrestled with him." Nay, *Thirdly*, we are told "that he saw that he prevailed not against him:" as if there had been a trial of bodily skill. Here is a gradation of experience;—"He wrestled with him until the breaking of the day." Again, *Fourthly*, there is an evident allusion to things that are purely human—"He touched the hollow of Jacob's thigh, and the hollow of his thigh was out of joint." "He could not speak plainer if he had been at that time bone of our bone, and flesh of our flesh. The manner of doing this was grosser than vision: we must not understand it of a train of images drawn over the fancy, an ærial battle acted upon the imagination. Abraham was in a deep sleep when God talked with him; and so was Jacob when he found him in Bethel, and saw the ladder that reached from earth to heaven, filled with *crusing* angels. But this communion at *Peniel* was more sensible: for here are great effects upon his body, 'He halted upon his thigh, after the battle was over.'" Certainly, these accounts are too gross and particular, if applied to the Father, who is distinguished from Christ, as the "Invisible God." And though the Spirit does many things in Nature, Grace, and Providence, yet not in such a way. And therefore, when Jacob saith, "I have seen God face to face," he never designed to be understood with any contradiction to what we read afterwards, that "no man has seen God at any time," as Bradbury expresseth himself upon this subject.

But though the person who wrestled with Jacob was a man, yet Jacob viewed him as much higher, otherwise he must have been guilty of idolatry, when he said, "I will not let thee go till thou bless me." But he knew whom he believed, and thus applies to him as a known friend,—"O God of my father Abraham, and God of my father Isaac, the God that saidst unto *me*, Return unto thy country, and to thy kindred, and I will deal well with thee." Gen. xxxii. 3. Now,

what is his name? He himself tells us, "I am the God of Bethel, that appeared to thee when thou fleddest from the face of Esau thy brother." That the word blessing sometimes signifies the favour of one creature to another, is very certain. "Jacob blessed Pharaoh." This was, perhaps, his praying for him. And the blessings which the servants of the Lord pronounce in his name, refer the people to God himself. "And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On these wise ye SHALL BLESS the children of Israel, saying unto them, The Lord bless thee and keep thee. And they shall put my name upon the children of Israel, and I will bless them." Num. vi. 22—27. But to ask a blessing from God is the highest expression of our veneration of him, and our dependence upon him. Isaac, when he called Jacob and blessed him, would not have used that language, to all the men on earth, or to all the angels in heaven, "God Almighty bless thee." The word *blessing*, as it signifies a spiritual divine favour, comprehends all the blessings contained in the covenant of grace. The pardon of our sins, the justification of our persons, the sanctification of our natures, the supply of our wants, and our security for heaven. David describeth the blessedness of the man to whom the Lord imputes righteousness without works, saying, "Blessed is the man whose sin is covered." That Jacob asked such blessings, is evident from his importunity, "I will not let thee go till thou bless me." And he could ask no more from the great God, than he did from this man who wrestled with him. Jacob always understood it so. "God Almighty, says he, appeared to me at Luz, and blessed me." Gen. xlviii. 3. And how did he bless him? by merely conferring the bounty of a creature? No, but he blessed him in proportion to his character, as Lord God Almighty. That Jacob had this principally in view, is very clear, from the declaration of the Psalmist. He saith of the person who prays in faith, that "he shall receive the *blessing* from the Lord: and what is this great comprehensive blessing? No less than righteousness that is a justifying righteousness, and this comes "from the God of our salvation. Ps. xxv. 5. And again, who is this God of salvation? We learn from the next verse, (6th) "This is the generation of them that seek him, that seek thy face, O Jacob." That is, *O God of Jacob*. God is here called Jacob on account of his relation to Jacob

and his posterity. As we read in another place, that "Jacob swear by the *fear* of his father Isaac," that is, God, who was the object of his father's fear. Gen. xxxi. 53. Here it is proper,

1st. To observe, that the man who wrestled with Jacob, changed his name,—“Thy name shall be called no more Jacob, but Israel:” and the reason he gives for this, is what no creature would have mentioned—“As a prince thou hast power with God and with men, and hast prevailed.” Who but a God could utter these words.

2ndly. This *man* also granted all the request that Jacob expressed with so much importunity. “I will not let thee go, except thou bless me.” And he blessed him there, that is, as has been formerly observed, according to the nature of Jacob's request, and in proportion to his own charter, as the Lord God Almighty. Correspondent to this, David expresseth himself—“Now Lord, thou art that God, and hast promised thy goodness to thy servant. Now therefore let it please thee to bless the house of thy servant, that it may be before thee forever: for thou blessest, O Lord, and it shall be blessed for ever.” 1 Chron. xvii. 26, 27.

3dly. From such an immediate and important interview with God, “He called the name of the place Peniel, which signifies the “face of God:” for saith he, “I have seen God face to face.” That he did not see the divine nature, will be easily granted: but that he who at that time became visible, was the Most High, has been proved against all gainsayers.

4thly. He wonders that his “life is preserved.” Thus Gideon was afraid when he said, “Alas! O Lord God! But the Lord said unto him, Fear not, thou shalt not die.” And Manoah said unto his wife, “We shall surely die, because we have seen God.” Judges xiii. 22.

Here observe, we never read that any had such fearful apprehensions when a created angel appeared to them. Daniel saw one of them in the den,—“My God has sent his angel and shut the Lions mouths.” Dan. vi. 22. Nor did he think of dying when Gabriel was ordered to fly swiftly and come down at the beginning of the evening sacrifice. Dan. iii. 12. Zecharias did both see and hear the angel at the right hand of the altar of incense, (Luke i. 11,) and fear fell upon him; but there was no need to tell him that he should not die. The Virgin Mary was troubled at the salutation, but she did not think it mortal. Luke i. 29.—Nay, the shepherds, though they were

affrighted, yet the whole multitude of the heavenly host does not make them conclude they shall die. Luke. ii. 3. 10. We read that Cornelius was astonished. Acts x. 4. And so was Peter whom the angel led out of prison. Acts xii. 6. All these examples are plain to every attentive reader. But in none of these cases, do they ever suppose that the sight of an angel was certain death. And yet here Jacob wondered at it,—“I have seen God face to face, and my life is preserved.” From this we may conclude that the angel who appeared to Jacob, nay, also the man that wrestled with him, was the most high God himself, whom no man could see, that is, as to his divine nature, and live. And yet when Jacob speaks of this afterwards, he calls him “the *angel* that has preserved me from all evil.”

It was judged not improper to enlarge so fully, and particularly upon the interview between God and Jacob, because it brings the whole argument for the divinity of Christ to *one point*. We are plainly told that he who appeared to Jacob, was “the man that wrestled with him; and yet he said at the close of the conflict, “I have seen God face to face, and my life is preserved.” Again we are plainly told in one verse, he had “power with God;” and in the next, “he had power over the angel.” Now, it hath been repeatedly observed, that neither the Father nor the Spirit were called by the name of a man, nor ever take a title so low as that of an angel. These characters belong only to him who was to be “God manifest in the flesh. Once more,

Let us attend to the account that the prophet gives of this great affair. “He, (that is, Jacob,) took his brother by the heel, in the womb, and by his strength he had power with *God*; yea, he had power over the *angel*, and prevailed: he wept and made supplication to him: he found him in Bethel, and there he spoke with us: even the Lord God of hosts, the Lord is his memorial: therefore, turn thee unto thy God, keep mercy and judgment, and wait on thy God continually.” Hos. xii. 3—6. Now, saith one upon these words,—“If any man will say, that by the name of God, the Lord God, the Lord God of hosts, who has these titles for his memorial, and the God whom the children of Israel should turn to,—we are to understand a derived, a dependent, an originated and subordinate deity, I think he may take the liberty to make words signify *any thing*, when he has got the *art* to make them signify *nothing*.”

5thly, and Lastly: That it was the Son

who appeared of old, is plain, from the care he exercised over Israel, and the provision that he made for them in the wilderness.—“They did drink of the rock that followed them, and that rock was Christ.” 1 Cor. x. 4. It was an effect of his power, as well as an emblem of his grace. As we read that the Jews rebelled and vexed the Holy Spirit, so they are also said to “tempt Christ.” As saith the same apostle, “Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents.” 1 Cor. x. 9. So that it was Christ who endured their manners in the wilderness, and at last “swore in his wrath that they should not enter into his rest.” Ps. xxxv. 10, 11. The apostle applies this also to the Son. “Christ is a Son over his own house, whose house we are, if we hold fast our confidence and rejoicing, firm unto the end: wherefore as the Holy Ghost saith, to-day, if ye will hear his voice.” Whose voice? It was Christ’s; who said, “Harden not your hearts, as you fathers did when they tempted *me*, and saw *my* works.” Heb. iii. 6, 7, 8. The apostle exhorts the Hebrews to take warning from the unbelief and punishment of their fathers;—“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” ver. 12. This is the same as departing from Christ.

Thus we have confirmed that truth which is denied by many, viz: That it was the Son of God himself who repeatedly appeared of old. For if the Father and Spirit never became visible; if the Scriptures never ascribed to them, the title of angel, or man, and yet that he who appeared in these characters, is the most high God, as has been proved; and, in fine, if the Jews in the wilderness tempted Christ; then the inference from all these particulars is unavoidable, viz: That the Son is a person distinct from the Father, and the Spirit, and also in nature equal to both: and accordingly, when Christ said to the Jews, “Before Abraham was, I AM,” “he thought it no robbery to be equal with God.”

Selections.

AGREEABLY to a pledge given at the close of the last volume of the Monitor, we now commence publishing a historical sketch of the *Introduction and Progress of Unitarianism in New England*. It is contained in a series of letters addressed to the Editor of the *Spirit of the Pilgrims*. It is also designed to follow up these

Letters with a description of the *present state*, or a portrait of the *character*, of Unitarianism.— These letters are written with ability, and it is believed with general accuracy; and it will be perceived, (and we believe it is almost invariably the case,) that the bitter root of defection originated in the church, and was not owing to any external cause. Another fact is equally obvious from the perusal of these letters, viz: The evangelical party in New England, are not sufficiently impressed with the enormity of Unitarianism; they are so much under the influence of the spurious charity of the times; and they have imperceptibly *slid*, if I may so express it, so far from the *Rock* on which the church of God is founded, that they stand upon a precarious foundation; and therefore, the weapons they bring against Unitarians, are, in a great measure inefficient. To illustrate. Unitarianism is downright Infidelity.— The Evangelical party are generally aware of the truth of this; and some of them have clearly proved it; but yet there seems not to be sufficient moral courage to deny openly and manfully their claim to the name of Christian; although it is not more manifest that 2 and 2 make 4, than it is, that either the Trinitarians are idolators, and consequently not Christians, or the Unitarians have rejected the Son of God, and of course *cannot* be Christians. But this inconsistency has evidently grown out of that detestable spirit which does not allow a man to be positive that his religion is nearer right than that of his neighbour, who differs from him. This spirit is itself the very essence of all infidelity; because the Great Shepherd of Israel says, My sheep know my voice, and a stranger will they not follow. The child of God *knows* in whom he has believed, and he testifies of that which he has *heard and known*. Religion with him is a matter of REVELATION, made externally by the word, and internally by the Spirit of God; and his *reason* is exercised to profit by the doctrines thus revealed, and not to sit in judgment upon them, pronouncing what is right and what is wrong; making himself the judge of the kind of religion most suitable to man; rejecting and adopting at will any portion of the testimony of God. There is something so inconceivably daring in that spirit of pride which so frequently inflates a poor, ignorant, sinful creature of a day to sit in grave judgment on the *propriety and fitness* of a revelation from God, as to cause a shudder to sober and enlightened piety. Hence, the man who *rests in the assured confidence* that God is his father, reconciled to him through the peace speaking blood of Jesus Christ, cannot be moved by the sophistry, and biting sarcasms, and bitter revilings of the enemies of truth. He knows they are the enemies of God, and of his righteousness; that not having been created anew

in Christ Jesus, the things of the Spirit are foolishness to them, because they have no spiritual discernment: And it should forever be remembered, that the religion of Jesus Christ is valuable to the souls of men just in proportion as it carries *assurance* home to the *understanding and judgment* as well as to the heart and conscience. It is the assurance that he is *right*, though all the world oppose him, that gives him an infinite superiority over the whole tribe of errorists, or half religious, half infidel professors. He knows what the gospel is, and if any come to him with another doctrine, he will not “bid them God speed.” He knows in whom he has believed, and he *rejoices*; and this joy is all his own; the stranger intermeddles not with it; because its possessor can neither describe it, nor impart it to others. Hence many have run into strange vagaries, and brought disgrace upon the cause of Christ, by attempting to lift the veil which, from the nature of things, must forever obscure from a third person the actings of mutual love that are carried on between the regenerated soul and the Spirit of God. His malignant enemies may gnash upon him with their teeth; he may be sawn asunder; his flesh may burn; but these things have no power to impair his joy; because, it “IS UNSPEAKABLE AND FULL OF GLORY.” Therefore, when he is approached with the language of doubt and uncertainty, always in the mouths of heretics, he rebukes it sharply; and he will shun it as a pestilence.

It is necessary to caution the reader against the theological sentiments of these letters, wherever they may be incidentally introduced. Dr. Beecher, one of the most distinguished of the New England divines,—who is engaged in dealing heavy blows against the Unitarians, says,—“Many ancient Calvinistic authors have been superceded, as authorities, by later and better writers. Since the days of Edwards, and Bellamy, and Hopkins, and West, and Smalley, and the younger Edwards, the number of the transatlantic authors is small, whose authority has been relied on, upon points of doctrine. The New England Theology, as it has been called, having so modified the statement of many cardinal doctrines, as to render such authorities nearly obsolete.” These *modified statements of cardinal doctrines* have indeed rendered the *authority of the Bible* “nearly obsolete.” And it is in a great measure the cause of the Unitarian heresy in New England. We are no advocates for the sentiments of those who have gone before us, any farther than they are scriptural: but when the chaff of this age shall have been blown away, it will be seen that nine-tenths of these *modified statements* are nothing more than a covering for the grossest heresy; they lay its foundation, and they furnish materials for it to build upon.

In the course of these letters it will be perceived that there are three existing evils, which tend greatly to weaken the opposition making against Unitarianism in the New England states.

1. *Too much concession by the Evangelical party.* It is well known that they have surrendered to the Unitarians the doctrines of Christ's eternal Sonship, and the true nature of his atonement.

2. *Mistaken notions of their duty towards Unitarians.* They are not fully convinced that they should deny to Unitarians the appellation of Christian; but there seems to be an acknowledgment in various ways that they are in some way or other Christian brethren. They sometimes discuss the propriety of an exchange of ministerial labours with them. And it is well known that the Unitarians have succeeded in obtaining the controul of Harvard College; and in reference to this fact the orthodox say, "Until Unitarians will so far relax their hold upon it, as to give other denominations a fair proportion of influence in its instruction, council and government, they cannot expect other denominations to *unite* with them in its support." An Evangelical denomination has no business *uniting* with them for the accomplishment of any thing concerning religion; and the fact that they indirectly express a *willingness* to do so, proves that they are not evangelical.

3. *An inflated style of writing.* In proportion as the New England divines have "mollified" the "cardinal doctrines" of Calvinism, they have departed from that "plainness of speech," or rather that modest and reverent diffidence in speaking of the sublime doctrines of grace, which are suitable to the meek spirit of the gospel. Too much importance is attached to mere instruments; the means are always to be used, but never to be rested in. Too much *honour* is given to instruments, and in the style of mere literary writers. Whenever they speak of men distinguished for their attachment to truth, and their labours in the cause of God, we hear such terms as follow:—"Names inscribed on the wreath of honour"—"Stars"—"noble array"—"worthy of immortal honour," &c. Now these terms applied by Christians to Christian men, do not correspond with the exclamation of the Psalmist,—“Not unto us, O Lord, not unto us; but to thy name, give glory.”

The malady of infidelity is seated principally in the depravity of the heart; and it is not to be overcome by argument; nor by what the world calls a fine taste, or fine writing, or masterly eloquence; but by a greater manifestation of the *spirit* of the gospel. These flowers of literature, please the fancy and minister to the enjoyment of a corrupt heart, but they are always inimical to the gospel.

* These terms are all found in one article in the *Spirit of the Pilgrims*, the most able theological periodical published in the New England states.

Hence so few, passionately devoted to literature, have been pious. It operates upon the mental faculties much in the same manner as intoxicating liquors do upon the physical. When the excitement is over, the mind has no resources left; and looks about eagerly for something to renew it; and in the mean-time all relish for the sober realities of the eternal world are destroyed. If you follow one of these devotees of polite literature, or rather I should say, gormandizers of fiction, into the retirement of domestic life, your heart will be sick. And with the contributors to this vicious taste, the case is far worse. God is not in all their thoughts. Genius, human genius, is the god they worship. They live by the breath of adulation; they have their being in the buzzes of fools; and disappointment brings despair; and then they sink to the silent mansions of the dead without hope.

Those who are set for the defence of the gospel should leave pompous declamation to theatricals, fiction to novelists, and fancy to poets. The gospel needs not the meretricious ornaments of a fashionable literature. These are the weapons used by the enemy. With smooth words and fair speeches he lays a snare for the simple. Hear the great champion of infidelity in these United States, Dr. Channing:

"We are reluctant to speak any thing connected with the sore and bitter irritations of these times. We would to God that good and sober men could be left to pursue their course more quietly. Our very souls are pained and sick of every day's story and every body's strife. May the time come, yet we dare not pray for its speedy coming, when humble and modest men of whatever name, may go to their graves in peace."

But hear him again when he had a different object in view:

"Men's understandings have been so debased, their moral sentiments have been so brutified, that they have not had enough sense or spirit, or knowledge of right and wrong, to lead them to ask, in what the absolute justice of a Calvinistic God might differ from the absolute justice of the Prince of Hell."

Dr. Beecher applies the following language to the above extracts from Dr. Channing:

"The words of his mouth were smoother than butter, but war was in his heart. His words were softer than oil, yet were they drawn swords.—There is a generation, O how lofty are their eyes, and their eyelids are lifted up. There is a generation whose teeth are as swords and their jaw teeth as knives."

A hideous figure of their foes they draw,
Nor lines, nor looks, nor shades, nor colours true;
And this grotesque design expose to public view;
And yet the daubing pleases!"

* "O how poor
Seems the rich gift of genius, when it lies,
Like the adventurous bird that hath out-flown
His strength upon the sea, ambition-ruined—
A thing the thrush might pity, as she sits
Brooding in quiet on her lonely nest."—WILLIAM

With these few brief observations, we submit these *Letters* to the readers of the *Monitor*, under the conviction that they will be more useful as a matter of religious intelligence, than as a means of instruction in the knowledge of God, believing them to be *historically* accurate: though it is not unreasonable to suppose, that at some future day, when evangelical religion shall assume a higher and more commanding attitude, and when the truth as it is in Jesus, shall more generally prevail, that the causes of the introduction and progress of Unitarianism in the New England states, will be more distinctly traced, and its characteristics more clearly defined.

LETTERS ON THE INTRODUCTION AND PROGRESS OF UNITARIANISM IN NEW ENGLAND. NO. I.

Dear Sir,

YOUR favour of — was duly received, and your request, so kindly communicated, has been considered with much anxious attention. You express your astonishment at the great change of religious opinion and feeling which has taken place in some parts of New England, especially in and around the metropolis, within the last century, and wish me to inform you what has occasioned it, or how this revolution is to be accounted for. You are sensible, I suppose, that your request imposes on me no ordinary task; and yet, considering the source from which it comes, and my great obligation to him who urges it, I regard it as one which I am not at liberty to refuse. I only claim your candour and indulgence, while I endeavour to reply in the best manner I am able.

The change in the religious aspect of this portion of our country, which has taken place in the course of the last century, is indeed great. The first settlers of Massachusetts were strictly Orthodox in their religious character and views. They were Calvinists, in the sense in which this term was understood two hundred years ago.— Here, they planted their churches and established their University, and intended and hoped to promote and perpetuate their system of religion. And their religious system did continue and prevail, in tolerable purity, for a long course of years. But, alas! how changed now! How different the present religious aspect of things, from what the Pilgrims intended and hoped! In many of the churches, which were planted by their labours, and watered by their tears, the truths which they loved, and for the love of which they had suffered the loss of all things, are no longer taught. So far from it, they

are opposed and villified. Indeed, the very existence of the church is called in question, and its property and rights are taken away. And the University which they consecrated to Christ and his Church, has been for years a principal means of corrupting the church, and of divesting the divine Saviour of his deserved honours. The change is indeed great, and greatly to be deplored; and you wish to be informed how it has been introduced. 'What has occasioned it? What has prepared the way for it? What have been the steps of its progress? In what way can it be rationally accounted for?'

You are mistaken, my dear Sir, if you suppose I can answer you in few words, or can refer you to any single prominent event which has been the occasion of all this mischief. The change has been, not sudden, but gradual. It has been accomplished, in some of its stages, by slow and scarcely perceptible degrees. A variety of causes has contributed to produce it; and an answer to your questions, such as the case requires, and you are entitled to receive, must necessarily run back to remote events, and involve no inconsiderable portion of the religious history of New England.

I shall, first, go into a consideration of the more remote causes, which operated to deface the religious system of our fathers, and prepare the way for the introduction of Unitarianism; and next describe the manner in which this heresy entered here, and by which it has spread itself in the midst of us.

The circumstances of those who commenced the settlement of New England were, in many respects, peculiar. Having fled from the persecutions and corruptions of their native land, and come to this distant wilderness from purely religious considerations, they felt entitled to enjoy their retreat, without intrusion or disturbance from the enemies of their faith. They felt entitled to attempt here the erection of a *Christian Commonwealth*, constituted after what they considered the divine will of pattern. Accordingly, the church was, with them, the *primary* institution; while the civil power was regarded as a sort of appendage to the church, to be exerted chiefly for its protection and benefit. With this view, it was provided, from the first, that none should enjoy the right of *suffrage*, who were not members of some regularly established church.*

The peculiar circumstances of our fathers enable us to account for this enactment,

* See Colony Laws, p. 117.

though not fully to justify it. Their intentions were certainly pure, but the path of duty was as certainly mistaken; and from their mistake in this particular, a train of unhappy consequences followed.

The enactment of which I am speaking operated to the detriment of religion and the injury of the churches, in two different ways. In the first place, it held out a sort of premium for hypocrisy. It brought numbers into the church, who had no true love for it, and who entered it only for the sake of its accompanying civil privileges. They entered it from selfish and mercenary motives. Thus the churches were early corrupted; not, indeed, in essential doctrines, but by the leaven of unsanctified members, who had no spirituality; and whose hearts were averse to the holy truths, and precepts, and discipline of the Gospel. A root of evil was thus planted in the church, which would be sure to spring up in one direction or another, and spread abroad its disastrous shade, and scatter around its bitter fruit.

On the other hand, many, who either would not apply for admission to the churches, or having applied were refused, became the determined enemies of the existing ecclesiastical establishment, and exerted all their influence to injure and overthrow it. They complained loudly and incessantly of the disabilities under which they laboured, and, as early as 1646, petitioned, not only the courts of the colonies, but the British parliament, praying, as they say, in behalf of "thousands," that they might enjoy, with others, the rights and the privileges of freemen.

The enactment of our fathers, which has here been considered, and which tended so directly to corrupt the churches, and to excite opposition against them, was repealed sometime in 1662, soon after the accession of Charles II. to the throne of England.—But before the termination of this dispute, another difficulty arose, partly from the same source, and partly from the operation of other causes. In the frequent discussions respecting church order and government, the religion of the heart was too much neglected, and the special influences of the Holy Spirit were withdrawn; so that many of the children of the first settlers of the country, who had been baptised in their infancy and who their pious parents had hoped would be early regenerated, and become members and pillars in the churches they had established, were found unwilling and unprepared to make a public profession of their faith. They were mostly persons of sober life, but

gave no decisive evidence of real piety.—Of course they could not conscientiously ask for admission to the churches, nor if they had asked it, could they have been received.—Consequently, they were not only deprived of the rights of freemen, but (what was inexpressibly more painful to their pious parents) their children were not baptised, and were likely to grow up without so much as a nominal connexion with the church of Christ. In this painful emergency, what was to be done? Was it right or safe to innovate on the established order of the churches, and admit persons to communion, without a credible profession of piety? Or was it safe to shut their posterity out of the church; deprive them of the privilege of Christian ordinances; and so run the hazard of the cherished vine which, with so many tears and so great sacrifices, they had planted in the wilderness, being wasted, if not destroyed? These trying questions were first started in Connecticut; and we can hardly conceive of the feeling and interest with which they soon forced themselves upon the attention of the colonies. They were discussed and decided at a meeting of ministers in Boston, in 1657. They were also decided in a general Synod, in 1662. In these decisions, which were substantially the same, the difficulty was rather evaded than removed. It was not determined that those who gave no credible evidence of piety should be admitted to the communion of the church; nor was it determined that they could have no manner of connexion with the church, and consequently that their children must remain unbaptised. A middle course was suggested and adopted; viz. "that it is the duty of those who are baptised in infancy, when grown up unto years of discretion, though not yet fit for the Lord's supper, to *own the covenant* made on their behalf by their parents, by entering thereinto in their own persons. And it is the duty of the church to call upon them for the performance thereof. And if, being called upon, they shall refuse the performance of this great duty, or otherwise continue scandalous, they are liable to be censured for the same by the church. And in case they understand the grounds of religion, and are not scandalous, and solemnly own the covenant in their own persons, wherein they give up both themselves and their children unto the Lord, and desire baptism for them, we see not sufficient cause to deny baptism unto their children."*

* Mather, Book v.

Such was the origin of infant baptism on the ground of what has been denominated the *half way covenant*. And here we have another instance of mistake, on the part of our honoured and pious ancestors.— Instead of labouring more abundantly for the conversion of their children, and looking to God with redoubled earnestness and faith for his Spirit and blessing; an expedient was devised, and much learned labour was bestowed to give it currency, tending rather to secularize the church, while it quieted the consciences of those who were living in acknowledged impenitence, living without hope and without God in the world.

The measure here considered, though sanctioned by a Synod, and recommended by the general court, was long agitated, before it was adopted. Indeed, I do not think it ever was universally adopted. Some of the most eminent ministers, as Mr. Davenport, President Chauncey, Dr. Increase Mather, &c. opposed it from the first; and the churches, in general, were more averse to it than their pastors. The practice of ‘owning the covenant,’ so called, was not introduced in Connecticut before the year 1696, though previous to this, it prevailed to a very considerable extent in Massachusetts.

The result of this measure was precisely what might have been anticipated. Most persons of sober life, when they came to have families, ‘owned the covenant,’ and presented their children for baptism. But the number of *church members in full communion* was small, and was continually diminishing. The church therefore was still in danger. Baptism was administered to great multitudes, while the Lord’s supper, the other special ordinance of the Gospel, was falling into comparative neglect. In this trying and difficult posture of affairs, *another* innovation was attempted, which, indeed, had been agitated long before. It was alleged that the sacrament of the supper is among the appointed means of regeneration; that it is the duty of unconverted persons, regarding themselves as such, to come to this ordinance; and consequently that a profession of piety should not be required of those who offer themselves for communion in the church. This doctrine was strenuously advocated by Rev. Solomon Stoddard, a distinguished minister of Northampton, who was settled about the year 1670, and who died in 1729. “Mr. Stoddard’s principle,” says the biographer of Edwards, “at first made a great noise in the country, and he was opposed, as introducing something contrary to the principles

and practice of almost all the churches in New England; and the matter was publicly controverted between him and Dr. Increase Mather of Boston. However, through Mr. Stoddard’s great influence over the people at Northampton, it was introduced there; and by degrees it spread very much among ministers and people in that country, and in other parts of New England.”*

The operation of the views here considered was to increase the number of communicants, but to depress still more the vital energies of the church. It was well said by the great Dr. Owen, that “the letting go this principle, that particular churches ought to consist of *regenerate persons*, brought in the great apostacy of the Christian church.” I have no doubt that “the letting go this” radical “principle” in New England, in connexion with the causes previously mentioned, tended directly and eminently to prepare the way for “the great apostacy” here, for the origin of which we are now inquiring, and which we have so much reason to deplore. The churches came to consist very considerably, in many places, of unconverted persons; and not unfrequently of those who regarded themselves as unconverted, and who came to the Lord’s table as a means of regeneration.

And when the door was once opened for persons without piety to enter the church, there was no let or hindrance to their entering the ministry. And between the years 1680 and 1740—50, it may be feared that many of this description did enter the ministry. They were grave men, in speculation Orthodox, or *moderately* so; and performed their customary ministerial duties with much regularity; but their preaching lacked point, and earnestness, and application; their devotional services lacked warmth and unction; their labours were not blessed of the Holy Spirit; their people slumbered; the tone of religious feeling and sentiment was sinking; and true godliness seemed fast retiring from the land.

It deserves also to be considered, in this connexion, whether the manner in which, for more than a century, divine institutions were supported in New England, had not a tendency to hasten that deep and melancholy declension of which we are here speaking. No doubt, many advantages result from the regular and uniform system of taxation for the support of the gospel, which was then in force; but the thought has often occurred, whether the existing state of

* Works of Edwards, vol. i. p. 65.

things did not assume too much the appearance and the character of religious establishment, and whether its tendency was not to induce security and slumber on the part of ministers and churches, and a reliance on the civil arm, rather than on the Lord of Hosts.

At the period of which I now speak, there were occasionally seasons of special awakening; but these were few, and insulated, and 'far between.' A depravation of morals was much complained of, and frequent attempts were made, in Synods and otherwise, to promote reformation; but the means adopted did not reach the state of the disease, which continued to rage with increased violence. So alarming had this declension become, in the days of Cotton Mather, as to lead him to declare, 'that in forty years more, should it continue to make progress as it had done, convulsions would ensue, in which churches would be gathered out of churches;'—a prediction afterwards most strikingly verified.

It would be easy to pursue the train of thought here suggested, but you must allow me to pause for the present. We have already discovered a fearful declension in New England, and have considered some of the causes which evidently led to it. A farther attention to the subject will show how this declension operated to prepare the way for the introduction and progress of Unitarianism.

In the meantime, believe me yours, &c.
INVESTIGATOR.

—
REVIEW.*

EVANGELICAL CHURCH JOURNAL, *edited by Dr. E. W. Hengstenburgh, Professor ordinarius of Theology in the University at Berlin. Vol. I. No. 1. July, 1827. Published by Lewis Oehmigke.*

THE Protestant Church can never forget that Germany was the birth place of the Reformation. When more than Egyptian night was spread over all the countries of Europe, and the inhabitants lay wrapt in the most profound slumber which the magic and soporific spell of the Vatican could bring upon them, then the star of Luther arose, and shot its rays athwart the gloom. The mists of night began gradually to disappear. Some, here and there, were awakened by the light which was beginning to gleam, and roused up to action. But ere

* A few paragraphs of this Review have been omitted, as they did not appear to contain any thing but what is either implied or expressed in others.

this star had advanced to its zenith, whole nations were put in motion. It spread its cheering light over Germany, Switzerland, many parts of France, over Denmark, Norway, Sweden, England, Scotland, Ireland; and even portions of Austria, Hungary, Italy and Spain itself were illumined by its beams.

The star of Luther has long since sunk below the horizon. But it did not set in darkness. It left a flood of glory behind, which brightened the face of the whole heaven. Its beams have kindled up a galaxy of light in the firmament, which has continued to shine until the present hour. This has, indeed, sometimes waxed and waned, but never suffered a total eclipse. It will never more be quenched, until the luminary of day shall be blotted from the skies. It will continue to shine, brighter and brighter, unto the perfect day; when all nations will feel the genial influence of its rays, and darkness being chased from the earth, and gross darkness from the people, the whole world shall be filled with light and glory.

This is no visionary reverie of enthusiasm. He who hath begun the good work will perform it unto the day of Jesus Christ. We do believe, and we have good authority for believing, that Zion will arise and shine, that her light will come, and the glory of the Lord arise upon her; that nations will come to her light, and kings to the brightness of her rising; yea, that all the ends of the earth will see the salvation of our God. Nor have we any doubt, that the glorious Reformation, begun by Luther, and still diffusing its influence wider and wider, was destined by heaven to prepare the way for the final diffusion of true Gospel light among all the nations of the earth.

That interesting country has never ceased, since the days of Luther, to produce many able and enlightened defenders of the true principles and doctrines of the Reformation. It were easy to make out a long list of names, to be inscribed on the wreath of honour which adorns its head. But our present design does not admit the performance of so grateful a task, and we must pass them by in silence.

But with all their excellencies, some defects were mingled. As reasoning theologians, they were, we had almost said, of the sect of Aristotle. The philosophy of the Stagyrte had for many centuries exercised an unbounded influence over the forms of logic, and the modes of reasoning, employed in every kind of treatise, to whatever department it belonged. The angelic doctor, also, Thomas Aquinas, one of the most acute

of all the metaphysical and hair-splitting theologians who have ever lived, although a Romanist, was yet studied and admired by all the Protestant divines, who made pretensions to the higher acquisitions in theology. The applause and study of Aristotle was unbounded and universal. How was it possible, that the theologians of Germany should escape the general infection of the age? It was not. They did not escape. The fruits of this infection appear in all the works which they composed. It is, in many of them, carried so far as to become almost an object of loathing, to readers of taste, educated in the more simple and intelligible principles of the logic and metaphysics, which are taught among us, at the present day. Theology, or the science of religion, as developed by them, is not a simple, connected, intelligible system of truths, few and plain, which all men may in some good measure see and comprehend; but it is a piece of the most complex machinery which can well be thought of. No common eye can trace and distinguish all its parts. Only a connoisseur from the school of Aristotle, can analyze it, or even comprehend it. The ten categories are not only applied, but even multiplied. The whole doctrine of *essence* and *attribute*, in all its consequences as deduced by the old metaphysicians, and in all its ramifications, is applied to the spiritual beings, about which religion is conversant. A student of their works cannot even divine their meaning, in many places, until he becomes well versed in all the tenuous and minuscule logic and metaphysics of the genuine scholastic ages.

Such was the uninviting form, in which the fashion of the times induced these great and good men, for the most part, to present their works to the world. But this condition of theological science was too constrained and unnatural to continue long. The Gospel, which was designed for the benefit of Hottentots and Hindoos, and Sandwich Islanders, as well as for the philosopher and the divine, could not long wear this stiff, and uncomfortable, and unwieldy dress, which by mistake had been put upon it. There was danger in the experiment of so representing a simple religion. The philosophers of the age learned to scorn; the common people to look on theology as too deep and abstruse for them to meddle with. An all-wise and over-ruling Providence, in kindness to the church, prepared the way for this cumbrous dress to be rent off, and the original simplicity of divine truth again to make its appearance.

It was, however, one of those mysterious events, which He, whose ways are unsearchable, sometimes brings about, one might almost say, in order to exhibit his sovereign prerogative to bring good out of evil. So it is in the kingdom of nature.—The earthquake, the volcano, the hurricane, the tempest, are all instruments of chastising men, and of convulsing the natural world; but it is past a doubt, that all have their use in the great system which the Almighty is carrying into effect, and that ultimate good is accomplished by them.

The last generation of theologians in Germany, witnessed a shock not unlike to these, in the element in which they moved. Semler, who was first colleague, and then successor of Baumgarten at Halle, in the theological chair, was the great instrument in bringing about the mighty revolution, which has taken place in Germany. He was a man of vast and various learning, of distinguished genius, of daring speculation, of enthusiastic fancy, of bold and fearless adventure upon the ocean of conjecture, and withal, of such profound acquaintance with the metaphysical theology of the day, that he knew where all its weak points lay, and consequently knew where to make his attacks in the most successful manner.

Not long after he became sole occupant of the chair of theology, in Baumgarten's place, he commenced his attacks. The first assaults were made upon the sacred criticism and exegesis of the times; and here, there was indeed a naked exposure to his assaults. Of course, he triumphed in his onset. His books spread wide through all Germany, elicited unbounded attention and discussion, and excited all, who were before growing uneasy under the load of metaphysical distinctions, which had been inadvertently and injudiciously imposed upon them, to throw off this load and set themselves at ease.

Semler was not wanting in the power of discerning how he might employ the diversion thus made in his favour, to the most advantage. He pushed on with great ardor, and urged the conquests he had made, so as to give him still farther advantage.—For nearly forty years he waged incessant war with the systems and principles of his predecessors, and died apparently in the arms of victory. But before his death, he had raised up a multitude of others, who took sides with him, and entered warmly into the great contest. With no less learning than he, united with far more taste, and system, and patience, and wariness, many

of them pushed the conquests that he had begun, until a victory almost complete, appeared to be gained. Eichhorn, and Eckermann, and Herder, and Gabler, and Bertholdt, and Ammon, and Paulus, and Staudlin, and Justi, and a multitude of other theologians and critics, enlisted in the cause of Semler, and many of them spent their lives in promoting it.

The consequences have been most appalling. Never before did evangelical religion suffer an assault from such combined and exalted talent, and such profound learning as to all objects of human science.— Nearly every university and gymnasium in Germany has been won by this party; and almost all the important, and nearly all the popular publications, have been in their hands, these thirty years or more. So completely has this been the case, that the celebrated Gesenius, in making out, some years since, a catalogue of the various religious and critical Journals, published in Germany, mentions as a rarity (*Seltenheit*) ONE among all, which defended the *supernatural inspiration* of the Bible. To the immortal honour of the Tubingen theologians, Storr, Flatt, and their associates, this was published there.

So it has continued to be, even up to the present time, or at least, very nearly up to this time. All the Reviews were in the hands of the Naturalists and Neologists.*— Did any evangelical writer publish a book; if it were very able, it was passed by in silence; if it were liable to attack, it was hunted down at once. The victory seemed to be completely won; and the principles of Luther to be almost eradicated from his country. The notes of triumph were echoed from every quarter, while the opponents of evangelical truth exulted in the hope that she had fallen to rise no more. Ministers and people, noblemen and peasants, princes and subjects, have united in the song of triumph, chaunted, as it were, at her funeral. While the humble and trembling believer in Jesus, who trusted in the precious assurance that all Scripture is given by inspiration of God, was weeping in secret places, for fear that the doctrines of the Reformation were no more, and that piety had taken her flight from the earth along with them; and, while he was prostrate in the dust before Him who seeth in secret, and asking, with deep sighs, O Lord, how long? all was exultation and triumph without. Nor could he appear, in the face of open day, as

a follower of the great Reformer, without having the finger of scorn pointed at him, or the laugh of contempt directed toward him.

But during the time of the greatest apparent triumph of Naturalism in Germany, there never was a season, in which there were not some, in every province, and in almost every town, who mourned over the fall of the Reformation doctrines. Here and there a solitary Professor in a university; here and there a pastor in the humble villages and parishes; was to be found, who wanted nothing but sympathy and a few rays of hope for encouragement, to draw him out, and make him bold, in the same cause which Luther pleaded. A Reinhard, a Knapp, worthy of apostolic days, a Noesselt, a Morus, a Storr, a Flatt, a Titmann, still lived, and studied, and prayed, and lectured, and acted, and wrote; but their voice was drowned amid the din of the exulting multitudes, goaded on by powerful and energetic and learned leaders, and encouraged by princes and potentates.

Such was the state of things for some twenty years or more; when the pastor Harms, at Kiel, raised the note of alarm so as to be heard over all parts of Europe, which professed to be following in the steps of Luther. In the year 1817, the third grand centennial jubilee from the time when the Reformation began, (a most opportune season for his purpose,) he published to the world a new edition of the celebrated *Theses* of Luther, which embrace all the fundamental principles of the Reformation proposed by him, and added some of his own, with appropriate remarks on the whole. The book spread far and wide, in spite of every effort to check the diffusion of it. Harms was laughed at, ridiculed, called enthusiast, treated with contumely, argued against, but all to little purpose. *Lutherans* were appealed to by him, and their obligations to know in what *Lutheranism* consisted were so powerfully urged upon them, that many admitted the claim. Others scorned, because Harms was neither a Professor in a university, nor a man of distinguished learning. But of those who did examine seriously the *Theses* of the great Reformer, some became convinced, in earnest, that they had indeed abandoned the ground of the Reformation. From that day to the present hour, a counter-revolution, in favour of the principles of the real evangelical church, has been going on in Germany; and, as we shall see by and by, it is now beginning more openly to break out, and to shew a formidable array against the adversaries

* That is, the advocates of the new theology.

who have been triumphing at their success, in banishing from the country of Luther, the sentiments which he avowed, and which he defended at the hazard of his life.

But we must stop a moment here, for the sake of some remarks, which we cannot refrain from making, upon the deeply interesting facts that are now before us.

Nothing can be more evident to an intelligent and thorough reader of such books, as give a true and circumstantial account of the great revolution which has taken place in Germany, than that the defects in the manner of teaching and presenting the science of theology, which were connected with the reigning modes of study and instruction in that country, contributed exceedingly to the triumphs of the Neologists Semler had been educated in all the formal, logical, metaphysical, Aristotelian hair-splitting of his predecessor Baumgarten, and others before him. He even published the system of Baumgarten, with a most learned preface, in which he gives a very instructive history of the most important Christian doctrines. Semler had imbibed, in the course of study necessary to write such a preface, a strong conviction of the ever varying and often contradictory nature of human opinions. He saw, (what every man of any age and country must see, who examines for himself, and does not believe on the credit of another,) that nothing important, in respect to distinguishing doctrines, can be proved from the ancient Fathers, inasmuch as real unanimity in the manner of explaining hardly any important points, can be found among them. He transferred this principle to the modern systems of theology. He began to examine how Aristotle had contributed to their form. He betook himself to the critical study of the Scriptures. Here he found still greater deficiencies.—Whole masses of texts had been brought forward as witnesses, which, on examination, he found not to have testified as they had been understood to do. He was disgusted at this. Revolt succeeded disgust. From warm and enthusiastic attachment to the theology of Baumgarten, such as he felt when he published his system, he went over to the opposite extreme, and broke down all restraint, and overleaped all bounds. From attacking the school theology of modern days, he advanced to the Biblical authors themselves; and applying to them the doctrine of *Accommodation*, (that is, a principle of interpretation, which represents a writer as merely speaking in accordance with the prejudices of those whom he addresses,) he ex-

plained away every vestige of orthodoxy, which could apparently be found in any part of the Scriptures.

Such are the unhappy consequences of loading the simple and plain principles of religion, with a drapery which is foreign to their nature, which always sits uneasy, and which, whenever it is thoroughly examined, will be cast off with more or less violence. Such is our corrupt nature. We go from one extreme, far, very far, into the opposite: So did the revolutionists in France. They had reason, good reason, for complaint.—They were oppressed. But when they burst the chains of oppression, they exulted not only in their liberty; they triumphed in their licentiousness. In another department of action, Semler did the same thing. The same laws of the human mind, the same imperfection of our nature, led him into such an error. The ardor of contest, the keenness with which he felt the reproaches that fell upon him, when he first set out in his new career, and the pride of victory, urged him on, until there was no retreat, and to conquer or die, seemed to him the only alternative.

Educated as he had been, we have seen that he was intimately acquainted with all the weak places in the citadel, into which his opponents had thrown themselves. The keen sighted condjutors, which his powerful writings had raised up, soon learned from him where to deal their blows; and thus, by degrees, the doctrines of Luther became a general object of rejection and even scorn, because the costume imposed upon them had been repulsive and cumbersome.

We do trust, that the great Head of the church has taught, by these events, all who love his simple truth, as he has revealed it to men, to guard well against exposing it to rejection and scorn, by superadding too much costume of their own invention. There can be no rational objection to *systems* of theology. They are altogether desirable, and in a certain sense necessary, for a correct and extensive view of theology *as a science*. They are of real importance to theologians by profession. But let these systems be *BIBLICAL*. Let them be founded on an interpretation of the Scriptures, which will withstand all the assaults of critical investigation, not on *a priori* reasoning, deduced from the reigning philosophy or metaphysics of the day. Otherwise, some Semler will, sooner or later, make his appearance, and, not content with blowing away the chaff, will, along with it, throw away the wheat.

The few able and undaunted adherents in Germany to the real doctrines of the Reformation, have been, step by step, retreating from all the old ground of metaphysical school theology, and coming, for these twenty years, gradually, and at last, fully, upon the simple ground, that THE SCRIPTURES ARE THE SUFFICIENT AND THE ONLY RULE OF FAITH AND PRACTICE. And why should not God's word deserve more credit, than that of fallible men?

In the mean time, the system of their opponents has greatly changed. At first, much regard for the Scriptures was professed by them; and the Bible was set in opposition to all the human systems then in vogue in the church. But the sense of the Bible was every where to be made what they wished it to be, by virtue of philosophy and the doctrine of *accommodation*. But when the old school systems were given up by the defenders of true evangelical principles, because of their repulsive form, and their defective exegesis, and the Scripture was solely appealed to in support of these principles, and that on acknowledged maxims of exegesis, then the ground of opponents began to be shifted, as one might easily suppose. The next ground was Naturalism, under the gentle and alluring appellation of *Rationalism*. This is now the altogether prevailing system of the Neologists. The reigning heresiarch in this new kingdom, (new in name, not in reality,) is Dr. Wegscheider, present professor of theology at Halle-Wittenberg; whose *Institutiones* exhibit not only all the arguments employed by Hume against the possibility of miracles, but many more superadded. It is enough to say, that the book has had unbounded popularity, and gone through seven or eight large editions in the course of a few years, to shew what the reigning passion of the day is, in the interesting country, which gave birth to the most important Reformer of modern times.

Since the publication by Harms, mentioned above, the friends of the evangelical cause, who before were, for the most part, lying on their faces in the dust, have begun to gather up themselves, and to strive for the attainment of an erect position. Several periodical works have been engaged in by them, and unexpectedly found more support than was anticipated. Schwartz, Professor at Heidelberg, has, for some time, published a thoroughly evangelical work, with much success. Occasional volumes, pamphlets, and even systems of divinity, have appeared, which are decidedly of the

evangelical cast. The king of Prussia, who is generally understood to be in favour of the genuine principles of the Reformation, has gathered around him, and placed in his celebrated university at Berlin, and in the pulpits in that city, some of the most learned and powerful men in Germany, who are altogether on the evangelical side. He has recently sent one of these to Hallé, very much against the wishes of the Naturalists there, to fill the place vacated by the death of the truly apostolic and excellent Dr. Knapp. Since the death of this last mentioned veteran in theology, his Lectures, (read for some forty years or more, and corrected and enlarged more or less at every reading,) have recently been published, and exhibit a body of Scriptural Divinity, which we hope and trust will ere long come before our public. The work is not, like that of Storr, broken up by notes, illustrating bare propositions; but is continuous, judicious, deep, warm hearted, and will worthy of perusal and study. The exegesis is of the most fundamental kind, and will stand the test of trial.

In this state of things, the noble corps of defenders of evangelical sentiment at Berlin, felt that it was time to make an open demonstration, once more, in behalf of the cause of the Reformation, in the face of all Germany, and of the world. Communication with others of like sentiment confirmed this opinion; and the Magazine, whose title stands at the head of this article, is the first fruits of their labours.

The work is designed for the learned and the unlearned. It is to contain pieces of a high wrought character, and much that is popular and adapted to all classes of readers. But we shall give more satisfaction to our readers, if we lay before them the Prospectus of the work itself, prefixed to the first number, which now lies before us. We shall give it in a free translation.

The influence of Journals, in the formation and direction of opinions at the present time, is universally admitted. The more certain this is, the more is it to be lamented, that the Evangelical Church* has hitherto had no organ of this kind, which was devoted to establishing and maintaining with strenuous uniformity, Gospel truth, as it is taught in the Holy Scriptures, and received from them into our Creeds. Neither has any publication of this nature exhibited clearly the distinction between evangelical doctrines and those of an opposite cast; nor is there any one, which, by communicating information respecting the state of the church in all countries, and of Missionary operations, with their effect upon the heathen, has labored to

* This is the appropriate name of the Lutheran Church in Germany.

awaken a lively sympathy in the affairs of the church, and a conviction that there is a real unity of purpose in all who love the truth. The undersigned, therefore, yielding to often repeated solicitations, and relying upon divine aid, has undertaken, with the co-operation of no inconsiderable number of theologians who are entitled to respect, the publication of an evangelical journal, under the title of THE EVANGELICAL CHURCH JOURNAL.

It will commence with the first of July. It will not be devoted to any party, as such; but solely to the interests of the Evangelical Church. To those who have attained to a lively and established belief in the truth of Gospel doctrine, it will afford the means of improvement and of edification. It will lift up a warning voice against the various errors, which, at all seasons of great religious excitement, are apt to arise, even among those who in the most important respects have embraced divine truth. It will strive to promote in individuals the feeling of unity both with the Evangelical Church, and with the Christian church in general. It will endeavour to promote a general union among all the true members of the Evangelical Church.

In particular, it will be an object with the Evangelical Church Journal, to have respect to the wants of those, who, being in readiness to embrace the truth, know not where they must seek for it, nor where they can find it. A sense of such religious wants is now beginning to be powerfully awakened; the more powerfully, in proportion as the necessity of a belief in Revelation is felt.

Many, however, of those who are honestly seeking after truth, remain in a constant state of fluctuation, because they are afraid of going from one extreme to another. The Evangelical Church Journal will strive to remove the prejudices, which have led them hitherto to make opposition to the truth; to clear up their perplexed views; to make a plain distinction between evangelical Christianity, and the manifold departures from it; and to direct their views to the signs of the times, and make them better acquainted with the memorable events in respect to the church, which are taking place in the neighbouring, and in foreign countries.

The Editor hopes to attain these ends in the best way by distributing the contents of this Journal in the following manner, viz:

I. **ESSAYS.** These are divided into four classes. (1.) Essays on important passages of Scripture, exhibiting an interpretation of particular places that are difficult, and also of larger portions, which, at the present time, are entitled to peculiar consideration. (2.) Representations of true evangelical doctrine, in opposition to the widely spread errors of our times, in regard to faith and practice; instruction respecting the true nature of the Christian church, and its development in the world, &c. (3.) Communications pertaining to the department of ecclesiastical history, in regard to the most ancient times, so far as these may have a bearing upon the present times. Sometimes copious extracts will be admitted, which are taken from books that are inaccessible to the great mass of readers. Communications of this nature, however, will not be mere lifeless extracts, but will be introduced and accompanied with appropriate remarks, which will adapt them to the present time. (4.) Theological Essays of a practical nature, made by such as have the care of souls committed to them, and the experience derived from the discharge of their official duties.

II. **LITERARY NOTICES.** These are not to be learned reviews simply; but critical notices of, and extracts from, the more important books; and this, not merely of books which have recently made their appearance, but of those writings which have been forgotten, and deserve again to be brought into notice. This department will also contain warnings against worthless and dangerous books, that have become current.

III. **HISTORICAL INFORMATION.** This will respect the history of the Christian church, at home and abroad. It will exhibit biographical notices of persons worthy of particular regard, who moved in a larger or smaller circle; historical communications respecting the external condition of religious parties, and of their relation to each other; missionary intelligence, not with the design to supply defects in Journals devoted to this purpose; nor to supplant them, but partly with the design of giving general and compressed views of these subjects, and partly to exhibit those characteristic and individual sketches, which are conspicuous, omitting all useless repetitions and mere indistinct representations. In a word, the intention is to communicate whatever may be of interest and importance to the Evangelical Church. The materials for such intelligence will be drawn, partly from correspondents at home and abroad, and partly from various works and documents appropriated to such a purpose, which are published in Germany, France, England, Scotland, and America.

That the tone of the present work will be somewhat exclusive, follows of course from the preceding representation. Only those can expect to have a part in it, who have an established conviction respecting the fundamental truths of revealed religion. Still, all variety of views, among those who belong to the same Christian community, will not be excluded. It appears altogether desirable, that there should be an animated interchange of views among those who hold fast the fundamental truths of the Gospel. The publishers of this Journal deem it very important to afford every facility in their power, for the accomplishment of this.

All those, who feel a sincere inclination to contribute to the design of this Journal, are invited to do it by the publishers of the same; who are satisfied that the object in view can never be accomplished, except by the united efforts of many, who devote their strength to the service of God. The larger contributions will in all cases be considered as having a claim to pecuniary remuneration, unless this is expressly declined.

Although the object of the Evangelical Church Journal is simply to inculcate what is true, and to build up rather than to pull down; yet, as the Gospel from its very nature must encounter opposition, disputation cannot altogether be avoided. Still, it will conduct with forbearance in judging of individuals, and as far as possible, avoid all personalities. Remote from all bitterness, it will shew by its example, that unwavering conviction in respect to evangelical truth is altogether consistent with mildness and affection, such as the Gospel demands of those who acknowledge its obligations. At the same time, it will point out to all such, the source to which they must go in order to learn these important virtues, and from which only they can derive them.

Such is the prospectus of this very interesting publication; one which we might, with a few alterations, adopt as a preface to

our own. We cannot hope, indeed, to rival our brethren of the land of universities, in the extent and variety of their literary, and critical, and exegetical, and antiquarian researches and essays. But feeling ourselves to be, in several respects, situated very much as they are, we would go hand in hand with them, in the great principles, which they have thus so plainly and so boldly announced to the world.

"Among my fellow labourers," says Dr. Hengstenberg, the Editor, "I am permitted to name Dr. Neander, Professor in the university of Berlin; Dr. Strauss, court preacher at Berlin," (mark this;) "Dr. Tholuck, Professor at Halle-Wittenberg; Dr. Heubner, Professor at Wittenberg; Drs. Hahn and Lindner, Professors at Leipzig, and also Dr. Heinroth, at the same university; Dr. Von Meyer at Frankfurt on the Mayne; Dr. Scheibel, Professor at Brieslau; Dr. Steudél, Professor at Tubingen; Dr. Th. Krummacher, at Bremen; Dr. Olshausen, Professor at Königsberg; and Dr. Rudelbach, at Copenhagen."

Of the work itself, which they stand pledged before the public to maintain, (three numbers of which have come to hand,) we shall have occasion to say more hereafter, and to present specimens of it to our readers, which will enable them to judge for themselves, both of the spirit and of the ability with which it is conducted. We shall employ the brief space which can be allowed us at present, in some closing remarks on what has been laid before our readers, in the preceding pages, designed to prevent any misapprehension of our true meaning, and to shew that the friends of Gospel truth here have a deep interest in the undertaking of our German brethren, and that we have much reason strongly to sympathize with them.

When we have spoken with implied disapprobation, of the old systems of theology in Germany, the attentive reader will perceive, that it is of the *costume*, not (if we may so express ourselves) of the *person*.—Let any one take up the *twenty two* quarto volumes of Gerhard's *Loci Theologici*, (the great Coryphæus of the Lutheran systematical writers,) and he will see, by opening the book at a venture, what we have aimed to express. The mind is overwhelmed with the infinitude of divisions and subdivisions. It is grieved by frequent offences against the laws of sound exegesis, which appear in the introduction of irrelevant witnesses from the Scriptures. It is even disgusted with the heaps upon heaps

of metaphysical chaff, which is not only scattered over the wheat, but often mixed among it. Must it not be difficult to read with pleasure, when we are constantly exposed to such emotion? It is only those, for the most part, who have introduced metaphysics, by a *a priori* argumentation, into their system of theological truth, and made them an essential part of it, and who are better prepared, in this way, to say what the Bible *ought* to mean, than what it does mean; it is almost only such, that will read systems drawn up in this manner, with satisfaction. Good taste is revolted by them. Simple, scriptural inquiry seems to be overwhelmed, by the immense mass of other questions, which are forced upon the reader.

When theological writers compose in this manner, they are preparing the church for disquietude and for revolution. There never will be wanting, sooner or later, some bold and independent inquirers, who will raise a breeze to scatter the chaff; and well will it be, if this breeze does not increase, until it becomes a tornado, and carries away the wheat also. There is no calculating where a revolution will stop, when it begins from causes of grievances like these.

It was, however, a most deplorable mistake in Semler to urge on the reform, (as he would fain have it,) in the manner, and to the extent, which he did. What was the offence of the old theologians? Was it any real departure from the doctrines of the Reformation? This is not pretended.—What then was it? Why, it was mixing a great deal of chaff along with the grain which they presented, and bidding you regard the whole as grain. We might well say, as standing fast in the liberty wherewith Christ has made us free, and as professing to receive "the Scriptures as the SUFFICIENT and ONLY rule of faith and practice," we will not receive the chaff for the wheat. But is it wise, is it becoming, to throw away the whole? Because those great and good men, who wrote in the manner that has been described, participated in the general faults of their day, as to style, and as to the *mode* of treating the subjects which they discussed, it is surely not the part of candor, and of just regard to real and distinguished merit and piety, to treat them with indifference, and even with contumely. Such, however, has been the injustice which they have suffered from the present age. No language scarcely is sufficient, to express the contempt which many feel for them. For ourselves, we cherish a state of mind totally diverse from this. All

the combrous dress, with which they have unwittingly loaded theology, we would throw off, without any scruple. Simple, biblical theology is all we want, and all we ever can have which will be stable. All that rests upon the philosophy and metaphysics of the day, must forever be as fluctuating and inconstant as men are.

Every weak spot, in the whole building of the Reformation, has now been spied out, and assaulted, by the keen-sighted, active, energetic, and powerful enemies of evangelical truth in Germany. It has been, indeed, tried as by fire. The wood, hay, and stubble in it, have, we trust, been burned up; but the solid materials all remain. The God of truth has made these of elements, which resist all assault or decay. He has taught the friends of his Gospel, by the awful chastigation which they have received, how dangerous it is for them to mix their philosophy with his word. He will have men, whom he has made, and sanctified, and redeemed, to exhibit simple confidence in his declarations, and not to rest on the wandering speculations of imaginary reason, and boasted human philosophy. Sooner or later, in every country, he will chastise those who set up human authority above his word, and who attach principles and nice distinctions to his Gospel, with which he never meant it should be cumbered.

We trust our readers will see where we stand, in regard to old and new theology. In a strict sense, theology, as true doctrine, is, and ever has been, one and the same. But the *modes* in which men have developed it, have been very different; at different times. Some of these are much less entitled to approbation than others. For ourselves, the simplest and most Scriptural method, as remote as may be from all the reigning metaphysics of the day, (which are perpetually changing,) will ever be the subject of highest approbation. But we should be among the very last to cast away, to despise, or to load with contumely, the older writers of theological systems, because the costume, which they have put on, differs from that of the present age.

We trust, after so ample a declaration on this subject, that we shall not be misinterpreted nor misunderstood. We have only to add, that the awful experience of Germany makes us devoutly wish that the teachers of religion in our country may none of them expose us to a like revolution, by insisting upon mingling wheat and chaff together, and making the whole pass for *bona fide* wheat. The experiment is too fearful

a one. The consequences should be well weighed. The enemies of evangelical truth are active, vigilant, eagle-eyed, all-intent on its overthrow, and some of them are able and learned. We must not expect that any breach in our walls will remain unespied or unattacked. The closer, then, we keep to the Bible, the more simply we keep there, the better for the cause and the better for us. The whole dispute, then, will soon turn upon one single pivot, as it now does in Germany. And then our ground of contest will be clear, and we shall no longer combat with such as assail us from behind the trees, the bushes, the fences, and from cavities in the earth, so that we scarcely know which way to turn, in order to make the most effectual defence.

We congratulate our readers, and the church of God in this country who are contending for evangelical truth, on the prospect that the question is here soon to be, Whether the Bible is indeed an inspired book, and its decisions final and authoritative in the Christian church? The time has been when a suggestion of this nature would have brought down a storm of obloquy upon the man, who dared to venture on making it. The time now is, when some of the younger, bolder, more thorough-going, more open-hearted young men, and a few of the older ones, do not hesitate, when among the *initiated*, to answer the question above in the negative; nor do some of them hesitate even to preach what implies a negative, although they are somewhat guarded in their assertions, on account of the yet remaining *prejudices*, (as they style them,) of their hearers, or at least of a portion of their hearers. These open-hearted men, (whose sincerity we do not feel at all disposed to question, and whom we, on every account, respect far more than we can those who are not bold and honest enough to make an open profession of their belief,) only need a little more of a common centre around which they may rally, some able, and learned, and fearless defender of their cause, to come out with an entirely open face, and avow substantially the Naturalism, which Dr. Wegscheider now teaches at Halle-Wittenberg. Some of the opponents of evangelical truth may strenuously deny this; they may even raise a hue and cry against us, as slanderers of great and good men. But we have measured our ground here. We know where we stand, what we speak, and whereof we affirm.—The journals and periodicals of the day, devoted to pulling down the edifice of evan-

gical belief, may make an outcry, as they have learned abundantly to do, of late.— But we give them a word of caution on this subject; which is, that it is not expedient for them, at least for some of *theirs*, that we should be obliged to verify what we have said above, by appeal to *individual* facts. This, they well know, we can do; and we assure them, we shall not fail to do it, in due time.

Our friends, we trust, will all rejoice, that powerful coadjutors are raised up, in the native land of the Reformation, to the great cause which we have espoused. Sympathy with them we cannot help cherishing. We are embarked in the same cause. We are, in very many respects, placed in the like circumstances. We have the spirit of unbelief to contend with, although it is, as yet, less open. We feel encouraged by their example; and we doubt not we shall have their sympathies. Let us strive to keep peace with them, in the arduous contest.— And if, after all, neither we nor they live to see all the fruits of our toils, and struggles, and sufferings, we shall at least indulge the hope, that our successors, of whose triumph we entertain no doubt, will say of us, when they visit our graves, and call to mind our history, *E magnis exciderunt ausis*.

The Articles of the synod of Dort, and its Rejection of Errors: with the history of events which made way for that Synod, as published by the authority of the States-General; and the documents confirming its decisions. Translated from the Latin, with Notes, Remarks, and References,— by Thomas Scott, Rector of Aston Sandford, Bucks. Octavo, pp. 185. London, 1818.

“He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.”—*Prov. xviii 7.*

“Judge not according to the appearance, but judge righteous judgment.”—*John vii. 24.*

Audi alteram partem

THE name of Dr. Scott is in all the churches, and his Commentary on the holy Scriptures in not a few families. It may be said that he headed the evangelical party in the established church of England; though it was for a long time doubtful what were his *precise* sentiments on some of the fundamental doctrines of grace. But whatever doubts may have existed on this point, the work before us has clearly removed them. He has left a testimony that cannot be mistaken, and we hope will be felt. His humility, and his piety, having been unquestionable, his popularity was, during his life, and still is, great among most of the different denominations, that can lay any claim to evangeli-

cal sentiments; and it is not unreasonable to hope, that this last, though not the least important work of Dr. Scott, may have a salutary effect upon a large number of “modified” Calvinists, who will not stop to listen to one that has not some claim to their attention apart from the doctrines he brings. We regard this work as better adapted to the peculiar exigency of the times, than any other modern work we have seen; and we think an American edition is imperiously demanded, and we are confident it will not long be withheld. It could be afforded for about fifty cents per copy.

The nature and design of this work cannot be better set forth than in the words of the author:

“The manner in which the author was brought to the determination, of adding the present work to all his former publications, will appear more fully in the introduction to the articles of the Synod of Dordrecht, or Dort. In general, he had erroneously adopted, and aided in circulating, a gross misrepresentation of the Synod and its decisions, in his “Remarks on the Refutation of Calvinism;” and, having discovered his mistake previously to the publication of a second edition of that work, he was induced to do what he could to counteract the misrepresentation, and to vindicate the Synod from the atrocious calumnies, with which it has been wilfully or inadvertently traduced. But other motives concurred in disposing him, to giving his attempt its present form and order.

1. A very interesting and important part of ecclesiastical history has been obscured and overwhelmed in unmerited disgrace, by the misrepresentations given of this Synod and its articles, especially in this nation; in which very few, even among studious men, know accurately the circumstances which led to the convening of this Synod, and the real nature and import of its decisions.— To excite therefore others, more conversant in these studies, and better qualified for the service, to examine this part of ecclesiastical history, and to do impartial justice to it, is one object which the author has in view.

2. He purposes to prove, that the doctrines commonly termed Calvinistic, whether they be or be not the doctrines of scriptural Christianity, may yet be so stated and explained, without any skilful or laboured efforts, as to coincide with the strictest practical views of our holy religion; and so as greatly to encourage and promote genuine holiness, considered in its most expanded nature, and in its effects on all our tempers, affections, words, and actions, in relation to God and to all mankind.

3. In a day when these doctrines are not only proscribed in a most hostile manner on one side, but deplorably misunderstood and perverted by many on the other side; the author desired to add one more testimony against these misapprehensions and perversions, by shewing in what a holy, guarded, and reverential manner, the divines of this reprobated Synod, stated and explained these doctrines; compared with the superficial, incautious, and often unholty and presumptuous manner of too many in the present day. And if any individual, or a few individuals, should by this publication, be induced to employ superior talents

and advantages, in counteracting these unscriptural and pernicious statements, his labour will be amply compensated.

4. THE AUTHOR DESIRED TO MAKE IT MANIFEST, THAT THE DEVIATIONS FROM THE CREEDS OF THE REFORMED CHURCHES IN THOSE POINTS WHICH ARE MORE PROPERLY CALLED CALVINISTIC, IS SELDOM FOR ANY LENGTH OF TIME, KEPT SEPARATE FROM DEVIATIONS IN THOSE DOCTRINES, WHICH ARE MORE GENERALLY ALLOWED TO BE ESSENTIAL TO VITAL CHRISTIANITY.* It must, indeed, appear from the history with which the work begins, that the progress is easy and almost unavoidable, from the controversial opposition to personal election, to the explaining away of original sin, regeneration by the Holy Spirit, justification by faith alone, and even of the atonement and deity of Christ: and that the opponents of the Synod of Dort, and the Remonstrants in general, were far more favorable to Pelagians, nay, to Socinians, than to Calvinists; and were almost universally unsound, in what are commonly called orthodox doctrines, and many of them far from conscientious in their conduct. Indeed, it will appear undeniable, that the opposition, made to them by the Contra-Remonstrants, was much more decidedly on those grounds, than because they opposed the doctrine of personal election; and the final perseverance of true believers as connected with it.

5. The author purposed also, by means of this publication, to leave behind him, in print, his deliberate judgment on several controverted points, which must otherwise have died with him, or have been published separately, for which he had no inclination. But he has here grafted them as notes or remarks on the several parts of this work; and he trusts he has now done with all controversy.

It is doubtless vain, to attempt any thing, against many of those opponents, who succeed to each other, with sufficient variety, as to the grounds on which they take their stand, and from which they make their assault; but in some respects nearly in the same course of misapprehension, or misrepresentation, as to the real sentiments of those, whom they undertake to refute.—It suffices to say of them, "Neither can they prove the things of which they accuse us:" and to say to them, "Thou shalt not bear false witness against thy neighbour." But indeed Calvinists seem to be no more considered as *neighbours* by many Anti-Calvinists, than the publicans, Samaritans, and Gentiles, were by the Scribes and Pharisees!

After all that has been published on these subjects, the groundless charges brought by many against the whole body, cannot be considered as excusable misapprehension. They must be either intentional misrepresentation; or the inexcusable presumption of writing on subjects, which the writers have never studied, and against persons, and descriptions of persons, of whose tenets, amidst most abundant means of information, they remain willfully ignorant. A fair and impartial opponent is entitled to respect, but I can only *pity* such controversialists.

THOMAS SCOTT.

Aston Sandford, March 15, 1818.

The history of events which made way for the meeting of the Synod of Dort, comprise a major part of the volume, and forms

* There is so important a truth, and one so little heeded, conveyed in this sentence, that we have taken the liberty to place it in capitals.

a highly important item of ecclesiastical history. Our limits will not permit us at present to give more than the Preface and the first chapter, together with Dr. Scott's notes.

PREFACE.

In the name of our Lord and Saviour Jesus Christ. Amen.

Among very many comforts, which our Lord and Saviour Jesus Christ hath given to his own church militant, in this calamitous pilgrimage; that which he left unto it, when about to go away to his Father, into the heavenly sanctuary, saying, "I am with you at all times, even unto the end of the world," is deservedly celebrated. The truth of this most delightful promise shines forth in the church of all ages, which, whilst it has been besieged from the beginning, not only by the open violence of enemies, but also by the secret craftiness of seducers, truly if at any time the Lord had deprived it of the salutary guard of his own promised presence, had long since been either crushed by the power of tyrants, or seduced into destruction by the fraud of impostors.

But that good Shepherd, who most constantly loveth his flock, for which he laid down his life, hath always, most seasonably, and often by his own right hand stretched forth, most miraculously repressed the rage of persecutors; and hath also detected and dissipated the crooked ways of seducers, and their fraudulent counsels; by both demonstrating himself to be most effectually present (*presentissimum*) in his church. Of this thing, an illustrious instruction (*documentum*) exists in the history of the pious emperors, kings, and princes, whom the Son of God hath excited so often for the assistance of his church, hath fired with the holy zeal of his house, and by their help, hath not only repressed the furious rage (*furores*) of tyrants; but also hath procured to his church when conflicting with false teachers, in various ways adulterating religion, the remedies of Holy Synods; in which the faithful servants of Christ, by united prayers, counsels, and labours, have valiantly stood for the church, and for the truth of God; have intrepidly opposed themselves against the "ministers of Satan, though transforming themselves into angels of light;" have taken away the seeds of errors and discords; have preserved the church in the concord of pure religion; and have transmitted the genuine (*sincerrum*) worship of God, uncorrupted to posterity. With a similar benefit, our faithful Saviour hath, at this time, testified his own gracious presence with the

Belgick church, by one means or other (*aliquam*) very much afflicted for many years. For this church, rescued by the powerful hand of God from the tyranny of the Roman antichrist, and the horrible idolatry of popery, (or the popedom, *papatus*;) and many times most miraculously preserved in the dangers of a long continued war; and flourishing in the concord of true doctrine and discipline, to the praise of her God; to an admirable increase of the republic and the joy of the whole reformed world, James (*Jacobus*) Arminius and his followers, holding out the name of Remonstrants, by various errors, old as well as new; at first covertly, and then openly assaulted (*tentant*;) and while it was pertinaciously disturbed with scandalous dissensions and schisms, they had brought it into such extreme danger, that, unless the mercy of our Saviour had most opportunely interposed in behalf of his most flourishing church, they had at length consumed it with the horrible conflagration of discords and schisms.

But, blessed be the Lord forever, who, after he had hid his face for a moment from us, (who by many ways had provoked his wrath and indignation,) hath made it attested to the whole world, that he doth not forget his covenant, nor condemn the sighs of his own people. For when scarcely any hope of a remedy, humanly speaking (*humanitus*) appeared; he inspired this mind into the most illustrious and very powerful the States General of confederated Belgium,* that, with the council and direction of the most illustrious and valiant the Prince of Orange, they determined to go forth to meet these raging evils, by those legitimate means, which have been sanctioned by the examples of the apostles themselves, and of the Christian church that followed them, during a long course of years, and which have before this been had recourse to (*usurpate*) in the Belgick church, with much fruit; and they called a Synod at Dordrecht by their own authority, out of all the provinces which they governed; having sought out towards it both the favour of the most Serene and powerful James king of Great Britain, and of illustrious Princes, Counts, and Republicks, and having obtained also very many most grave theologians; that, by common judgment of so many divines of the reformed church, those dogmas of Arminius and of his followers might be decided on accurately, and by the word of God alone; that the true doctrine might be confirmed, and the false rejected; and that concord,

peace, and tranquility might, by the divine blessing, be restored to the Belgick churches. This is that benefit of God, in which the Belgick churches exult; and they humbly acknowledge and thankfully proclaim, the compassion of their faithful Saviour.— Therefore this venerable Synod, (after a previous appointment and observance of prayers and fasting, by the authority of the Supreme Magistracy, in all the Belgick churches, to deprecate the wrath of God, and to implore his gracious assistance) being met together in the name of the Lord, at Dordrecht, fired with the love of God (*divini numinis*) and for the salvation of the church; and; after having invoked the name of God, having bound itself by a sacred oath, that it would take the Holy Scriptures alone as the rule of judgment, and engage in the examination (*cognitione*) and decision of this cause, with a good and upright conscience, they attempted diligently, with great patience, to induce the principal patrons of those dogmas, being cited before them, to explain more fully their opinion, concerning the known five heads of doctrine, and the grounds (or reasons) of that opinion.

But when they rejected the decision of the Synod, and refused to answer to their interrogatories, in that manner which was equitable, and when neither the admonitions of the Synod, nor the mandates of the most honourable and ample the delegates of the States General; nor yet even the commands of the most illustrious and very powerful lords the States General, availed any thing with them, (the Synod) was compelled, by the command of the same lords, to enter on another way; according to the custom received of old, in ancient Synods; and from writings, confessions, and declarations, partly before published, and partly even exhibited to this Synod, an examination of those five dogmas, (or points of doctrine,) was instituted. Which when it was now completed, by the singular grace of God, with the greatest diligence, fidelity, and conscience (or conscientiousness) with the consent of all and every one; this Synod, for the glory of God, and that it might take counsel for the entireness (*integritate*) of the saving truth, and for the tranquility of conscience, and for the peace and safety of the Belgick church, determined that the following judgment, by which both the true opinion, agreeing with the word of God, concerning the aforesaid five heads of doctrine is explained, and the false opinion, and that discordant with the word of God is rejected, should be promulgated.

* See Ezra vii. 27, 28.

On this preface, I would make a few remarks:

1. If the expectations, which the persons concerned in convening it, as to the useful tendency and beneficial effects of such assemblies, were indeed ill grounded, and of course the measure improper; the fault was not exclusively theirs, but that of the age in which they lived, and indeed of almost all preceding ages: Not one of the reformers, or of the princes who favoured the Reformation, can be named, who did not judge, either a general council, or national councils or Synods of some kind, proper measures for promoting the cause of truth and holiness, and counteracting the progress of schism, heresy, and false doctrine: and in every place, where the reformation was established, assemblies of the rulers and teachers of the church, under one form or other, were employed, either in framing, or sanctioning, the articles of faith, adopted in each church, and in regulating the several particulars respecting the doctrine to be preached, the worship to be performed by those who constituted each church, and the terms of officiating as ministers, in their respective societies. The system of independency, and *individuality*, so to speak, either of separate congregations, or ministers, or Christians, without any such common bond of union or concert, had not then been thought of, at least in modern times. And at this day, while numbers suppose that they steer their course at a distance from the rocks which endangered the first reformers, as well as the whole church in former ages, it may well be questioned whether they do not run into the opposite extreme. Solomon says, or God himself by him, "In the multitude of counsellors there is safety;" yet who does not know, that through the evil dispositions, and selfish conduct of those, who constitute the counsellors, and senates, and parliaments of different nations; such abuses often occur in them, as form a manifest exception to this general maxim? Yet who does not also see, that parliaments and counsellors, and laws, are in themselves very desirable; and far preferable to every thing being settled by the sole will or caprice of every one, who by any means obtains authority? Or, that every man should do that which is right in his own eyes, as when there was no king in Israel? The abuse alone is the evil, and to be guarded against: the thing itself is allowedly beneficial.

The apostles themselves, when consulted by Paul and Barnabas, did not settle the question proposed to them by their own direct authority: but "the apostles and elders came together for to consider of this matter." Acts xv. 6. It is evident that some, even in 'that first general council,' as it is very improperly called, had strong prejudices against the measure which was finally decided on: yet its decrees proved a blessing of no small magnitude to the churches of Christ, whether constituted of Jewish or Gentile converts. Now, a measure thus sanctioned, cannot be *evil in itself*: though General councils and Synods should have in *many* or *most* instances, been productive of far greater evil than good. The fault lay in the motives, the corrupt passions, and wrong state of mind and heart of those who convened, and of those who constituted them, (that is, in the abuse of the thing,) not in the thing itself.

The apostles by their own authority might have decreed the same things, and have said, "It seemed good to the Holy Ghost and to us," &c.: but they were not led by the Spirit of inspiration, to adopt this method: they did nothing by absolute authority; it does not appear that any thing di-

rectly miraculous, or of immediate revelation, concurred in their decision. It was the result of arguments drawn from facts, and from the holy Scriptures, under the teaching of the Holy Spirit, not materially differing from what uninspired men, of the same character and heavenly "wisdom, without partiality and without hypocrisy" might have formed, under the mere ordinary teaching and superintendence of the same Spirit. Now, it is not impossible for God to raise up elders and teachers, bearing this holy character, and endued with this heavenly wisdom, in other ages and nations, who, coming together to consider of those things which corrupt the doctrine, worship, and purity, or disturb the peace of the church, may form and promulgate decisions, so evidently grounded on a fair interpretation of the sacred oracles, and so powerfully enforced by the character and influence of those concerned, as, by the divine blessing, may produce the most extensively beneficial effects.

General councils, so called, convened by the concurring authority of many princes and rulers, over rival nations, are not likely to come to any such scriptural decisions; and the history of general councils is certainly suited exceedingly to damp our expectations from them. But the history of the Reformation, both on the continent and in this land, produces many instances of conventions, under one name or other, in which the rulers and teachers of the church, under the countenance of princes who favoured the cause of truth and holiness; came to such decisions, in the most important matters, as proved very extensive and permanent benefits to mankind, and which could not have been expected without united deliberations and determinations of this kind. The ministers and members of the establishment, in this land, at least, must be allowed to think that this was the case, in the framing of our articles, liturgy, and homilies.

It is true that afterwards, *convocations* became useless, or even worse than useless, and so sunk into disuse: but this was not until the spirit of wisdom and piety, which actuated our first reformers, had most grievously declined, and made way for a political and party spirit, in the persons concerned. Thus the *abuse* of the measure, not the measure itself, must bear the blame.

2. I observe from this preface, that the members of the Synod of Dort, in the most solemn manner, and in the language at least of genuine piety, declare the awful obligations under which they brought themselves, to decide the controverted questions according to the holy Scriptures alone, and their full consciousness that they had discharged this obligation in an upright manner. The names annexed to their decisions certainly include among them a great proportion, of the most able Protestant and reformed theologians in Europe: and who can doubt the sincerity of these professions, when coming from such men as Bishops Daventam and Ward, and those with whom they thus cordially united? Prejudices, mistakes, and faults of many kinds may be supposed in them; but the candid and pious mind recoils from the idea, that the whole was *direct and intended hypocrisy*.

In fact, I must give it as my opinion at least, that they did fulfil their solemn engagement; and must confess, that fewer things appear to me *unscriptural*, in these articles, than in almost any human composition which I have read upon the subject. Of course I expect that Anticalvinists will judge otherwise, and even many Calvinists: yet surely every candid man will allow, that they

honestly meant thus to decide, and thought that they had thus decided.

It may also be seen in the course of this work, that their doctrine accorded with the Belgick articles before in force among them, to which the Contra-Remonstrants had all along appealed.

3. I would observe, that they seem to have aimed at too much in their deliberations and decisions; not too much for an *ordinary controversial* publication, but too much for an *authoritative standard*, to be entirely received and adhered to, by all the ministers of religion and teachers of youth in the Belgick churches. I should indeed say, *far too much*. And here I again avow my conviction of the superior wisdom bestowed on the compilers of our articles, on the several points under consideration; in which, while nothing essential is omitted or feebly stated a generality of language is observed, far more suitable to the design, than the decrees of this Synod, and tending to preserve peace and harmony among all truly humble Christians, who do not in all respects see eye to eye, yet may "receive one another, but not to doubtful disputations:" whereas the very exactness and particularity, into which, what I must judge, scriptural doctrine is branched out, and errors reprobated, powerfully counteracted the intended effect, and probably more than any thing else, or all other things combined, has brought on this Synod such decided but unmerited odium and reproach.

4. I would observe, that using the arm of the magistrate, and inflicting penalties on those who stood out against the decisions of the Synod, not being mentioned in the preface, will more properly be considered, in another stage of our progress. But had the decrees been promulgated, and compliance with them demanded, from all who acted as ministers of religion, or teachers of youth in the established seminaries of the Belgick church; with simply the *exclusion* from such stations, of those, who declined compliance, or violated their engagements to comply; while a toleration was granted, as at present in Britain, either to preach, or teach in other places or schools: the terms might indeed have been considered as too strict, and requiring more than could reasonably be expected; but, in other respects, it does not appear that the conduct of the Synod would have been blameable. For, every body or company of professed Christians, down from established national churches, to independent dissenting congregations, prescribe terms of communion, or of officiating as ministers on those, who desire *voluntarily* to join them, and exclude such as decline compliance.

How far the revenues, in the Belgick churches, could, with any propriety, have been shared, and any portion of them allotted, to what we might call the dissenting teachers, I am not prepared to say. But, as toleration (in this sense at least) was no part of the system at the Reformation in any country; the ancient revenues for religious purposes, as far as they were preserved for those uses, of course were allotted to the established ministers in the different churches. Neither *dissenters*, nor *provision* for dissenters, were thought of: and it would afterwards have been expecting too much in general, to suppose that they who found themselves in possession of these revenues, would voluntarily share them with the dissenters, or that rulers would venture to compel them. Yet, if to a full toleration, something had publicly been allotted towards the support of *peaceful* and *conscientious* dissenting teachers; if would, as it appears to me at least, have had a most powerful

effect in diminishing acrimony, silencing objections, and promoting peace and love.

CHAPTER I.

Of the doctrine of Divine Predestination.

Art. 1. As all men have sinned in Adam, and have become exposed to the curse and eternal death, God would have done no injustice to any one, if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin; according to those words of the apostle, "All the world is become guilty before God." Rom. iii. 19. "All have sinned, and come short of the glory of God." 23. And "The wages of sin is death." Rom. vi. 23.*

2. But "in this is the love of God manifested, that he sent his only begotten Son into the world, that every one who believeth in him should not perish, but have everlasting life." 1 John iv. 9. John iii. 16.

3. But that men may be brought to faith, God mercifully sends heralds of this most joyful message, to whom he willeth, and when he willeth, by whose ministry men are called to repentance, and faith in Christ crucified. For, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. x. 14. 15.

4. They who believe not the Gospel, on them the wrath of God remaineth; but those who receive it, and embrace the Saviour Jesus with a true and living faith, are, through him, delivered from the wrath of God, and receive the gift of everlasting life (*ut vita eterna donantur.*)†

5. The cause or fault of this unbelief, as also of all other sins, is by no means in God, but in man. But faith in Jesus Christ, and salvation by him, is the free gift of God: "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." Eph. ii. 8. In like manner, "It is given you to believe in Christ." Phil. i. 29.‡

6. That some, *in time*, have faith given them by God, and others have it not given, proceeds from his eternal decree: For, "known unto God are all his works, from the beginning of the world." Acts xv. 18. Eph. i. 11.§ According to which decree, he graciously softens the hearts of the elect,

* Gal. iii. 10. 22.— In every person born into the world, it (original sin) deserveth God's wrath and damnation. Art. ix.

† Rom. vi. 23.

‡ See Act. x.

§ Eph. i. 4; 5. iii. 11. 2 Thes. ii. 13, 14. 2 Tim. i. 9, 10. Tit. i. 2. 3 Pet. i. 2. 20. Rev. xiii. 8. xvii. 8.

however hard, and he bends them to believe: but the non-elect he leaves, in just judgment, to their own perversity and hardness.* And here, especially, a deep discrimination, at the same time both merciful and just, a discrimination of men equally lost, opens itself to us; or that decree of *Election* and *Reprobation* which is revealed in the word of God. Which, as perverse, impure, and unstable persons do wrest to their own destruction, so it affords ineffable consolation to holy and pious souls.†

7. But Election is the immutable purpose of God, by which, before the foundations of the world were laid, he chose, out of the whole human race, fallen by their own fault from their primeval integrity into sin and destruction, according to the most free good pleasure of his own will, and of mere grace, a certain number of men, neither better nor worthier than others; but lying in the same misery with the rest, to salvation in Christ; whom he had, even from eternity, constituted Mediator and Head of all the elect, and the foundation of Salvation; and therefore he decreed to give them unto him to be saved, and effectually to call and draw them into communion with him, by his own word and Spirit; or he decreed himself to give unto them true faith,‡ to justify, to sanctify,

and at length powerfully to glorify them, having been kept in the communion of his Son; to the demonstration of his mercy, and the praise of the riches of his glorious grace, as it is written: "God hath chosen us in Christ before the foundations of the world were laid, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath freely made us accepted to himself in that Beloved One." Eph. i. 4—6. And in another place,—"Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. viii. 30.

8. This election is not multiform, but one and the same of all that shall be saved, in the Old and New Testament, seeing that the Scripture declares the good pleasure, purpose, and counsel of the will of God, by which he has, from eternity, chosen us to grace and glory: both to salvation and the way of salvation, which he hath "before prepared that we should walk in it."*

9. This same election is not made from any foreseen faith, obedience of faith, holiness, or any other good quality and disposition, as a *pre-requisite cause* or condition in the man who should be elected, but *unto* faith, and *unto* the obedience of faith, holiness, &c. And, therefore, (or truly *proinde*.) election is the fountain of every saving benefit; whence faith, holiness, and the other salutary gifts, and finally, eternal life itself, flow as its fruit and effect, according to that word of the apostle: "He hath chosen us (not because we were, but) "that we might be holy, and without blame before him in love." Eph. i. 4.

* Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which are endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling; they be justified freely, &c. Art. xvii.

† As the godly consideration of predestination and our election in Christ is full of sweet, pleasant and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their minds to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love to God; so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation. Art. xvii. Whatever method of interpretation be adopted, as to the different parts of this our article; they, who cordially approve it, cannot consistently object to this article of the Synod of Dort, which is entirely coincident with it; and at least not more decided and explicit.

‡ We believe that the Holy Spirit dwelling in

10. Now the cause of this gratuitous Election, is the sole good pleasure of God:† not consisting in this, that he elected into the condition of salvation certain qualities or human actions, from all that were possible; but in that, out of the common multitude of sinners, he took to himself certain persons as his peculiar property, according to the scripture: "For the children being not yet born, neither having done any good or evil, &c. it is said," (that is, to Rebecca,) "the elder shall serve the younger: even as it is

* our hearts, imparts to us true faith, that we may obtain the knowledge of so great a mystery."—Belgick Confession.

† 2 Thess. ii. 13, 14. 1 Pet. i. 2.

‡ Matt. xi. 26. Eph. i. 5. 1 Tim. i. 9. Jam. i. 18.

written, Jacob have I loved, but Esau have I hated." (Rom. ix. 11—13.) And, "As many as were ordained (*ordinati*) to eternal life, believed." Acts xiii. 48.

11. And as God himself is most wise, immutable, omniscient, and omnipotent; so, election made by him can neither be interrupted, changed, recalled, nor broken off; nor can the Elect be cast away, nor the number of them be diminished.

12. Of this, his eternal and immutable election to salvation, the elect, though by various steps, and in an unequal measure, are rendered certain (or assured); not indeed by curiously scrutinizing the deep and mysterious things of God; but by observing in themselves, with spiritual delight and holy pleasure, the infallible fruits of election described in God's word; such as true faith in Christ, filial fear of God, sorrow for sin, according unto God (*λυπη κατα Θεον*—“Godly sorrow,”*) hungering and thirsting after righteousness, &c.†

13. From the sense and assurance (*certitudine*) of this election, the children of God daily find greater cause of humbling themselves before God, of adoring the abyss of his mercies, of purifying themselves, and of more ardently loving him reciprocally, who had before so loved them: so far are they from being rendered, by this doctrine of Election, and the meditation of it, more slothful in observing the divine commands, or carnally secure.† Wherefore, by the just judgment of God, it is wont to happen to those who either are rashly presuming, or idly and frowardly *prating* (*fabulantes*) about the grace of Election, that they are not willing to walk in the ways of the Elect.

14. But as this doctrine of divine Election, in the most wise counsel of God was predicated by the prophets, by Christ himself and by the Apostles, under the Old, as well as under the New Testament, and then committed to the monuments of the sacred scriptures; so it is to be declared at this day by the church of God, to whom it is peculiarly destined, with a spirit of discrimination, in a holy and religious manner, in its own place and time, all curious scru-

tinizing the ways of the Most High being laid aside: and this to the glory of the most holy divine name, and for the lively solace of his people.*

15. Moreover, Holy Scripture doth illustrate and commend to us, this eternal and free grace of our election, in this more especially, that, it doth also testify all men not to be elected, but that some are non-elect, or *passed by* in the eternal election of God, whom truly God, from most free, just, irrepensible, and immutable, good pleasure, decreed to leave in the *common misery*, into which they had, by *their own fault*, cast themselves, and not to bestow on them living faith, and the grace of conversion; but, having been left in their own ways, and under just judgment, at length not only on account of their unbelief, but also of all their other sins, to condemn and eternally punish them to the manifestation of his own justice.† And this is the decree of *Reprobation*, which determines that God is in no wise the Author of sin, (which to be thought of is blasphemy,) but a tremendous, irrepensible, just Judge and Avenger.

16. Those who do not as yet feel efficaciously in themselves a lively faith in Christ, or an assured confidence of heart, peace of conscience, earnest desire (*studium*) of filial obedience, glory in God through

* Election, as a part of divine revelation, and of the “whole counsel of God,” must be preached: we must “not shun to declare it;” for in doing so, what do we, but presume ourselves wiser than he who revealed it as a part of his counsel; and decide that it ought not to have been revealed? But this declaration must be made, with “discrimination, in a holy and religious manner, &c.” Thus declared in its proper connection, application, and *proportion*, as in the sacred scriptures, it will greatly conduce to improve the true believer's character, his humility, gratitude, admiring love of God, meekness, compassion, and good will to man, as well as his comfort and joy of hope. It will also exhibit the gospel of most free and rich grace, in its unclouded glory, cast a clearer light on every other part of divine truth; and secure to the Lord alone, the whole honour of man's salvation. Yet the same doctrine, rashly, indiscriminately, and disproportionately, preached; and not properly stated and improved, does immense mischief.

† He (God) secluded from saving grace all the rest of mankind (*except a very small number*) and appointed them by the same decree to eternal damnation, *without any regard to their infidelity and impenitency.*—Heylin's Abbreviation. Is not this a direct violation of the command, “Thou shalt not bear false witness against thy neighbour?” Or are not Calvinists to be considered as *neighbours* by Anti-Calvinists? And do not they who retail the false accusation, *intentionally*, or *heedlessly* share a measure of the criminality? Is this the *moral practice*, which is contended for by Anti-Calvinists?

* 2 Cor. vii. 10. Gr.

† How different is this from the generally circulated opinion, that they who believe election, in the Calvinistic sense, are taught to assume it a certainty, that they are the elect without further evidence! In this the vehement opposers, and the perverters of the doctrine, seem to coincide; but no more with the Synod of Dort, than with St. Peter's exhortation, 2 Pet. i. 5—10.

† 1 Cor. xv. 58. Col. iii. 13, 14. 1 John iii. 2, 3.

Christ, yet nevertheless use the means by which God has promised to work these things in us, ought not to be alarmed by the mention of *Reprobation*, nor reckon themselves to be reprobate; but to use diligently the means of grace, and ardently to desire, and reverently and humbly to expect the period of more abounding (or fructifying, *uberius*) grace. And much less should those persons be terrified by the doctrine of *Reprobation*, who, when seriously converted to God, simply desire to please him, and to be delivered from the body of death, yet cannot attain to what they wish in the path of faith and piety; because the merciful God hath promised that he will not "quench the smoking flax, nor break the bruised reed."*—But this doctrine is justly for a terror to those who, forgetful of God and the Saviour Jesus Christ, have delivered themselves wholly to the cares and carnal pleasures of the world, so long as they are not in earnest (*serio*) converted unto God.

17. Seeing that we are to judge of the will of God by his word, which testifies that the children of believers are holy, not indeed by nature, but by the benefit of the gracious covenant, in which they are comprehended along with their parents; pious parents ought not to doubt of the election and salvation of their children, whom God hath called in infancy out of this life. †

18. Against those who murmur at this grace of *gratuitous* election, and the severity of *just* reprobation; we oppose this word of the apostle: "O man who art thou that repliest against God?" Rom. ix. 20: And that of our Saviour: "Is it not lawful for me to do what I will with mine own?" Matt. xx. 15. We indeed, piously adoring these mysteries, exclaim with the apostle: "Oh the depths 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, or who hath been his Counsellor! Or who hath first given to him, and it shall be recompensed to him again!

* Furthermore, we must receive God's promises, in such wise, as they be generally set forth to us in holy scripture, and that will of God is to be followed, which we have expressly declared to us in the word of God.—Art. xvii. Church of England. John vi. 37—40.

† The salvation of the offspring of believers, dying in infancy, is here scripturally stated, and not limited to such as are baptized. Nothing is said of the children of unbelievers dying in infancy; and the scripture says nothing. But why might not these Calvinists have as favourable a hope of all infants dying before actual sin, as Anti-Calvinists can have?

For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."*

These eighteen articles concerning predestination are abbreviated by Dan. Tilenus, and reported by Heylin, in the following single article.

Of Divine Predestination.

'That God, by an absolute decree, hath elected to salvation a very small number of men without any regard to their faith and obedience whatsoever; and secluded from saving grace all the rest of mankind, and appointed them by the same decree to eternal damnation, without any regard to their infidelity and impenitency.'

I have long been aware, that there is "no new thing under the sun;"† and that "speaking all manner of evil falsely," of the disciples of Christ, is no exception to this rule; and that misrepresenting and slandering men called Calvinists has been very general, ever since the term was invented: but I own, I never before met with so gross, so barefaced, and inexcusable a misrepresentation as this, in all my studies of modern controversy. It can only be equalled by the false testimony borne against Jesus and his apostles, as recorded in holy writ. But is that cause likely to be in itself good, and of God, which needs to be supported by so unhallowed weapons?

ON PUBLISHING BOTH SIDES OF A CONTROVERSY.

It seems to be a fashion with some people to imagine, that a controversial discussion cannot be carried on with propriety unless the whole argument be stated on both sides, with replications and rejoinders. It is thought that the rules of fair dealing demand such impartial representations, that an opponent who is not present to plead his own cause should at least be heard through the medium of his written argument, and that it is disingenuous to suppress any part of the reasons for its belief. At the same time it is contended by the advocates of this course, that truth can be obtained no other way. For ourselves we cannot see the need of that liberty which would render every controversy interminable. It is clear to the least discernment that error is often more clamorous and noisy than truth; that whilst Truth sits quiet in her own conscious dignity and rectitude, Error walks abroad, and

"Like a tall bully lifts the head and lies."

It is equally well known that spurious metals frequently outshine those that are genuine, and when brought into contact, the pure and unalloyed may even appear to a disadvantage. It is most usual to test their merits by the application of the balance. Controversial writings must necessarily be

* A more appropriate and scriptural conclusion of these articles, cannot even be imagined.

† Eccl. i. 9. 10.

conducted by means of condensed statements on each side; and in our opinion the essence of an argument may be, in most cases, as fairly and justly exhibited in a few sentences, as in a voluminous discussion. Dr. George Campbell who wrote against Hume ON MIRACLES, was never censured so far as we know, for not placing Hume's essay by the side of his own. Mr. Scott who replied to bishop Tomline's "*Calvinism refuted*," has not been blamed for declining the publication of his opponent's entire argument. Mr. Stuart, professor at Andover, has lately replied to Dr. Channing's Election Sermon, without giving more of it than suited his purpose; but we have not heard the Professor censured for this suppression of the reasons of his antagonist.— In truth the examination of an opponent's views, is always fair and candid, when his *principles* are justly stated. Nor can it be expected that those who approve what they conceive to be truth on the one side, will give themselves the trouble to read the other. Should a politician say to me, Sir, I have strong reasons for preferring monarchy to your republic, and I hope you will publish my reasons; if you do not I shall consider your cause weak and timid. I should say to him, Sir, I am not at liberty to insult my readers by a labored defence of the enormous doctrine of many made for one. A man who has a good shelter which has protected him all his life from the peltings of the storm, will not show his wisdom by rushing out of it amid the descending torrents and furious winds, to ascertain, if possible, whether his neighbour has a better protection against the fury of the elements than that which encloses himself.

The advocate of error may be perfectly willing to publish both sides of a controversy. He has nothing to lose. The more people are bewildered, the better for him. He will always take care too, to have the last word. It is said that a man may bring himself to *believe* almost any thing. It is not less true that he may bring himself to *doubt* almost every thing. The spirit of error is no harmless fairy, but a mischievous emissary from congregated fiends. When it succeeds in misleading the unwary, it reports its success, and results in the *jack-o'-lantern* mazes, through which its unhappy followers are conducted.

————— "So I charmed their ears,
That, calf-like, they my lowing followed, through
Toothed briars, sharp furzes, pricking goss, and
thorns
Which entered their frail shins. At last I left them
In the filthy mantled pool."

This is a tolerably correct representation of the fate of many who have given themselves up to *Reformers* and innovators, who come in under the plausible pretext of restoring the ancient order of things. They are left engulfed in the mire of debasing error.—*Col. Star.*

[From the London Miss. Register for July 1830.]

INDIA WITHIN THE GANGES.

Proceedings relative to the late Abolition of Suttee.

It was to be expected that the decisive measures, lately adopted by Lord William Bentinck in reference to Widow Burning, would excite discussion and opposition.— The Government appears, however, to have satisfied itself that the great body of the Native Community was indifferent if not adverse to the practice, before it ventured on the measure of Abolition. No ill consequences have followed the enforcement of the regulations, which have already saved the lives of many intended victims; and there is no reason to apprehend, from the sentiments of the Governor-General which we shall now lay before our readers, that his Lordship will suffer the late regulations to be in any degree evaded or rendered inefficient. The Hindoo Community are much alive to the subject; and many arguments, both for and against the practice, are brought forward in Native Publications: these discussions will have the effect, in all probability, of still further weakening the hold which superstition still retains over the minds of the Natives.

Petitions against the Abolition.

On the 14th of January, a number of native gentlemen presented a petition to the Governor-General, signed by 800 persons deprecating the enforcement of the late regulations for the Abolition of Suttee; accompanied by a paper of Authorities, signed by 120 Pundits, in proof of the legality and expediency of the rite. In conclusion, the petitioners intimate that the late Abolition is contrary to the various Acts of Parliament, which secure the Hindoo subjects of the Empire from interference in any shape with their Religion or Customs.

Another Petition, to the same effect, was presented by the Deputation. This Petition was from the Interior, and was signed by 346 Natives; and was accompanied by a paper of Authorities, bearing the signature of 28 Pundits.

Address in Support of the Abolition.

On the 16th of January, a Counter Address was presented to the Governor-General, signed by about 300 native inhabitants of Calcutta, and conveying, in the warmest terms, their grateful acknowledgments for the Abolition, as rescuing them from the stigma of being wilful murderers of females, and zealous promoters of the practice of suicide.

On the same day, the Christian Inhabitants of Calcutta presented an Address to the Governor-General, to the same purport, signed by about 800 persons. These gentlemen say—

We entertain no apprehension, that an act of beneficence, which will be commemorated as one of the most signal blessings which has yet been conferred on India, sanctioned as it is by the prayers and applause of the most enlightened among our Hindoo and Mahomedan Fellow-subjects, can be misconstrued into a disposition to infringe the established principles of toleration; or to deviate from that candid and indulgent respect for the Civil and Religious Rites, Usages, and Customs of all classes of the native population, which we trust will ever continue to be an attribute of the British government. We rather cherish a confident expectation, that it will be esteemed a pledge of the cordial interest which their Rulers take in their happiness, and of their willingness to extend to them the various advantages which flow from useful knowledge and equal laws.

Replies of the Governor-General.

After a conference with the native gentlemen who presented the petitions against the Abolition, Lord W. Bentinck delivered the following Reply:—

The Governor-General has read with attention the Petition which has been presented to him: and has some satisfaction in observing, that the opinions of the Pundits, consulted by the Petitioners, confirm the supposition that the Widows are not, by the religious writings of the Hindoos, commanded to destroy themselves; but that, on the death of their husbands, the choice of a life of strict and severe morality is every where expressly offered—that in the books usually considered of the highest authority, it is commanded above every other course, and is stated to be adapted to a better state of society, such as, by the Hindoos, is believed to have subsisted in former times.

Thus none of the Hindoos are placed in the distressing situation, of having to disobey either the ordinances of the Government, or those of their religion. By a virtuous life, a Hindoo widow not only complies at once with the laws of the government, and with the purest precepts of her own religion, but affords an example to the existing generation of that good conduct which is supposed to have distinguished the earlier and better times of the Hindoo people.

The petitioners cannot require the assurance that the British government will continue to allow the most complete toleration in matters of religious belief; and that, to the full extent of what it is possible to reconcile with reason and with natural justice, they will be undisturbed in the observance of their established usages: but some

of those, which the Governor-General is unwilling to call into notice, his predecessors in council for the security of human life and the preservation of social order, have, at different times, found it necessary to prohibit. If there is any one which the common voice of all mankind would except from indulgence, it is surely that by which the hand of a Son is made the instrument of a terrible death to the Mother who has borne him and from whose breast he has drawn the sustenance of his helpless infancy.

The Governor-General has given an attentive consideration to all that has been urged by the numerous and respectable body of petitioners; and has thought fit to make this further statement, in addition to what had been before expressed, as the reasons which, in his mind, have made it an urgent duty of the British government to prevent the usage in support of which the petition has been preferred: but if the petitioners should still be of opinion that the late regulation is not in conformity with the enactments of the Imperial Parliament, they have an appeal to the King in council, which the Governor-General will be most happy to forward.

To the native gentlemen, who presented the Address to the Governor-General, in support of the Abolition, his Lordship replied—

It is very satisfactory to me to find, that, according to the opinions of so many respectable and intelligent Hindoos, the practice which has been so recently prohibited, not only was not required by the rules of their religion, but was at variance with those writings which they deem to be of the greatest force and authority. Nothing but a reluctance to inflict punishment for acts which might be conscientiously believed to be enjoined by religious precepts could have induced the British government at any time to permit, within territories under its protection, an usage so violently opposed to the best feelings of human nature.—Those who present this Address are right in supposing, that, by every nation in the world, except the Hindoos themselves, this part of their customs has always been made a reproach against them; and nothing so strangely contrasted with the better features of their own national character, so inconsistent with the affections which unite families, so destructive of the moral principles on which society is founded, has ever subsisted amongst a people in other respects so civilized. I trust that the reproach is removed for ever; and I feel a sincere pleasure in thinking that the Hindoos will thereby be exalted in the estimation of mankind, to an extent in some degree proportioned to the repugnance which was felt for the usage which has now ceased.

To the Address of the Christian inhabitants of Calcutta, his Lordship's reply was as follows:—

Gentlemen—I thank you for this Address. The concurrence of my much esteemed colleagues—the sentiments recorded by several of the ablest and most experienced of those who had long and honourably been engaged in the administration of affairs—the result of extensive inquiries addressed to many valuable servants of the company, civil and military—and the facts and opinions gathered from other gentlemen, European and native, excellently qualified to form a sound judgment on the subject—all combined to assure me of the pro-

prity of the resolution, which we unanimously adopted, to prohibit the practice of Suttee. It is not the less satisfactory to receive this additional and powerful testimony, in support of the views by which we were guided: for the names annexed to the Address afford ample evidence, that the sentiments which it expresses are alike consistent with an intimate knowledge of the habits and feelings of our native fellow-subjects, and with the most cordial and liberal desire to advance their prosperity.

You do no more than justice to the government, in supposing that its decision was influenced by motives free from every taint of intolerance: and I need not, I trust, assure you, that the same warm interest in the welfare of the Hindoo community, which urged us to the adoption of the measure in question, will continue to animate our exertions in the prosecution and support of every measure and institution by which knowledge may be diffused, morals improved, the resources of the country enlarged, the wealth and comfort of the people augmented, their rights secured, their condition raised, or their happiness promoted.

Appeal of the Anti-Abolitionists.

At a meeting of the natives who had petitioned against the enforcement of the Abolition, held on the 17th of January, it was determined to appeal against that measure to the authorities in England; and to solicit the Governor-General to postpone the operation of the regulations, till an answer could be received to such appeal. Twelve gentlemen were appointed as a Committee to carry these resolutions into effect, and 11,260 rupees were subscribed toward the necessary expenses.

FRANCE.—BIBLE SOCIETY.

Increasing Eagerness for the Scriptures.

A CORRESPONDENT of the British and Foreign Bible Society, in speaking of a short journey from which he had just returned, says—

Everywhere, the New Testament is in demand—is read with beneficial effects—and is approved of by all rational and enlightened persons.

Extracts are given from various letters received by this correspondent, the chief of which we subjoin.

The following communications are from Roman-Catholics Ministers of Parishes.

Your valuable consignment of copies of the Sacred Scriptures is duly come to hand: I hastened to make known this circumstance from the pulpit. You should have seen with what joy my poor parishioners received the glad tidings. Children, and fathers of families, pressed round me to partake of that distribution which I made; and I had much difficulty to prevent tumult and confusion.

I have just learned, that inspired by a desire of promoting the cause of religion, you are willing to issue books to those who have not the means of purchasing them. Might I venture to request that the poor in my parish may be permitted to share in your benevolence? I reside in a mixed

parish: the Catholics form the poorest portion, and their number is the most considerable. If I am permitted to enjoy some aid from you, you may reckon in advance on my lasting gratitude; and I venture to promise, that the poor and the children will always remember you in their prayers, and not cease to entreat the Lord to bless those who provide them with the best of books.

God be praised, that the Spirit of God inspires the souls of the benevolent; that the Gospels of the Saviour of the world are granted to the poor; and that the children in our schools will be enabled hereafter to obtain nourishment from the sacred precepts of Jesus Christ! Have the kindness, I beg of you, to furnish me with 100 copies of the New Testament; and be assured, that the benevolence of the respected Society will never have been better applied. May this institution, so truly Christian in its principles, condescend to accept the assurance of our prayers for the blessing of God to rest on it!

Since I have distributed your books, the children in our schools are become more submissive; they respect their parents, and obey them without murmuring; they are no longer seen acting disgracefully in the streets. I must now request a fresh supply for our worthy neighbours, the Curates stationed round us; and, assuredly, you will not suffer the work which has been so successfully begun, to be impeded. May the Lord give prosperity to the undertakings of this respected Society, to which you will please to tender the assurances of my warmest gratitude!

My parishioners have obtained the New Testament by means of your generosity; but the copies belonging to the children are worn out, from their being so much read at school and at home. Besides this, the Curates in this town have applied to me for copies; and if you accede to my request, I shall distribute a good number, conformably with the intentions of the Venerable Society. Several of my Clerical Brethren were opposed to the circulation of the New Testament; but, after having seen your edition, they have been convinced that the perusal of it ought on no reasonable grounds to be prevented, seeing that a thousand reasons may be adduced, on the other hand, to prove its general usefulness.

A Roman-Catholic Layman, who is Nephew to a Bishop of that Church, writes—

Since you have sent me Testaments, I am besieged daily by poor small farmers and peasants, who come from a distance of six leagues in order to obtain a copy. The inclement season, and the distance, does not hinder them: they are all anxious to possess the Sacred Volume. A worthy old man, aged 70, walked four leagues for the purpose of obtaining the Gospels: "The reading of them," said he, "will make me young again, inasmuch as it will afford me strength and patience sufficient to support my infirmities."

A family, consisting of eleven persons, who never lived in harmony together, agreed to meet together in order to read the Scriptures in the evening; and, ever since, peace has reigned among all its members. This example will produce the most gratifying effects on the minds of the inhabitants. Accept my thanks for the good which you enable me to do.

In returning thanks for copies of the Scriptures which had been sent to him, a Protestant Minister says—

It really appears that God vouchsafes his pro-

tection to this work; for little children, boys, old people, and those who are uneducated, all want to know what the Lord has taught for the welfare of mankind. I never witnessed such anxiety before; and it certainly is a presage of the good which these laudable distributions will accomplish.

A member of one of the Prison Commissions bears the following testimony:—

I must again appeal to your generosity for a fresh supply of the Testaments of Jesus Christ for our prisoners and their children. I have reason to rejoice in having obtained these books for these unfortunate people to read. Swearing is no longer heard; and wicked practices, which formerly occurred in the cells, before the prisoners were employed in seeking to gain information, are now abandoned. They bear their present lot with patience and resignation; and are now submissive and respectful toward their superiors. Whenever I pay a visit to the prison, I have the satisfaction to find all the poor people engaged in reading the New Testament, or hearing it read. In short, I am convinced that nothing tends more to improve, or to effect a greater change in their character, than a due application to the Sacred Volume.

WORTHLESSNESS OF SCIENCE WITHOUT CHRISTIANITY.

Nothing is so great or valuable, as to bring to ignorant minds the hallowed statements of Revelation. I deem mere human Science as nothing more than a feverish struggle with the passions; for what, after all, has philosophy done for man? Mere Science, distinct from Revelation, is not worth the attempts, the laborious attempts, which man makes to acquire it. It is the knowledge which leads to a closer connection with God which can alone avail us—that momentous connection which ought to be the end of our present efforts, as it is sure to be the only stay of our future hopes. Let us look to the issue of all this. If threescore and ten years pass over our heads, when existence shall have terminated and eternity closes around upon our vanities, our earthly hopes and ambition, of what avail will it be that we may have been deeply read in human science, or conspicuously adorned with human acquirements? Whether we may have been of the ignorant or among the learned, whether our place has been in the solitude of the desert or in the bustle of society, all will be vain. Without Christianity, our pursuits, our calculations, and our hopes, are but so many delusions.—*Hon. & Rev. G. T. Noel—at Brit. & For Sch. Ann.*

COMMERCE AND HUMAN POLICY SUBSERVIENT TO THE PROPAGATION OF THE GOSPEL.

THE Sons of Commerce, the children of this world, whose wisdom often puts ours to the blush, are in a state of feverish excitement in reference to India and China. I blame them not. I wish them success with all my heart; for I believe from my soul that all their efforts; on the subject of Free Trade—sure I am, that all the movements of Commerce—are only pioneers for the Missionary Cause. Cooke led us to Otaheite; Vasco Da Gama, to Bethelsdorp; Columbus to America; and British arms and commerce have introduced us to India. Our Senators think not, nor does it enter into their hearts, that they are often settling, at Westminster, plans that are to have their influence in the Council Chambers of the various Missionary Societies; and I believe that the movements which are now taking place are not uncon-

nected with the cause of Missions. Yes! these Merchants and Senators are doing your work, and opening a wider and more effectual door for your admission into the East.—*Rev. J. A. James—at the London Miss. Soc. Ann.*

[From the Canton (China) Register.]

MISSIONARIES.

In two works which have come to China this season, there are frequent references to Missionaries. Mr. Madden in his travels in Turkey takes every opportunity to cavil at and censure Missionaries. Dr. Philip in his researches in South Africa, warmly defends them. The effects of Missions, he says, are not to be confined to what constitutes their principal object. The exertions made to accomplish that object, bring innumerable advantages connected with the improvement of the world, in their train. The extension of literature—the multiplication of books—translations into various languages—increase of schools for the instruction of the natives—easy access to the literature of the east, &c.—are effects which have sprung from those exertions. With the translation of the scriptures into the language of a kingdom, comes translators, grammars, lexicons, type foundries, and printers, with all their literary and scientific apparatus. The literature of a country is brought into requisition, criticism and knowledge begin to circulate, and the collision of mind which arises from opposition of sentiment, calls the slumbering energies of a nation into exercise. Knowledge always desires increase; it is like a fire, which must first be kindled by some external agent, but which will afterwards propagate itself in every direction.

When, says Dr. Philip, the intellectual culture of man is the object under consideration, the preceptor has credit given him for what he effects, without having his unsuccessful labours attributed to himself or his system. But Missionaries are often tried by another criterion. While the objects of their mission have been declared impracticable and treated with ridicule, they have been regarded as having done nothing, and calumniated simply because they have not wrought miracles—they have not extirpated every vice, and turned their converts into angels. But the husbandman does not expect a crop when he sows his seed; he must wait for it. Philosophers and projectors had a hundred and fifty years to try their skill upon the Hottentots, before the Christian missions commenced their labours in Africa, and the poor natives were as far from a state of civilization, as they were at the first introduction of Europeans among them. The Doctor's belief is that to Christianize, is the shortest and safest way to civilize, in opposition to the common cry, civilize first, and christianize afterwards.

WE have stitched with the present number, the Address of the Anti-Masonic National Convention, to the people of the United States. It was written by Myron Holley, Esq. of Lyons, Wayne Co. N. Y. and contains sentiments worthy the serious attention of all parties. With party politics, strictly so, where there is only a scramble for office, and where the success of either party would not materially affect the principles of our government, this work will have nothing to do; but there are certain political principles lying at the foundation of all civil governments, which deeply interest the Christian; and we think that not a few of these principles are exhibited in this Address.

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[For the Religious Monitor.]

Ne rogites quisnam, sed quidnam scripserit, auctor. Please don't inquire who is the author, but examine what he hath written.

**ON THE DIVINITY OF CHRIST.
DISSERTATION I.**

The truth of the doctrine proved from Ex. iii. 14, "I AM," compared with John viii. 58, "Before Abraham was, I AM."

PART III,—THAT ALL THE PARTICULARS CONTAINED IN THE GREAT NAME OF GOD, I AM, ARE BY THE SCRIPTURES ASCRIBED TO CHRIST, PROVED—THEREFORE HE IS GOD.

THE name Jehovah, or Jah, i. e. I AM, is the most sublime title by which God speaks of himself; and therefore "he preserves it as a main expression of his glory, both what he *hath* in himself, and what he *receives* from his people. It is the highest *discovery* that he hath made to them; it is the most divine *appellation* he receives from them:"—"Extol him that rides upon the heavens by his name Jah, and rejoice before him." Ps. lxxviii. 4. It is proposed to look into the meaning of the name, "I AM:" But alas! what can creatures, who are but of yesterday, and know nothing, do upon a subject that is so full of mystery? Indeed, the being of a God is a principle of natural religion; we do not want a Bible to tell us that. For though these are "the invisibles of his nature, yet they are clearly seen, being understood by the things that do appear, even his eternal power and God-head." Rom. i. 20. But here observe, *first*, that the heathen changed the truth of God into a lie; and, *secondly*, the most learned of their philosophers could not explain the Being of God. Simonides being asked who, or what God was, demanded one day to study, then a second, and again a third, and at last de-

clared "that the more he studied God, he found him to be the more unsearchable." Zophar saith, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Job xi. 7. And saith Elihu, "Touching the Almighty we cannot find him out." Job. xxxvii. 23. And, lastly, saith Paul, "How unsearchable are his judgments, and his ways past finding out!" xi. 33. If his judgments are unsearchable, much more his Nature.

The name, "I AM," signifies *being*, or *existence*. Every creature has a being, an existence, but they all have names to distinguish them from each other. But God stands in need of no name for this purpose: because he is infinitely distinguished from, and exalted above every other being. And therefore when it is applied to the divine nature we are to understand that **REAL EXISTENCE**, that true and certain *being* which God has had and will have from everlasting to everlasting. And it is peculiar to deity upon the following accounts. It signifies,

First, an eternal Being. Thus we are taught by God himself, to conceive of him that he ever was the Lord or Jehovah,— "I am the Lord, or Jehovah, the first and with the last; I am he." Is. xli. 4. He existed before the heavens were created, or the earth formed. When we run back upon the creation, Moses sets bounds to our meditations; saith he, "In the beginning God created the heaven and the earth." There is a certain period when they began, and at which our meditations must have end. Here we are to stop. But upon the nature and existence of God, our contemplations are unbounded. We are lost in a maze of an infinite and eternal existence. We cannot conceive of a moment when he had not been. This is the meaning of the word Jehovah. It is peculiar to himself. "His name alone is Jehovah." Thus he declares his own perfections above all the

deities of the heathens. "Ye are my witnesses, saith Jehovah, that ye may know and believe me, and understand that *I am he, before me there was no God formed*, neither shall there be after me: yea, before the day was, I am he." Is. xliii. 10. 13. This he repeats,—“Thus saith the Lord, the King of Israel and his Redeemer, I am the first, and I am the last, and beside me there is no God.” And again, “Is there a God besides me? Yea there is no God, I know not any.” Is. xlv. 6. 8. Thus, this being, this existence, when it is attributed to God, signifies what it is, as in no other. It may be said of every being besides God, that once it was not. It depends upon the pleasure of another, that it either was, is, or shall be. This is contained in the songs in heaven,—“For thy pleasure they are, and were created.” Rev. iv. 11. But it is peculiar to the divine nature, that it was from eternity.

Let us now search the Scriptures, if we read of Christ, as having an eternal existence. This indeed cannot be understood of his human nature. For though “he was verily ordained before the foundation of the world, he was manifest only in these last times.” It was not till the fulness of time, that God sent forth his Son, made of a woman.” With regard to his human nature, we have the book of the generation of Jesus Christ; but as to his eternal Son-ship, or his eternal existence, who can declare his generation? “What is his name, and what is his Son’s name, if thou canst tell?” Prov. xxx. 4. And yet as to this, Christ himself speaks like one who thought it no robbery to be equal with God. For saith he, “The Lord possessed me in the beginning of his way, before his works of old. I was set up *from everlasting*, from the beginning, or ever the earth was: when there were no depths, I was brought forth, when there were no fountains abounding with water, before the mountains were settled, before the hills, was I brought forth, whilst as yet he had not made the earth, the fields, nor the highest part of the dust of the world.” Prov. viii. 22, 23, 24. These declarations of Christ himself lay flat Dr. Watts’ notion, “That the Son was produced in some unknown moment of eternity.” Is it not very surprising that the Dr. should know this, when he himself confesseth, “that the moment of eternity is *unknown*”? “The legs of the lame are not equal.” When Jeremiah shows his contempt of all the deities of the heathen, he speaks of one infi-

nately above them,—“The Lord, or Jehovah, is the true God, he is the living God, and an everlasting King.” Jer. x. 10.—Correspondent to this does the apostle speak of Christ,—“To the King eternal, immortal, invisible, the only wise God, be glory and honour forever and ever. Amen.” 1 Tim. i. 17. God says of himself, “I am the first and the last.” And thus saith Christ, “I am Alpha and Omega, the first and the last, the beginning and the ending.” Rev. i. 8. Nay,

It is beautiful to observe, when the production of the human nature is mentioned, there is frequently an account of the divine. “Unto us a child is born, and his name shall be called the everlasting Father.” Is. iii. 6. It is not the name of a person, but the attribute of a nature. Thus again we read, “That though Bethlehem Ephratah was little among the thousands of Judah, yet out of her shall he come forth who is to be ruler in Israel.” The priests and the scribes all understood this of the Messiah, as they told Herod, and quoted this very passage, Matt. ii. 5, 6. And of him we are told that his goings forth have been of old from everlasting. Micah v. 2. This phrase, *of old*, signifies what had no beginning. “Thy counsels *of old* are faithfulness and truth.” Is. xxv. i.

It is trifling with the argument to tell us, what is confessed, that the terms, everlasting, and being forever, are often to be taken in a limited sense. But are they always thus to be understood? It is plain enough, that we must distinguish between a two fold eternity; by the one, we mean that which had no beginning—by the other, that which shall have no end. In the latter sense it is affirmed of many persons and things. Angels and men are made for an eternal duration. We read of an everlasting covenant, an everlasting righteousness, and of eternal life. On the other hand, we also read of everlasting punishment, and of everlasting burnings.—These are distinguished from the visible world. For “the things that are seen are temporal, but the things that are not seen are eternal.” 2 Cor. iv. 18. But none of these are comprehended in the full and proper sense of the word eternity. Every one of them had a beginning though they shall have no end. And as once they were not, so it is at the pleasure of another, that they both *are*, and shall be. But,

This complete eternity is peculiar to God alone. As Moses confesseth, “*From everlasting to everlasting, thou art God.*” Ps.

xc. 2. And saith Jesus, "I am Alpha and Omega, the beginning and the ending." Rev. i. 8. Once more,

We read that "in the beginning was the Word, and the Word was with God, and the word was God: the same was in the beginning with God." John i. 1. But here we are told that these words, "In the beginning was the Word," do not prove the eternity of a person, any more than the first verse in Genesis proves the eternity of the creation, when it is said, "In the beginning God created the heaven and the earth."—And that in the one, Moses gives us an account of the creation of the world; in the other, the evangelist writes of the Gospel. But, observe

1st. When Moses saith, "In the beginning God created the heavens and the earth: Then, doubtless, God *existed* before the heavens and the earth: and of the Word, that is, the Son, John saith, "The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." John i. 2, 3.

2dly. When John writes, "In the beginning was the Word, and the Word was with God," this is the same with what he saith in his first Epistle, chap. i. 1. He speaks of "that eternal life which was with the Father, and was manifested to us." This must be understood of a person. He here speaks of one who was born in time. *The life*, saith he, was manifest, and we have seen it, and bear witness. But then, antecedent to such a discovery, this eternal life was *with the Father*. Thus as the title "I AM," expresseth an *eternal* existence, the Scriptures give clear and abundant testimony, that this eternal existence belongs to Christ.

Secondly: The name, "I AM," signifies that the being of God is *necessary*. He could not but be, and he could not be different from what he is. This is so far from being an imperfection, that it is the glory of his nature. This cannot be affirmed of any other; it cannot be denied of him. When he saith, "I AM," it is the same as if he had said, I am the only necessary existence.—All other beings have an existence, but as once they were not, so there was no necessity for their being at all. God did not need them. It is "for his pleasure all things are, and were created." Angels and men might never have been at all: and this world is the breath of his power, and the counsel of his will. "He spake and it was done, he commanded and it stood fast."

Ps. xxxiii. 9. He could as easily have prevented it, as he can destroy it. And as he upholds all things by the word of his power, so they could not exist if he should withdraw his power that supports them, or say, "be thou no more." "But as to himself, his perfections and glory *must* always have been as they now are; beginning and ending are impossible to him. This is one of our greatest articles in our notion of God. It cannot be asserted of any other, it cannot be denied of him. That which ever was, and *ever must be*, is God: to say that he who always was, might not have been, is taking a very gross liberty with what is eternal. He who was from the beginning, must be so from a necessity of nature."

Let us now examine the scriptures, that we may know, if they attribute *necessary existence* to Jesus Christ. This is not to be understood of his human nature, but of the divine. The apostle tells us, that there was a time when he began to be of the *seed of David*; and there is also a time when he shall be *subject*, and give up the kingdom to the Father, that is, as to the present dispensation; and yet, Christ himself saith, "I am Alpha and Omega, the beginning and the ending." All the scriptures mentioned on the former particular might be introduced here. "In the beginning was the Word, and the Word was with God, and the Word was God." This is inseparable from the preceding article; for what always *has* been, always *must* be. To say that the being of Christ is an act of the Father's will, and thus to suppose that he might not have been at all, is contrary to all the account we have of his eternal generation, and intruding into those things which are not seen, vainly puffed up by a fleshly mind.—It is extremely absurd for any to say that a person might not have been, who *always has been*. "The necessity of the Father's existence is justly argued from his eternity; and it does not appear it can be put upon any thing else. And the reasoning is equally good, that if he never *was* without the Son, he never *could* be. That must be essential to the nature of God, which is inseparable from it. We prove the relations in the deity, that is, Father, Son, and Holy Spirit, as we do the perfections, the felicity, and the glory, it is impossible it should be otherwise." Dr. Watts has taken the liberty to show "that there can be no felicity in solitude, nor could the divine nature itself be happy, but in a social way, by a plurality of persons." "The thing," saith Bradbury, "I believe is true, but the manner of

saying it is too free: however that opinion was like Jonah's gourd, it sprung up in a night and perished in a night, it gave a present entertainment to the fancy, and then vanished away; for he must have certainly forgot what he published about two years before, when he supposed that the father produced the Son as a *Super-angelic Spirit*, in some unknown moment of eternity: if so, there must be moments and spaces in eternity when he was not produced, and consequently the Father then could not be happy; but we know he is blessed forever."

Thirdly: The name, "I AM," expresseth the immutability of the being of God. "He is without variableness, or any shadow of turning." Jas. i. 19. He is so completely perfect that he cannot become better. He is infinite in his Being, and in all his perfections, and his power secures him from being worse. It is impossible for him to be more glorious in holiness, more excellent in majesty. What he *was* he *is*, and what he *is* he *will be*. The Psalmist declares both the eternity, and the immutability of God, at once: he says, "O my God; thy years are throughout all generations, of old thou hast laid the foundations of the earth, and the heavens are the work of thine hands; they shall perish but thou shalt endure: yea, all of them shall wax old as a garment, as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years have no end." Ps. cii. 24—27. This is, with very little alteration of the words, applied to Christ;—"Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of thine hands: they shall perish, but thou remainest; and they shall wax old as does a garment, and as a vesture thou shalt fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Heb. i. 10, 11, 12. Thus saith Christ himself, "The Son abideth forever." John viii. 35. Not merely by appointment, for so do the saints, the servants of the house; and if there were no more meant, it would not express the difference between him and them. Accordingly the apostle mentions this as the distinction between the Levitical priesthood and Christ's, and the excellency of the latter above the former.—They were not suffered to *continue*, by reason of death; and no more was he; as to his ministry on earth, most of them continued longer than he did. And yet it is said, because he continueth ever, he hath an un-

changeable priesthood. Heb. vii. 23, 24.—The eternity of his priesthood *supposeth* the eternity of his nature, and the eternity of his nature *secures* the eternity of his priesthood. So that not only as to his doctrine, but the divinity of his person, he is "Jesus, the same yesterday, to-day, and forever." Heb. xiii. 8.

Fourthly: The name; "I AM," means that God is the only self-existent Being; or, that he is original and independent upon any other. He that is not so, is not God. This is our proper apprehension of the name Jehovah. He existed when there was no being besides himself, and he would do so though all other beings were reduced to nothing. "Who hath first given to him?" Rom. xi. 35. Our adorations do not *make* his perfections, but *suppose* them. Saith Elihu, "If thou be righteous what givest thou to him? Or what receiveth he of thine hand?" Job xxxv. 7. The divine nature is antecedent to, and independent of, the Universe. God alone is the first cause of all things. He is the fountain of life from which every creature floweth,—"He is the former of all things, the Lord of Hosts is his name." Jer. x. 16. He made the heavens, and the earth, and the sea, and all that in them is. In his hand is the soul of every living thing, and the breath of all mankind, And, that all this is revealed of Christ is plain through the whole Bible.—He has received a being from no creature; every creature has received a being from him. "All things were made by him, and without him was not any thing made that was made." John i. 3. What words can go higher than what we read of the Father? that it is he from whom are all things, and by whom are all things. Of him, to him, and through him, are all things. In the same language do we read of Christ,—"He is the first born of every creature:" or, if you only vary the pointing in the original words, "the first Author," and so the connection between this great name, and what follows will be very clear,—the reason given for it does not conclude that he was *made first*, but that he *made them all*. "For, by him were all things made that are in heaven, and that are on earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created *by* him, and *for* him:" he is the first cause and the last end, author and proprietor: "and he is before all things, and *by* him all things consist;" all things have their consistence in him, he keeps them together. Col.

i. 15, 16. Or, as it is expressed in another place, "He upholds all things by the word of his power." Heb. i. 3.

Thus it is evident, that the name, "I AM," the nature, subsistence, and being, which is peculiar to God, and all the particulars contained in these great words, are by the scriptures attributed to him who is called the Son of man. He exists as no creature can do. He is an eternal, necessary, unchangeable, original, and independent Being. Accordingly the apostle mentions the two natures, and speaks of him in a rising way—"Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever." Rom. ix. 5. Saith one upon these words,—"To call him *God*; would be snare enough, if he is not so: but to make his government universal, *over all*; to make it supreme, that he is *blessed*: and to make it eternal, that it shall be *forever*, is a three fold cord that cannot be broken."

PART IV. REFLECTIONS.

This great subject shall be concluded by mentioning a few particulars which very clearly flow from it. And,

First: From the appearances of the Son of old, it is evident, that though he was appointed from eternity to be the Saviour, and revealed in the first promise as the seed of the woman, yet many ages passed away before he was manifest in the flesh. Why God was so long in sending him, may be followed by another question: Why did he send him at all? And both these may be answered in the words of Christ himself,— "Even so, Father, for so it seemed good in thy sight." Matt. xi. 26. But, it was not till the fulness of time was come, that God sent forth his Son in a different appearance than he made to Moses, Jacob, and others, for then "he was made of a woman." And he also was put into our place: he was made under the law, not only in the fashion of a man, but in the form of a servant, or a surety to redeem them that were under the law."

Secondly: Though the Son had not then become man, he often appeared as a man. What sort of a body he had for these apparitions of old we know not, but we are now certain that he was manifest in the flesh.— And here observe, *first*, that he was more familiar and less frightful. Jacob said, "I have seen God face to face, and he wondered that his life was preserved." But the manifestation of Christ in the flesh, was without all this dread. Here "our eyes may see, and our hands handle, the word of life;" "as the apostle saith who used to lie in his

bosom." And, *secondly*: though the appearances that he made of old, in these slighter and thinner forms, were sufficient for instructing his people, and acting as the captain of the Lord's hosts, yet they could not avail for an atonement. There must be shedding of blood for that. And therefore saith he, "When sacrifice and offering thou wouldst no longer, a body hast thou prepared me." By these appearances of old,

Thirdly, we may contemplate the great "kindness and love of God our Saviour towards men: that he was fully determined to accomplish the work to which he was appointed. He not only saith, "I was daily God's delight, brought up with him, and rejoicing always before him: but adds, rejoicing in the habitable part of his earth and my delights were with the sons of men." Prov. viii. 30, 31. He knew that he was to be brought under the cloud of an incarnation and endure all the sufferings that were to follow: that it was to be a hard thing to purchase the church with his own blood, but by his appearing so frequently in the likeness of our nature, he showed that his love was immovable. He represents himself as standing upon his watch, ready to rush into the design, when the way was clear. "Then I said, lo I come, in the volume of the Book, it is written of me. I delight to do thy will, O God, thy law is within my heart." Psal. xl. 6, 7. Correspondent to these resolutions, did he proceed when on earth. His soul was wrapt up in our recovery, and at last poured out in sufferings. "I have a baptism to be baptised with, and how am I straitened till it be accomplished!" Luke xii. 50. He had a full prospect of his agony in the garden, and of his torments on the Cross: and these were enough to stagger any common resolution. But saith he to the disciples, "That the world may know that I love the Father; and as the Father gave me commandment, even so I do.— Arise, let us go hence!" John xiv. 31. By these various appearances,

Fourthly, we are taught the harmony between the doctrines of the Old and New Testament. The church is built upon the foundation, not only of the apostles, but also of the prophets, that is, the doctrines taught by them, Jesus Christ himself being the chief corner stone. Some indeed tell us that the doctrine of the Trinity was not revealed till the coming of Christ, or that the revelation was imperfect, and the belief of it not necessary. If they mean that we have it in a clearer manner, and established upon greater arguments, this may be said of

every other doctrine of the gospel. Compared with the revelation we now enjoy, several articles of wisdom were hid from ages. "John the Baptist was the greatest of those who are born of women, and yet he that is least in the kingdom of God is greater than he. God has provided some better thing for us, that they without us should not be made perfect." Heb. xi. 40. "The heathens knew that there was one who made the heavens and the earth, and all nations of men, and therefore called themselves his *offspring*: But they could not declare his name or his Son's name, nor did they apprehend an eternal Spirit who garnished the heavens, and formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." Gen. ii. 7.

If the people of God knew only the unity of the God-head, "What advantage had the Jew, and what profit was there in having the oracles of God committed to them." But their main glory and distinction lay in this, that they had a revelation of three distinct persons, equal in one undivided nature.—That in this character the great God appeared to Abraham, Isaac and Jacob, is evident from the preceding arguments. And to these it may be added, that a distinction of persons in the divine nature was known by Abraham is very plain, from what Christ himself declared to the Jews. "Abraham rejoiced to see *my* day: and he saw it and was glad." John viii. 58. Whose day? *Christ's* day, the *Son's* day: for neither the Father nor the Spirit were to become incarnate: And again,—saith God to Abraham, "In Isaac shall thy seed be called." Gen. xxi. 12. What seed? I answer, it was Christ, as we learn by the apostle's critical remarks upon the subject. "Now to Abraham and his seed, were the promises made. He saith not, And to seeds as of many, but as of one, And to thy seed, which is Christ." Gal. iii. 16. But we must not again rush into the argument for the divinity of Christ, from the Old Testament. What merits our attention here, is the unity of the doctrine between the two dispensations.

It may be affirmed that there was not one doctrine revealed by Christ and his apostles, which was not made known to the people of old. Paul declared to Agrippa; "Having obtained help of God, I continue unto this day, witnessing both to small and great: Saying *none* other things than those which the prophets, and Moses did say should come." Acts xxvi. 22. Christ himself directed the Jews to search the scriptures: that is, of the

Old Testament: "for in them ye think that ye have eternal life, and they are they which testify of me." John v. 39. Nay, he saith to the disciples, "these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.—Then opened he their understanding, not to the *discovery* of a new doctrine, but that they might understand the scriptures, that thus it was written, and thus it behoved Christ to suffer. Luke xxv. 45, 46. And here, it is worth while to observe; That though the apostle Paul saw Christ Jesus, yet he holds to the sure word of prophecy, that he did do, "according to the scriptures: that he was buried and rose again, according to the scriptures." 1 Cor. xv. 3. 5.—Though we ought to admire and improve the clear dispensation we enjoy, "It is very dangerous, and gives an advantage to the enemies of all revealed religion, to say, that the doctrine of the Old Testament is one, and that of the New another; and that the doctrine of the Trinity was not known to the Patriarchs. For "had the Jews believed Moses, they would have believed Christ." These, and many other important truths, we learn from the appearances that the Son of God made to his church and people of old. The second branch of the subject, also, contains a great number of particulars suitable for our instruction and comfort. But the four following shall only be mentioned.

First, The name "I AM," which Christ claims as his own, shows us plainly that he is the object of all religious worship. Is there any act of adoration withheld from him that is given to the Father? "All men are to honour the Son even as they honour the Father, he that honoureth not the Son honoureth not the Father that sent him. John v. 23. To say, that he is to be worshipped only by the Father's appointment, is contrary to what the Father himself declares, "I am the Lord, or Jehovah; this is my name, and my glory will I not give to another, neither my praise to graven images." Is. xlii. 8. Again to say, that only an inferior degree of worship is given to him, is contrary to the plain language of Christ himself, "All men are to honour the Son, *even* as they honour the Father." And to set aside that notion, that *as* the Father is to be honoured with *supreme* worship, *so* the Son is to be honoured with *subordinate* worship, Christ adds these words, "he that honoureth not the Son, that is, with the same kind and

degree, honours not the Father who sent him." But the notion of supreme and subordinate worship is only the plunder of the Arians from the Papists, and the derivation of the Papists from the heathen. It is by this silly distinction that the heathen brought in their rabble of gods, and the Papists their swarm of saints. They always maintained it, but our Reformers always viewed it as an impious phrase.

If Christ were not equal with the Father, would that be suffered in him, which was disdained in Lucifer, "who set his throne as the throne of God?" And yet we read of the "throne of God, and of the Lamb." Nay, would the Father not only call all men, but all the angels to serve and adore him. We read, "Let all the angels of God worship him." Here observe, that though the Son frequently appeared as an angel, yet, there is a great difference between one who receives worship, and one who gives it. Now this passage is taken from a Psalm which was composed on purpose to sink all idolatry. "Confounded be all they, that serve graven images, that boast themselves of idols: worship him, all ye gods." Ps. xcvi. 7. Nay—They are called to worship him after he assumed the human nature. It was when he brought "his first begotten into the world:" he was then "made flesh and dwelt among us." In that nature, he was a little lower than the angels, and would the Father command them to worship a nature inferior to their own? And to say, that the human nature is to be worshipped, is destroying natural and revealed religion together. "Thou shalt worship the Lord thy God, and him only shalt thou serve." To call a civil respect by the name of worship will not do upon this text. Angels are out of these formalities: bowing, cringing, falling down, are only fashions in our world: none of these gross and earthly ceremonies obtain among the angels: whom they worship, they adore with veneration, they believe his perfections, and approve his will. Now all this they are to do, by express appointment, to him who went out of their "world into human life, and came back again thither, when he had suffered the pains of death."—This is such a clear proof of the deity of Christ that though it be treated with a sneer, it is impossible to answer it, by an argument. For though some talk of the *peerless* honour of the Father, an apostle declares, that after Christ had been obedient to the death of the Cross, "God highly exalted him and gave him a name which is above every name: That not the mentioning

the name, but by faith in the name of Jesus, every knee should bow, of beings in heaven, and beings in earth, and beings under the earth. And that every tongue should confess that Jesus is Lord, (if it had been in the language of the Old Testament, it would have been Jehovah,) to the *glory of God the Father.*" Phil. ii. 8. 11.

Secondly, When Christ saith "I AM," we may rest upon his righteousness for our pardon and acceptance with God. A perfect and meritorious righteousness is what we cannot do without, when we are brought to deal with the justice of God. "Without the shedding of blood there is no remission." We have none of our own providing, "All our righteousnesses are as filthy rags," not only imperfect, but polluted, Is. lxxv. 6. The gospel supplies our deficiency, "Christ is the end of the law, for righteousness to every one that believeth." Rom. x. 4. Now this he could not be, if he were not Jehovah. It is fundamental to all our happiness that he who undertakes our salvation must be God, otherwise he would not be equal to the majesty whom we had offended, and remove the wrath to which we are liable.—Thus, when the Father speaks of his sufferings, He calls him his "Fellow." If Christ were originally under the law as a servant, he could not be under it as a surety. He who engaged to pay our debt, must have none of his own. Some tell us that Christ as man must be under the law for himself. But here observe, *first*. If the human nature of Christ had existed separate from the divine, this would have been true. But that nature never existed one moment in that state. It was assumed in the formation, and formed in the assumption; and therefore, "that holy thing was called the Son of God," Luke i. 35. It received a denomination from what Christ was before. And, *secondly*, the reason that he *did* assume our nature was that in it he might be placed under the law for us. Gal. iv. 4. "He that put himself under the law, on purpose of making a merit of his doing so, must be eternally above it: and that can be true of none but God."—When he is said to bring in an everlasting righteousness, this implies a great deal more than the innocency of his person, and the extremity of his sufferings. It is because he was the brightness of his Father's glory, and the express character of his substance that he was able by himself to purge our sins: and therefore, this is the name whereby he shall be called, "Jehovah our righteousness."

Some affirm that God might have accept-

ed what he pleased as the payment of our debt. But as sin is opposite to his nature, "he can by no means prejudicial to his justice clear the guilty." Besides, is it not very daring to say that God *might have done*, the very opposite of what it *became* him to do and what he has actually done? We ought not to plead the supremacy of his nature, since he hath declared the resolution of his will. "That it *became* Him for whom are all things, and by whom are all, in bringing many sons to glory, to make the captain of their salvation perfect through his sufferings." Heb. ii. 10.

Thirdly, If Jesus be Jehovah, then we may trust in him for support, comfort, and protection to the end of life. Surely shall one say, "In Jehovah have I righteousness, for my justification and strength, for my sanctification, and a life of duty, and trial. In this Jehovah, shall all the seed of Israel be justified now, and in him shall they glory for ever." Is. xlv. 22. 25. Correspondent to this Paul exhorts Timothy, "to be strong in the grace that is in Christ Jesus." 2 Tim. ii. 1. This is the same, to which he exhorts the Ephesians, "Be strong in the Lord and in the power of his might." Eph. vi. 10. "We are preserved in Christ Jesus and called." Jude 1. And yet we are kept by the power of God unto salvation.— And this is the ground of our adoration.— "To him that is able to keep us from falling, and to present us faultless in the presence of his glory, with exceeding joy. To the only wise God our saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24. 25.

Fourthly, When Christ saith "I AM," then at death, we may commit our souls to him, in the faith of enjoying eternal life: he goes by this very name: "he is the true God, and eternal life." All true religion is comprised in the employment of faith. It begins in *coming* to Christ, it is maintained in leaning on Christ, and it is completed by dying in Christ, "Blessed are the dead that die in the Lord." David durst trust himself with none but an infinite Being "into thine hands I commit my spirit, thou hast redeemed me, O Lord, or Jehovah, God of truth." In the same confidence doth Stephen surrender his soul. "They stoned Stephen calling upon, (the word *God* is a suppliant) and saying, Lord Jesus receive my spirit." Now there are two reasons why David made this surrender to God, which can never be applied to a creature. *First*, that "he had redeemed it: and certainly Stephen meant no less, when he said, "Lord

Jesus receive my spirit," he looked upon him to be "the holy one of Israel, and his Redeemer." *Secondly*, David calls him "Jehovah God of truth," which may be understood either of his nature, that he is the true God, in opposition to idols, or of his covenant, that this is "ordered in all things, and sure." Now both these reasons are equally good in the petition of Stephen. In calling upon Jesus, he had to do with him who is "full of grace and *truth*," "the way, the *truth* and the life," "the Amen, the faithful and true witness." "He that is holy, and he that is *true*;" that "holy and *just* one," as he is called, and by whom grace and *truth* came to the world, who came to bear witness to the *truth*, and to whom it is said in the praises of heaven, "just and true are thy ways thou King of saints." So that if Jesus be not Jehovah, Stephen must be an idolator. But is it not good following such as those, through the cross turns of life, and at last through the valley of the shadow of death?" Is it not very desirable to die as they did, who "feared no ill," having God to be with them, "his rod, and staff to comfort them?" They had no reluctance in saying, "Lord Jesus receive my spirit: they looked unto him as the "Author and Finisher of faith." They knew, that upon the belief "that Jesus died and rose again, that those that sleep in Jesus, God will bring with him," and that made them look upon death as a passage by which they went to be "ever with the Lord."— Would it not be very hard to suppose that the Christian who has all along been "yielding himself to the Lord" should die believing in a creature? But, saith Paul, "the *Lord* will preserve me from every evil work, and bring me to his heavenly kingdom."— Nay, he fills the place, and confers complete blessedness upon all who are taken there. We are presented "before his own glory." He has the government, not only of nature and grace below, but also of the kingdom above. "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" Rev. vii. 17.

"This jewel of a Redeemer's crown is defeated by those who tell us of his *Vicar* below, and undermined by those who deny his deity above. The Papist gives us a titular god upon earth; and the Arian will allow Christ himself to be no more than a titular god in heaven! the one defiles the place of his feet, and the other assaults him upon his throne. I may say it, not

from conjecture, but severe experience, that there are a set of Protestants whose zeal carries them more to the pulling down of Jesus, than of antichrist." But, in the "high and holy place," which is called eternity, does the King of saints appear in all his glory. There he is to be seen, who is fairer than the sons of men; among the melody of his angels, the gratitude of his saints, above all principalities, and powers, and every name that is named in that world. The armies in heaven bow down to the name of Jesus, and all the tongues, with the loudest harmony confess that he is Jehovah.*

This whole dissertation may be concluded, with the doxology of the apostle to Christ, "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

QUIS LIBET.

LETTERS ON THE INTRODUCTION AND PROGRESS OF UNITARIANISM IN NEW ENGLAND. NO. II.

Dear Sir—

IN my last I referred to several transactions connected with the early history of New England, the tendency of which was to bring the churches, at the close of the first century, into a state of deep and melancholy declension. This declension was greatly deplored by many of the aged and more experienced ministers. "Oh!" said they, "the many deadly symptoms, symptoms of death that are upon our religion! How is religion dying in the churches! And how are the churches themselves languishing and dying together with religion!" "O, New England, New England, look to it that the glory be not removed from thee! Tremble; for it is going; it is gradually departing! How has the gold become dim, and the most fine gold changed! O, that my head were waters, and mine eyes a fountain of tears!"†

The declension thus bewailed by the Mathers, and others, consisted, as I have said, in the churches becoming corrupted, by the admission of unworthy members, and by the ministry of teachers who, in many instances, gave no decisive evidence of piety. This, at least, was the judgment of Whitefield respecting the churches and their pastors, at the time when he first visited New England. "I fear," says he in his journal,

"that many rest in a head knowledge—are close pharisees—and have only a name to live. It must needs be so, when the power of godliness is dwindled away, and the form only of religion has become fashionable amongst a people." And again; "Manny that preach, I fear, do not experimentally know Christ; though I cannot see much worldly advantage to tempt them to take upon them the sacred function."*

The clergy of New England, at the period of which I am speaking, were reputedly Orthodox. Doubtless the most of them were, in speculation, and to a certain extent, really so. Yet there was evidently a full preparation of heart for the spread of Arminian and Pelagian errors, and much anxiety was felt and expressed, lest these errors should come in and prevail. President Edwards writes, in 1734; "About this time began the great noise that was in this part of the country about Arminianism, which seemed to appear with a very threatening aspect upon the interests of religion. The friends of vital piety trembled for fear of the issue."† It has also been said, in a late Review of "the revival under Whitefield," "The ministers of Boston seem to have been alarmed at the inroads which Arminianism and Arianism had already begun to make in this vicinity."‡ It is doubtful, however, whether previous to 1740, there was much avowed Arminianism in the country; certainly there was no such thing as avowed Arianism. Dr. Chauncy of Boston, who was as near being an Arminian as any man of his time, in 1743 denies the charge of it, and professes to approve "the confession of faith agreed on by the churches of New England, and by the Assembly of divines at Westminster."§

I have here gone a little into detail, for the purpose of shewing you the precise state of the churches, at the period of which I am speaking. The clergy were, for the most part, grave men, reputedly, speculatively, moderately Orthodox, and regularly maintained the forms of religion; but who, in some instances, had well nigh lost the spirit of religion, and in others, it may be feared, had never felt it. The churches, also, to which they ministered, were in a cold and formal state, consisting to a considerable extent of those who had not experienced, and who perhaps did not pretend to have experienced the saving power of religion on their

* See Journal at New England, pp. 70—96.

† Works, vol. iii. p. 13.

‡ Christian Examiner, vol. iv. p. 480.

§ Seasonable Thoughts, &c. pp. 398, 417.

* Bradbury.

† See Prince's Christian History, vol. i. pp. 66—90.

hearts.* Arminianism was frequently talked of, with complacency by some, and with dread by others; but as yet there was no general and open dissent from the religious principles of the fathers of New England.

It was in this state of things that the great and powerful revivals of religion, which occurred towards the middle of the last century, commenced. There had been instances of revival before, in different parts of the country, but they were becoming unfrequent, and were comparatively unknown. But in 1734, a new era began to open. This work of God commenced in Northampton, under the searching and powerful ministry of Mr. Edwards. Here it continued and prevailed, "till there was scarcely a person in the town, either old or young, that was left unconcerned about the things of the eternal world." In the spring of the next year, it extended into the neighbouring region, and nearly all the towns in old Hampshire county were visited and revived. It also prevailed in different parts of Connecticut and in New Jersey.

In 1738, the celebrated Mr. Whitefield first visited the country. He commenced his labours in the southern provinces, and did not visit New England until the autumn of 1740. During his first visit, his labours in Boston, and in other places, were followed by a very unusual and general attention to religion. "Multitudes were greatly affected, and many awakened with his lively ministry. Great numbers in Boston," says Mr. Prince, "were so happily concerned about their souls, as we had never seen any thing like it before." In the winter following, Mr. Gilbert Tennent came into New England, where his labours also were abundant, and were greatly blessed. The revival in Boston exceeded any thing ever before witnessed in this part of the country. "The very face of the town seemed to be changed," so as to occasion "great surprise" to the strangers who visited it. From Bos-

* The effect of Mr. Stoddard's principle, that the Lord's Supper is a means of regeneration, and that persons regarding themselves as unregenerate should be encouraged to partake of it, was well illustrated in an occurrence recorded by Mr. Prince. "At the time of the great earthquake;" in 1727, "people were generally frightened, and many were awakened to such a sense of their duty, as to offer themselves to our communion. Very few came to me then under deep convictions of their unconverted and lost condition, or with the inquiry, What shall we do to be saved?" but rather to signify that they had such a sense of their duty to come to the Lord's table, that they dare not stay away any longer." *Chris. Hist.* vol. ii. p. 38.

ton the work spread in every direction over the settled portions of New England. In the *Christian History*, mention is made of nearly fifty towns in the several provinces, on which the Spirit of God was specially poured out, nearly at the same time. The work also prevailed in most of the middle and southern provinces, and was powerful and general at some places in England, and in many parts of Scotland.*

I might here pause, and detail to you many of these interesting revival scenes; but as this is not absolutely necessary to my present purpose, I must forbear. If from the point at which we have now arrived, we turn back and contemplate the state of the churches at the time when this great revival commenced, we shall see that, in all probability, it must have encountered violent opposition. It must have encountered opposition, not only from the profane scoffer and infidel, but from multitudes in the churches, and from not a few of the ministers. For in these revival scenes, religion was presented in a new and glowing aspect. It was exhibited, not as mere form, but as feeling and substance—not as matter of cold speculation, affecting the head only, but as reaching; stirring, warming, renewing all the affections of the soul. Many, therefore, in the churches, and in the ministry, felt themselves reprov'd and condemn'd by these new exhibitions of religion. They saw and felt, that if this was religion, they had none of it. They had themselves experienced no such thing. They knew nothing about such glowing heart religion as this. They were constrained, therefore, either to renounce their hope, and take the humbling attitude of inquirers and learners, or to condemn and oppose the revival, as mere frenzy and delusion. Some, to be sure, both ministers and professors, were induced to take the former course; † but many were left, as might

* The *Christian History* gives an account of revivals in between forty and fifty places in Scotland—a good comment on the declaration so often made, that revivals of religion were never known in Britain. It may not be improper to observe here, that the *Christian History*, to which I have repeatedly referred, was a weekly paper, commenced March 5, 1743, and continued two years. It was edited and published by Mr. Thomas Prince, Jr., son of the Rev. Mr. Prince, of the Old South church, Boston. Its pages were chiefly occupied with accounts of revivals of religion. This was probably the first religious newspaper ever published. It was commenced at the suggestion of Mr. Edwards of Northampton.

† As an instance of a clergyman who was brought, in this revival, to a knowledge of the truth, I may mention the excellent Mr. Porter of the North parish in Bridgewater, father of the

be expected, to take the latter. They condemned the revival, condemned the fruits of it, and condemned the measures which were taken to promote it, refusing to have any participation in these measures. They closed their houses of worship against Whitefield and Tennent, and the other revival preachers, and regarded and spoke of the whole work, either as a tumult of the passions, or as the delusion of an evil spirit.

Though I consider this ancient revival of religion as a glorious display of Divine power and mercy, I am far from pretending that there were no mistakes made, and no errors adopted, on the part of those who were instrumental in promoting it. Doubtless there were mistakes and errors, not only at the conclusion of the work, but in its progress, which ought to have been candidly pointed out and corrected. But while I admit this, I have no hesitation in expressing my belief, that had the work been carried on without a single mistake, entirely according to the pleasure of God, and the suggestions of the Holy Spirit, taking place in the manner and under the circumstances which have been mentioned, it would have been opposed. It must have been, unless from the first it had subdued the causes of opposition; unless it had been so powerful and general as to have opened all the blinded eyes, and melted the proud hearts, and bowed the stubborn wills, and removed the deep rooted prejudices, which withstood its progress.

To prevent misapprehension, I would further say, that I am far from representing all who stood aloof from the revival of 1740, and declined promoting it, as unconverted persons. It cannot, I think, be doubted, that, owing to the influence of family connexions and attachments, or of an undue regard for established customs and forms, or of

present Dr. Porter of Roxbury. Speaking of Mr. Whitefield, he says, "I shall always mention him with respect and honour, whatever others may think or say of him, from the benefit which one of the meanest and most unworthy of Christ's ministers hopes he received by his holy and fervent ministrations while at Boston. *Be sure, I knew nothing rightly of my sin and danger, of my need of a Saviour, or of the way of salvation by him; neither was I established in the doctrines of grace (though a preacher, and one who endeavoured to instruct others in the way,) till I heard that man of God. And if the Lord had permitted me to take the oversight of a flock, as I had a call to do, and had given my answer; the blind would have led the blind, and so it is likely both would have fallen into the ditch. But he did not. — 'Bless the Lord, O my soul, and all that is within me, bless his holy name; for what he did for me through the instrumentality of that man!'*" See *Chris. Hist.* vol. i. pp. 397, 398.

false reports, or of indiscretions on the part of those who were engaged in the revival. Some, who on the whole were true friends to Christ and his cause, were induced to regard this work with suspicion and hesitation.—The number of those to whom this exception applies was not, however, large; and to me it is evident that the many, who originally and steadily opposed this revival, did it not only from mistaken views, but with improper motives. Certainly, their opposition was, at the first, unreasonable—it was virulent—it was unrelenting. It displayed a much greater lack of charity than it condemned, and was conducted often in a use of the most unworthy means.

The effect of this opposition on the friends and promoters of the revival was in various instances unhappy. Instead of making them more humble and watchful, more suspicious of themselves, and more prayerfully dependent on the Lord; it wounded the pride of some, enkindled their resentment, induced them to retaliate censure for censure, and railing for railing, and put them upon the adoption of new and exceptionable measures to carry on the work. In this way, their wily opponents gained a prodigious advantage over them, and they pushed it to the utmost of their power. Still more, therefore, were some of the professed friends of the revival exasperated, and the sound of contention waxed louder and louder.

In this state of things, it was impossible for persons of tried wisdom, and humble, devoted piety, to speak so as to make themselves heard and regarded. The excellent Mr. Edwards published his "Thoughts on the Revival of Religion in New England," a work which cannot be too highly esteemed, and which was productive of immediate good, both in this country and in Scotland; but to accomplish all that he intended and hoped, it was too late. Confusion and contention extensively prevailed, and the Holy Spirit was already in a great measure grieved away.

Of some of the principal actors near the close of the revival, we cannot speak but with decided disapprobation. The chief of these was a Mr. James Davenport, great grandson of the excellent Mr. John Davenport, first minister of New Haven. Associated with him were several others, who had been trained under one David Ferris, a noted fanatic in Yale College, in 1730.*

* "Ferris left college before he took his degree, professing himself a Quaker." He afterwards became, it is said, "a Quaker preacher." *Chr. Hist.* Seasonable Thoughts, &c. p. 213.

In the great excitement of which we are speaking, these men were stirred up to unwonted zeal, and by their impulses, visions, and revelations—by their confidence, their censures, and their new and imposing measures, they succeeded for a time in deluding many. In the summer of 1742, Mr. Davenport came to Boston, and in opposition to the expressed wishes of the ministers, commenced his operations there; soon after which a quarrel commenced, and the revival in Boston ceased.

Mr. Davenport lived to make a full and public recantation of his errors,* but not to do away the evils of which his conduct, and that of his associates, were the direct occasion: for some of these evils have continued, and are discernable to the present hour.

Looking back on the season of revival which has been described, at the distance now of almost a century, we come to the same general conclusion with the judicious Edwards, who lived at the time, and in the midst of it. It was undoubtedly a great and glorious work of God's Holy Spirit, commenced in the midst of deep declension, and prevailing for a season with much power, and with the best effects; but, through the unreasonable opposition of unholy men, and the delusions of Satan,† and the errors of those who were thinking to promote it, becoming at length corrupted and defaced, and liable in many points to objection and censure.

One immediate result of this great excitement through New England, was a division among the ministers and churches in respect to religious sentiment and feeling.—Those on one part were greatly elevated in their views of Divine truth, and of experimental religion. They obtained clearer ideas of the precious doctrines of grace; felt

* Mr. Davenport's recantation was published in the *Chris. Hist.* vol. ii. p. 237.

† Of all the forms of delusion which the father of lies has ever assumed, perhaps none is so dangerous as that of a revival preacher. When he attacks the church under the mask of Popery, or Infidelity, or a latitudinarian Christianity, he may be met by reason and the word of God, and be driven back. But when he transforms himself into an angel of light, and by his mock revivals and false conversions, by impulses and trances, unmeaning extacies and nervous agitations, undertakes to beguile unstable souls, the difficulty of resisting him is vastly increased, while the work of destruction is not less extensive or sure. He now identifies his delusions with the sacred cause of religion, and pretends to move only by the suggestions of an infallible Spirit; so that, while he who yields, is led captive by him at his will, he who opposes is denounced as fighting against God.

more of their redeeming power; proclaimed them with much greater plainness, earnestness, and force; and lived in nearer conformity to their sanctifying influence. In this view, the revival of which I have spoken was an inestimable blessing to this country. It rekindled the holy fire, when it was well nigh extinguished, and gave a tone and spirit to the prevailing religion of New England, which it has never lost. Indeed, most that is at present desirable in the religious aspect of things among us may be directly traced to the influence of men who were trained and instructed in the revival of 1740.

But to those on the other part, who discountenanced and opposed the revival, and by this means failed of its beneficial results, its consequences were directly the opposite. Numbers of this class soon settled down into avowed Arminianism, or into a strange and criminal indifference in regard to religious doctrine. If men would but attend upon external observances with a cold formality, and frown upon every thing which had the appearance of engagedness and zeal, and think well of their neighbours who were as lifeless as themselves; it was of little consequence what they believed or rejected. They might be Calvinists, or Arminians, or almost any thing, without forfeiting their places, or materially affecting their reputation.

Of those who took the course here spoken of, the celebrated Dr. Chauncy, long pastor of the first church in Boston, may be mentioned as an instance. He was unfriendly to the revival from the first, and in 1743 published his work, entitled, "Seasonable Thoughts on the state of religion in New England," for the purpose of exposing and suppressing it. Perhaps no individual did so much to transform and deface the religious character of Boston and the surrounding region, as this man. His intellectual powers were of a high order, his learning various and extensive, his publications numerous, his social qualities interesting, his station commanding, and his life long. He died in 1787. At the close of the revival, he professed himself a Calvinist; but he lived to become, not only an Arminian, but a strenuous advocate for Universal Salvation. There were not many, perhaps, who followed him in all his speculations; for there were not many of his cotemporaries who possessed an equal share of mental vigour and boldness. But the opposers of the revival in general, soon became Arminians; or if not, their Calvinism was little, if at all better. It was cold and speculative, with-

out heart or point, and made to exert no favourable influence. The abuses of the late revival excited and confirmed their prejudices against every thing of the like nature. They discouraged warmth and engagedness in religion, as 'things of a bad tendency,' and were afraid of nothing so much as what they denominated 'enthusiasm.' Innovations in points of doctrine were considered as of small importance. If people attended public worship, and paid their taxes, and made no pretensions to unusual seriousness, but sneered and scoffed at those who did; they might expect to be regarded as very good men.

Perhaps you will think this statement too highly colored, though I am satisfied that it cannot be far from the truth. For the prejudices of many aged people, ministers and others, against 'new lights,' and sudden conversions, and every thing which assumes the appearance of engagedness in religion, are within the memory of many now living. And the bitter fruits of these prejudices are discernable all around us. We behold them, full grown, and maturely ripened, in the Unitarian speculations and practices of the present day.

It should be mentioned here, as a circumstance which hastened the decline of religion among the opposers of the revival, that the promoters and the subjects of it in many instances withdrew, and separated from them. Some removed to other places, some attached themselves to other denominations, and in some cases parishes were divided, and 'churches were gathered out of churches.' The result of these separations was, that not a few of the original churches were deprived of most of their engaged and devoted members, and the spirit of the world was left to operate without mixture or control.

It was shown in my last, that the deep declension, preceding the revival of 1740, was attributable to several *mistakes* which occurred in the early history of this country. I have endeavoured to show in the remarks here made, that it was owing to this declension, that the revival, when it began, was so strenuously opposed; that this opposition occasioned bitter contention and real abuses, which abuses, in their turn, gave to the opposition increased advantage and success; that, by this means, the work was soon brought to a melancholy stand, and the Holy Spirit was grieved away;—and, while many were savingly benefitted, and a degree of life and spirit was imparted to the prevailing religion of New England which it

has never lost, and we trust never will, many, on the other hand, were hardened, imbibed prejudices against all serious religion, adopted a lower standard of theology, became strangely indifferent in respect to doctrines, feared nothing so much as warm and devoted piety, and fell into precisely that state which is most favorable to the introduction and growth of Unitarian errors.

Having pursued the discussion to this point, you will readily excuse me for the present. You shall hear from me again by the earliest opportunity.

INVESTIGATOR.

RELIGION IN GERMANY.

To the Editor of the *Spirit of the Pilgrims*—Sir, In the Review, inserted in your last number, of the Evangelical Church Magazine, recently commenced at Berlin in Prussia, information of a highly interesting character was communicated to the public, respecting the past and present state of religion in Germany. I send you some additional particulars on this important subject, which will be interesting to your readers. They are derived from the following sources, viz. *The State of Religion in Germany; in a series of Discourses preached before the University of Cambridge, England, 1825; by the Rev. Hugh James Rose, M. A. of Trinity College, and Vicar of Harsham; who has travelled and resided in Germany. Reflexions sugerees par l'annonce du Concours qui doit s'ouvrir pour la Nomination de Deux Professeurs a la Faculte de Theologie. Protestante de l'Academie de Montauban, Par M. Stapfer, ancien Pasteur; inserted in the Archives du Christianisme du XIX. Siecle. Septieme Annee. —A Review of these works in the Eclectic Review. And a Letter from the Rev. B. Kurtz, a Lutheran clergyman of this country who lately visited Germany, dated May 14, 1827.*

The system of the German Neologists is thus described by the Eclectic reviewer.

"The outline of their scheme is this:—That the moral contents of the Bible are a Revelation from God, in the same sense in which all intellectual proficiency and practical improvements are gifts of Divine Providence. That the book of Genesis is a collection of the earliest traditions concerning the origin and primeval history of the human race, containing some facts, but mingled with much allegory, mythology, and fable. That the institutions of the Israelitish nation, were

the admirable inventions of Moses and his coadjutors; the claim of a divine origin having been cleverly assumed, and ably sustained, to obtain the credit and obedience of a barbarous people. That the prophets were the bards and patriotic leaders of their country, warmed with the love of virtue, roused by the inspiration of genius, using the name of the Lord to arouse torpid and selfish minds, and having no other insight into futurity than the conjectures which were suggested by profound political views, and by access to the secrets of camps and cabinets. That Jesus was one of the best and wisest of men, possessing peculiar genius, and an elevation of soul far above his age and nation. That, seeing his countrymen sunk in ignorance and superstition, and apprized of the depravity of the idolatrous nations, he formed the grand conception of a pure, simple, and rational religion, founded on the Unity of the Godhead, enjoining universal virtue, having as few positive doctrines and outward institutions as possible, and therefore adapted to all times and all countries. That, in order to accomplish his purpose the more readily and safely, he entered into a temporary compromise with the popular opinions and phraseology, assuming to be the Messiah whom the nation expected, and applying to himself various passages of the prophets, such as were calculated to excite the highest veneration. That, by superior natural science, and by dexterously availing himself of fortunate coincidences, he impressed the bulk of the people with the belief of his possessing supernatural powers,—an artifice very excusable on account of its benevolent and virtuous motive. That, by the envy, revenge, and selfish policy of the Jewish ecclesiastical leaders, he was condemned to die; that he was fastened to a cross, but (in consequence, perhaps, of previous management by some friends in power) was not mortally hurt; that he was taken down in a swoon, and laid in a cool and secluded recess within a rock, where, by the skill and care of his friends, animation was restored. That, when recovered, he concerted measures with his confidential adherents for carrying on his noble and generous views; that, from a secure retirement, known to only a very few of his most intimate disciples, he directed their operations; and that, in a personal interview near Damascus, he had the admirable address to conciliate Saul of Tarsus, and persuade him to join the cause with all the weight of his talents. That he probably lived many years in this happy retirement, and, before his death, had the

pleasure of knowing that his moral system was extensively received both by Jews, and by men of other nations. That this religion, though a human contrivance, is the best and most useful for the general happiness of mankind, and therefore ought to be supported and taught, at least till the prevalence of philosophical morality shall render it no longer needful.

“Such a system as this is held boldly and throughout by some, and by others in various degrees of approximation. They go under the denominations of *Rationalists*, *Neologists*, and *Anti-supernaturalists*; and we have been informed that other terms are employed to express, like the nomenclature of a West Indian population, the differing shades and hues of this belief or nonbelief.

“The most celebrated supporters of this system, in some or other of its gradations, are believed to be, or to have been, Paulus, Eichhorn, Eckermann, Gesenius the author of the Hebrew Lexicon, Gabler, Wegscheider, Bretschneider, Van Hemert of Amsterdam, Schiller the late dramatist and historian; and to these we fear we must add Heinrichs, Niemeyer, and Schleiermacher, the author of *A Critical Essay on the Gospel of St. Luke*, which has been translated into English. These writers have certainly rendered useful services to the cause of Bible learning. In numerous dissertations, essays, and commentaries, they have contributed stores of Oriental and Rabbinical attainments to the illustration of history, allusions, and phraseology, in both the Old and the New Testaments. It is especially worthy of observation, that, in their bringing out of the grammatical sense of the Christian Scriptures, they frequently state certain opinions and persuasions *as entertained by the apostles*, which are no other than the GREAT DOCTRINES of religion, as held by the orthodox churches of ancient and modern times. These are, the ascribing to Christ those attributes which are peculiar to Deity; the assertion of an expiatory design in the sufferings and death of Christ; the referring of all events to the decrees and providence of God; the reality and necessity of Divine influence in order to true holiness in principle and action; the existence and temptations of wicked spirits; and the immediate happiness or misery of the human soul on its separation from the body. It is to be observed, that, in making these statements, the Rationalist interpreters are most careful to avoid the declaration of *their own* belief; they appear to keep ever in view the character under which they write, that of *mere*

narrators of what were the opinions of other men, in a distant age. But it is obvious, that this very character, this confinement to the bare construing of the text, and the cold assertion of its meaning, this very indifference (whether real or affected) to that meaning, and all united with the admitted skill of the writers, in all the critical requisites, renders their *testimony* of greater value. Nor should we forget one consideration more : that, if these interpreters had followed their own *evident* bias, they would have given a sense to each passage, of a very different character from that which they have done. As, when Porphyry and Julien, and the malignant Jew who wrote the *Toldoth Jesu*, admit the reality of our Lord's miracles, but satisfy themselves by referring them to magic as the cause, we feel the value of their testimony, but are unmoved by their arguing ; so, in this case, we accept the depositions of enemies to evangelical doctrines, that those doctrines *were believed and taught by the apostles*, while our feelings towards the authors of the depositions are those, not of approbation, but of strong censure and deep pity.

“The Latin writings of Koppe and his continuators, of the younger Rosenmuller, Schleusner, and Kuinol, have been the chief instruments in making Englishmen, to a limited degree, acquainted with the existence and opinions of this school of spurious theology ; and the intercourse of our Bible societies has brought, more effectively than any other method was likely to have done, before the minds of Christians in general, an exhibition of the evil itself, and of the means by which Divine Providence is, we trust, counteracting it. But the Latin works of the authors just mentioned, (of whom the two latter are narrators, not supporters of the system, and E. F. C. Rosenmuller appears, by the more recent publications of his Scholia, to have relinquished it,) and of some who are less extensively known among us, do not amount to a complete exhibition of the case. It is in the vernacular writings of the authors referred to, that we must seek for the full exposition of their opinions, and the application of those opinions ; and it is in the vernacular writings also of some of their countrymen, that we can obtain their best confutation. It is our earnest wish, that the lovers of truth, and of really free and rational inquiry, would do all in their power to promote the study of the German language in our own country ; we are persuaded that it would be found the

best way of making the poison inefficient, and the antidote successful.

“Mr. Rose gives the following sketch of the radical principles and the character of the antichristian party.

“The Rationalizing divines have done this,—they have chosen to *suppose a system* which *they think* reasonable, which they think *ought to be* the Christian system ; and they resolved to *make it so* at any expense of Scripture. I have no hesitation in saying, that their whole system of historical interpretation is built on these notions, and, loudly as its excellency is vaunted, I cannot but consider it most fallacious and dangerous. That a real and sound interpreter of God's word must add, to a critical knowledge and complete familiarity with its language, the widest historical knowledge, the knowledge of the opinions, pursuits, and customs of the Jewish, and indeed of the Greek and Roman nations ; that, in examining the words and phrases of Scripture, the peculiar opinions and habits of thought existing at the time of the writer, and likely to influence his style, must be investigated, is most true ; but this is not the peculiar merit of the Rationalists ; this is the old and sound grammatical interpretation which was used by critics far, very far, superior to any one of them, and long before the existence of their school, and which will be used by future critics when that school, its follies, and its mischief, have passed away, and are forgotten. What is *peculiar to them* is this ; that, in interpreting the New Testament, their first business is always, not to examine the words, but to investigate the *disposition* and *character* of the writer, and his *knowledge* of religion, the *opinions of his age* on that subject, and finally, the *nature* of what he delivers. From these, and *not from the words*, they seek the sense of Christ's and his followers' discourses ; and they examine the words *by these previous notions*, and *not by grammatical methods*. They seek for all which Christ said, in the notions held by the Jews in his time ; and contend that those are the points first to be studied by an interpreter. They seek thence to explain the history, the dogmatical part of the New Testament, nay, those very discourses of Christ in which he delivers points of faith and morals ; and thus to inquire, not what the founder of our religion and his disciples *really thought or said*, in each passage and in each sentence, regularly explained on acknowledged rules of interpretation, but what they *might have said*

and *ought to have said*, according to the opinions of the times and their own knowledge of religion; not what Christ really meant in such a discourse, but how the Jews ought to have understood it; not *what* the apostles wrote, but *whether* what they wrote is true, according to right reason; not what they actually taught, but what they must have taught from the limits of their own minds and the state of men and things in their days; and lastly, what they would have taught in other times and to other men. This is the Rationalist's style of interpreting Scripture; a style which no commentator even on profane writers would ever dream of adopting. The worst specimens of this style are not, I believe, in common use among us; but the student should remember, that there is something of this spirit even in Schleusner, a larger portion even in Rosenmuller, and that Kuinol at least, perpetually details the wildest dreams of some of the wildest of this school."

The principal immediate cause of the rise and prevalence of Naturalism in Germany, was stated in the Review in your last number, viz. the Aristotelian garb which had been given to theology by the divines of that country. The following additional causes are mentioned by the Eclectic reviewer.

"1. The unhappy idea, which had a wide and pestiferous influence at the time of the Reformation, of making men disciples of Christ by government edicts and ecclesiastical mandates. From this wretched principle arose the chief evils of the sixteenth and seventeenth centuries, which produced the oppression and banishment of individuals who would not renounce all at once the Roman Catholic religion, and this by magistrates who had themselves but just quitted that communion;—the murder of Servetus and many other deeds of horrid persecution by even good men;—the division of the Protestant interest into the two parties of the Reformed or Calvinistic, and the Evangelical or Lutheran;—the fierce enmities and intolerance on both sides;—the thirty years' war;—the enforcing of the use of appropriating formularies by the whole population of a country;—the bringing all young people to the sacramental communion; and, in a little time, the training up for the holy ministry those who had given no evidence of being holy persons.

"It is not difficult to perceive, that the inevitable consequences of this state of religious profession would be, first, formalism and pharisaism, subtle self-righteousness under the names and forms of evangelical doc-

trine; then, hypocrisy, in all degrees and shapes; then, indifference to sentiment, a mutual and tacit understanding to regard confessions and formularies as articles of peace rather than of faith, the exclusive preaching of the external evidences of revelation, and of a dead morality; and, finally, the avowed repudiation of fundamental truths.

"2. We find another melancholy source of the evil, in the spirit and operation of a State Religion. Hence it is that irreligious men are constituted rulers, directors, and agents in the worship, profession, and government of the church. Such men are radically enemies to the holy truths, as well as duties of God's word; and, in the long run, they are sure to manifest their departure from them. We are far from saying that a man, without renewing grace, lies under a mental inability, or any sort of natural incapacity, for attaining a "true knowledge of theological science." On the contrary, we are persuaded, that nothing is wanting but the *moral* fitness of the mind, that is, a *right state* of the will and affections, a proper exercise of the voluntary powers, the springs of character and action. These moral powers in the man who is unregenerate, (we speak not of baptism, but of that divinely conferred and inwardly received blessing which the Liturgy calls *spiritual regeneration* and the *everlasting benediction of God's heavenly washing*;) are so hostile to all true goodness, that, although such a man may understand theological truth never so extensively, in a manner that is merely intellectual and theoretical, he has no perception of its divine excellency, its holy beauty, its intrinsic charms, which, if we may use the well known words, are only *φωσῶντα συντοῖσιν*. His mind, because of its governing principles, is "*enmity against God*;"—"it apprehendeth not that which cometh from the Spirit of God, for it is to him foolishness, and he cannot conceive of it, [i. e. aright and as he ought to do,] since it must be judged of according to the principles of divine influence."*

"3. We esteem as a great accessory cause of this moral pestilence, the separation of a devout and serious spirit from theological discussions and biblical interpretations. This monstrous impropriety did not show itself all at once. It took root, we fear, in the dry gravity and coldness of some commentators of the Remonstrant and Arian

* We cite the text according to the paraphrastic, but, we conceive, just translation of Michaelis.

schools, whose works were introduced and powerfully recommended in Germany, about eighty years ago. It gradually increased unto more ungodliness, especially in the University Lectures; and quirk, jibe, and inuendo were without scruple used, in close connection with the most serious and awful subjects. The sacred names and attributes, the Law and the Gospel of heaven, every doctrine and precept, every promise and threatening, of the divine word, were readily associated with any form of jest and silly witticism. We cannot acquit John David Michaelis from a heavy share in this guilt; yet, we must observe, that those of his works which have been translated into English seem, in this respect, more faulty than his Scripture commentaries. So far as our acquaintance with the latter has extended, we have been gratified with observing less intrusion of his constitutional levity, and more seriousness of sentiment and expression, than appears, for instance, in the English Version, by the late Dr. Alexander Smith, of his "Mosaic Law."

"4. We mention one other powerful cause; the miserable intolerance of the Protestant States of Germany. Had religious freedom existed, or even a liberal and paternal toleration of dissidents, the population of a town or village, in which Neologism got possession of the parish pulpit, would most probably have formed a separate congregation with a pastor of their own choice, and the Gospel of the Reformation and of apostolic Christianity would have maintained its ground; yea, it would have flourished and triumphed. But the horror of any approach to popular liberty, united with the inveterate evil of subjecting all public worship to the prescriptive meddlings of the Government, was the characteristic malady of all the German principalities, great and small. In some of them, among whom the Prussian States deserve honourable mention, the evil has been abated in a considerable degree; but in others, particularly those under Austrian dominion or influence, it has awfully increased since their deliverance from Napoleon's iron grasp. Thus, the grand remedy has been shut out, which otherwise, it is morally certain, would have been applied; and the people, compelled to attend the parish church, or to enjoy no public religion at all, have been brought down, with scattered exceptions, happily now becoming numerous, to the level of their unchristian and antichristian teachers. The same would have been the case in our own country, had not the non-conformists made

their self-sacrificing stand against ecclesiastical usurpation, and had not the Revolution under king William secured the liberty of conscientious separation. The cause of the Evangelical Dissenters operated both as a remedy and as an example to the remains of piety in the Establishment. Without it, Popery or formalism would, according to appearances, have secured an ascendancy fatal to all the interests of Great Britain. At the present moment, also, the revival of religion in France is setting strongly into the channel of a peaceable, but uncompromising separation from the Protestant State Establishment, with its salaried clergy, a royal veto upon the appointment of its ministers, and a royal right of arbitrary dismissal."

Of the effects of the prevalence of Neological opinions, and of their inculcation, from the chairs of theological and other professors, from the pulpit, and from the press, we have the following account by Mr. Ross.

"The two effects which appear probable, have really occurred. As to the existence of a widely spread indifference, [to religion in general,] I may appeal to the German divines themselves. They have published a very large number of treatises, containing loud complaints of the total indifference existing towards all religious considerations. And it is very remarkable that, in many instances, these complaints come from those very persons who have been foremost in producing the mischief. They who have been most eager in rejecting all that is positive in religion, are surprised that men have become careless as to the negative part which they have left. Bretschneider has published a pamphlet on this subject, called *Ueber die Unkirchlichkeit dieser Zeit*, Gotha, 1822; in which he says, that *so many have been published* that he doubts if any thing new can be said. Some of his statements are very strong on the subject. He thinks that the indifference began after the seven year's war, (p. 2.) and I have little doubt myself, that in considering the religious state of Germany at more length than I have been able to do, the distracted state of the country during so large a part of the two last centuries, must be taken into the account, as very unfavorable to the cause. But (p. 3.) he states that this indifference is spread among all classes; that (p. 4.) the Bible used to be found in every house; that very many made it a law to read a chapter every day, or at least every Sunday; that it must have been a very poor family, where a Bible was not a part of the marriage portion: but that now, very many do

not possess one, or let it lie neglected in a corner; that (p. 5.) now hardly one fifth of the inhabitants of towns receive the Sacrament, or confess; that few attend the churches, which are now too large, though fifty years ago they were too small; that few honour Sunday, but that many make it a day for private business, or for work; and (p. 9.) that there are now few students in theology, compared with those in law or medicine; and that if things go on thus, there will shortly not be persons to supply the various ecclesiastical offices."

The other effect mentioned by Mr. Rose of the prevalence of Rationalism is, that "many have openly deserted the Protestant church," and joined the Catholic communion; seeking "in the bosom of a church, which, in the midst of all its dreadful corruptions, at least possessed the form and retained the leading doctrines of a true church, the peace which they sought in vain amid the endless variations of the Protestant churches of Germany, and their gradual renunciation of every doctrine of Christianity."

But as our readers are already informed, a brighter day has again dawned upon this land of the Reformation, of the revival of evangelical doctrines and piety in that interesting country, we have the following account from M. Stapfer, and his reviewer in the Eclectic.

"While the illustrious school of Storr has been following out and destroying, one after another, all the sophisms of this system, all its rash fictions, all its gratuitous combinations, the very character of which renders them totally inadmissible in solid exegesis; some profound thinkers (Schelling, Plouquet, Oetinger, Hegel, Balfinger, C. G. Schmid, Bockshammer, &c. chiefly of the kingdom of Wurtemberg and from the university of Tubingen,) have been proving to even the most prejudiced minds the doctrine of a miraculous revelation, and displaying, with new evidence, its intimate and perfect connexion with the great designs of human existence, and sublimest sentiments of the Deity."—"Eichhorn's *Introduction to the Old Testament* was written with the design of applying the principles of the school of Heyne, (so happily employed in illustrating some parts of the Grecian mythology, and the origin of many historical traditions of classical antiquity,) sometimes openly, sometimes more covertly, to all the moral phenomena and miraculous events of the Hebrew Scriptures. Every thing is squared to human proportions; and that with such art and show of erudition, as to effect a steal-

ing away from the reader's attention of the frail foundation which supports, and the purely conjectural nature of the materials which form, the chief parts of this vast structure. In Germany, a multitude of works have appeared, which search his hypothesis to the bottom, and turn the results of his researches completely upon himself. Jahn, Meyer, Kelle, the pupils of Storr, (in various dissertations published by Flatt, Suskind, and Bengel, in their *Periodical Collections*, 1792 to 1824,) have not left a single one of Eichhorn's bold assertions without an impartial and solid examination. Eichhorn had the ascendant from 1790 to 1807. Since that time, his writings have found a counterpoise, and may, therefore, be read with advantage in the country where the controlling works are at the student's side. Gesenius now rules in Hebrew literature; and he has proved Eichhorn to have been the dupe of his own imagination, and to have thought himself excused from bringing reasons for his opinions that would stand the test of sound criticism. Numerous authors of the first order, (I mention only Krummacher, Lucke, De Meyer of Frankfurt, Tholuck of Berlin, Winer of Leipzig,) have not only shown the deepest grief at the profane way in which some celebrated commentators have treated the sacred books, but, in their own exegetical works, they have given examples of the holy reverence which becomes a Bible interpreter. Tholuck in particular, in his spirited *Defence of the Study of the Old Testament*, has proved, by arguments drawn from a profound knowledge, both of the Hebrew code and of the genius of the Oriental nations, that Jesus CHRIST is the centre, the key, the solution, of the annals and institutions of Israel."

"M. Stapfer goes on to affirm the fact of a *decided and widely spreading change*, among the theologians and scholars of Germany, to an humble submission to the Gospel. We may mention, that the German translator of Mr. Rose acknowledges this fact, (p. 107.) but presumes to impugn the motives of those once distinguished advocates of false Rationalism, who have, as he expresses it, "thrown themselves into the arms of historical faith, or of fanaticism, or of mysticism." He lays down the gratifying fact, that, on the Continent, there is a very perceptible increase of men of letters and science, who maintain the Divine authority of Christianity, and openly profess its distinguishing sentiments. He gives instances, with justificatory citations: Muller, the most learned historian of modern times,

Creutzer, the antiquary; Koppen, the metaphysician; Heinroth, the great physiologist. Schleiermacher himself has laboured to show that the way in which he understands the work of Christ in the spiritual deliverance of man, is something more than a moral melioration produced by the purity of his doctrine and the superiority of his example; and he protests against assimilating Jesus to any other benefactors of mankind. Kaiser, Ammon, and De Wette have clearly renounced the self-styled Rationalism.

"The number and excellence of the works now issuing from the Protestant body in that country, and in Switzerland, call for the admiration and the devout gratitude of all who love the Gospel, and are concerned for the best interests of mankind."

On the same interesting topic our fellow citizen, the Rev. Mr. Kurtz, speaks as follows:*

"In Germany the religion of the Redeemer is gaining ground. *Rationalists*, so called, by which is meant a large and learned class of people in this hemisphere, somewhat similar to our Unitarians; yes, whose principles are often even more objectional than those of the rankest Socinians, are beginning to be ashamed of themselves, and though they formerly gloried in the name of *Rationalists*, they now entirely disclaim the appellation, and their ranks, (a few years ago so formidable) have of late been considerably thinned by the increasing and overpowering influence of true evangelical religion. In Berlin, the metropolis of Prussia, a very populous and splendid city, where I spent seven weeks, and therefore had an opportunity to become acquainted with the state of religious matters, the cause of Christ is triumphant. A few years since this great city was in a most deplorable condition, both in a moral and religious point of view.—Christ was banished from the pulpit as well

* This letter commences thus:—"ERFURT, Kingdom of Prussia, Augustin Monastery, LUTHER'S CELL, May 14, 1827. Dear Brother Shaeffer. From the heading of my letter you will perceive that I have selected a very interesting place to write in. Yes, it is a fact that I am at present in the Augustin Monastery, in Erfurt, seated in the monastic cell of the immortal Reformer, at the same table at which he so often sat and wrote, with his Bible lying at my left hand, his inkstand at my right, and manuscripts of him and Melancthon his coadjutor, suspended in a frame to the wall in my front, and several other Lutheran relics, which are carefully preserved in the cell, to gratify the curiosity of strangers and travellers, who, when they come to Erfurt, never fail to visit this little room with one window, and record their names in a book which is kept here for that purpose."

as from the desk of the Professor;* unbelief and scepticism were the order of the day; and he who dared to declare his belief in the Scriptures as the inspired word of God, was laughed at as a poor ignorant *mystic*: and now the very reverse of all this is the fact. In no city have I met with so many humble and cordial followers of the Lamb; in the university a mighty change has taken place, and from almost every pulpit the cause of the Redeemer is ably vindicated, and the efficacy of his atoning blood is held forth and proclaimed in strains at which the very angels cannot but rejoice, and which the stoutest heart is often unable to resist. We also meet with Bible societies all over Germany; and in Saxony, the Lutheran church is, at this moment, forming a missionary society for the evangelization of the North American Indians."

NARRATIVE

Of the Proceedings of the Philadelphia Presbytery, in relation to the case of MR. ALBERT BARNES.

WE have for some time been anxious to learn more of the particulars of Mr. Barnes' case before the Presbytery of Philadelphia, but have not, till now, been able to get hold of any thing satisfactory on the subject.—We are indebted to a friend for a pamphlet published by the Rev. W. L. M'Calla, of Philadelphia, containing first, the following narrative, which he says was written by a person "who had ample opportunities of ascertaining the facts;" and second, "three letters in answer to one, relative to the aforesaid proceedings," written by himself. Of the three letters we shall have occasion to make use hereafter. They were written in answer to a request from a gentleman in New Jersey, who had seen "a sketch of one side only," and wished to be informed what the other side had to say. The narrative we shall now give entire for the information of our readers, without comment, after inserting Mr. M'Calla's reasons for publishing it.

"Not a single sentence would ever have gone from him to the press, nor, he verily believes, from one of the minority, if their opponents had kept silence on their part. To the writer it did seem, that while the case of Mr. Barnes was yet *sub judice*; while a complaint of the proceedings of Presbytery was yet to be disposed of by the Synod, and perhaps by the General Assembly—the parties in the case, like those in similar circumstances when a cause is yet pending in a civil

* There is a flourishing university in Berlin, with about sixteen or seventeen hundred students, and a proportionable number of Professors.

court, ought not to endeavour to pre-occupy and prejudice the public mind, on the one side or the other. But if one side will not consent to this method of procedure, the other may at length be obliged, in self-defence, to depart from it. Otherwise the public mind may become prejudiced against the silent party; may even take silence for consent; may believe that nothing is said in reply, because nothing to the purpose can be said. Now, let it be remembered, that for three months past, the religious newspapers of our country, far and near, have been teeming with the *ex parte* representations of the majority; and that some of these representations have been collected into a pamphlet, and very widely distributed, under the title of "A Sketch of the Debate and Proceedings of the Presbytery of Philadelphia, in regard to the Installation of the Rev. Albert Barnes, in the First Presbyterian Church in Philadelphia"—the pamphlet to which the present publication chiefly responds. Yes, reader, for three months in succession, the minority saw and heard themselves represented as stupid dolts, libliberal bigots, or malicious maligners of their brethren, and observed a profound silence. And have you thought that they were silent, because they were unable to plead their own cause, or were conscious that their cause would not bear a defence? Nothing further from the truth than this. It was because the minority—I can at least speak for one—had such confidence in the superiority of their arguments when they brought them forward in the presence of a large assembly at the trial before the Presbytery, and because they hoped that a superior judicature would ere long do them justice, that they were willing to rest their reputation and ultimate vindication on these grounds, without entering into an altercation with their brethren in newspapers and pamphlets. But every thing has its limits—Christian forbearance itself will be set down for conscious guilt, or dastardly cowardice, if it never speaks a word in its own defence, when insult and falsehood are heaped upon it without measure."

The debates in the Presbytery of Philadelphia, on the reception and installation of the Rev. Albert Barnes, have been regarded with unusual interest by many, as involving points of great moment to the Presbyterian Church, in relation both to her discipline and doctrine. They have not only furnished a pregnant theme for conversation, but a subject for the essayist and reporter. Several of the religious periodicals have lent their aid in circulating statements, from which the spirit of impartiality and equal justice has been discarded. Even in the earliest stages of the affair, and previous to any decision, this course was pursued, with the evident intention of prejudicing the public mind, and producing an effect which would influence the final determination of the Presbytery. The truth should never be dreaded, however loudly proclaimed or widely diffused; but when honest intentions are misrepresented, and facts are misstated, alarm is justifiable, and passiveness becomes criminal.

A pamphlet lately published in the city of New York, professes to give an accurate and detailed history of the debates in question, in which the names of the speakers are mentioned, and abstracts of their speeches furnished. The writer of it, in our opinion, was totally disqualified for his task; a disqualification arising either from entire ignorance of his subject, or a determined dishonesty in its exhibition. He alike conceals the weak points of the majority and the strong points of the minority. He has betrayed little capacity for comprehending the argument, and less discretion in publishing his incompetency. In a word, the sketch contains just sufficient colouring of truth, to give plausibility to general misrepresentation. Many, however, may receive his report as true, until they are furnished with more authentic information; and to supply this, we have been reluctantly compelled to abandon the reserve which we had intended to observe whilst the case was under judgment. A report of speeches which occupied a debate of seven days continuance, is not our intention. Such a report, to be honest, should be full, and would not only be tedious, but at this time, impracticable; and we should consider our candour and integrity in jeopardy by an imitation of the writer of the "Sketch," who reports a long speech in three unmeaning lines of a pamphlet. We must, however, be excused in following his example in one particular; we mean his freedom in the use of names. In exercising this privilege for the purpose of rendering our narrative intelligible, it will be our aim to "render to Cæsar the things which are Cæsar's," avoiding the charge of libel, except where the truth may be construed into libel. This much being premised, we proceed to give the promised detail of circumstances in the order of their occurrence.

In the month of ——— it became the subject of common conversation, that the First Presbyterian Church were directing their attention to the Rev. Albert Barnes, of Morristown, N. J. with the intention of presenting him a call to become their pastor. His talents, ministerial fidelity, and success, were spoken of in terms of high commendation. At the same time, it was notorious that the candidate had never occupied the pulpit of the First Church, and that with the exception of a few individuals, the congregation were entirely ignorant, as far as their personal experience was concerned, of his ministerial qualifications. In addition to the verbal testimony of friends, a sermon preached and published by Mr. Barnes, was refer-

red to in proof of his ability. This was freely circulated among the congregation, and the commendations bestowed upon it naturally excited the curiosity of many not connected with this church, to see and peruse it. A rumour was at length heard that this sermon contained errors in doctrine, which placed it in direct conflict with the doctrinal standards of the Presbyterian Church, and the truth of the rumor was shortly afterwards confirmed in a review* of the sermon, published in the "Philadelphia." This review proposed to place the sermon of Mr. Barnes and the Presbyterian Confession of Faith in *juxta-position*, that the discrepancies between them might be observed at a glance. This publication was decryed as an ungenerous and malignant personal attack upon the author of the sermon, although it speaks for itself, as a temperate exercise of a right which every individual possesses, of canvassing the merits of any published document. A reply from the pen of the Rev. Dr. Wilson soon appeared, and a controversy of considerable length between him and the reviewer was conducted and published in the same periodical.

In the mean time, a congregational meeting had been held in the First Church, and a call was determined upon for the Rev. Mr. Barnes. According to constitutional provision, it was necessary that this call should be submitted to the Presbytery, that they might grant or withhold their permission for its prosecution before the Presbytery of Elizabethtown, of which Mr. Barnes was a member. At this stage, the ecclesiastical proceedings in the case commenced. When the call was presented before the Presbytery, at their stated meeting in April, and permission asked by the commissioners to prosecute it, the venerable Dr. Green arose, and with a manner characterised by kindness and courtesy, solicited the attention of the judicatory whilst he detailed the reasons which would induce him to give a negative vote on the motion then pending. These reasons, he said, were founded upon Mr. Barnes' doctrinal errors, as they had

been recently proclaimed to the world in his printed sermon, and upon which he proposed briefly to animadvert. His attempt, however, was hastily interrupted by a comparatively youthful member of the Presbytery, (Mr. Biggs,) who affirmed it to be both irregular and unkind, to make the sermon a ground of judgment, as it would virtually amount to an arraignment and trial of Mr. Barnes for heresy, whilst he was beyond the jurisdiction of Presbytery. A motion to this effect was made and seconded, and a debate of considerable length and animation ensued on the point of order. On the one side, it was contended that a congregation had an unquestionable right to call any favourite candidate, provided his standing was regular in a co-ordinate judicatory, and that it was an arbitrary stretch of authority to interfere with that right upon any grounds; that the presentation of a call to Presbytery did not imply a right in them to adjudicate, but was merely a *pro forma* proceeding; and that to urge objections to a call, grounded upon the doctrinal delinquencies of a candidate, however proclaimed in his writings, was *extra-judicial*, whilst he remained unimpeached in the Presbytery to which he regularly appertained. On the other side, it was maintained that a congregation which had voluntarily subjected itself to the jurisdiction of a Presbytery, had no such independent right as that which was pleaded; that their right to call was not more clearly demonstrable than the right of Presbytery to object and refuse permission to proceed to subsequent steps; that the very fact of submitting a call to Presbytery for approval, implied the right of disapproval, and so far from being a mere *pro forma* proceeding, was a direct acknowledgment of jurisdiction; and, finally, that if members of a Presbytery had a right to vote upon such a question, they had a right also to state the reasons which determined their vote, and if these reasons were deduced from an authentic printed document, they neither violated the constitution of the church nor the laws of brotherly kindness in urging them. The argument being finished, it was decided by a vote of *thirty-seven to ten*, that it was perfectly regular for the members of Presbytery to raise objections to the prosecution of the call from Mr. Barnes' printed sermon; the Rev. Dr. M'Auley and Messrs. Patterson, Belville, Biggs, Sandford, and Hoover, being the only ministers who dissented. The attempt to enforce the gag law upon Presbytery having thus happily failed, the sermon of Mr. Barnes was read

* The writer of this review was the Rev. Wm. M. Engles, whose name was revealed by the Editor, the Rev. Dr. Ely, to certain gentlemen belonging to the First Church, who had taken umbrage at the review. This was done without his concurrence, and he felt that he had reason to complain, that persons totally unauthorised to make the demand, and who were disposed to make an ungenerous use of the information, should have been gratified by the editor at the first expression of their wish.

entire before Presbytery, by its order, and the debate then proceeded upon the original motion, "Shall the call be prosecuted?"—The discussion of this question was protracted and singular in a high degree. Those who are now known as the "minority," met the question fearlessly upon its doctrinal merits, and opposed the call because Mr. Barnes had recently published a sermon on the Way of Salvation, in which,

1. He makes no mention of the cardinal doctrine of justification by faith.

2. In which he contemptuously rejects the doctrine of the imputation of Adam's sin.

3. In which he intimates that the first moral taint of the creature is coincident with his first moral action.

4. In which he denies that Christ sustained the penalty of the law, and employs language on the subject highly derogatory to the Character of Christ.

5. In which he boldly affirms that the atonement of Christ had no specific reference to individuals.

6. In which he declares, that the Atonement in itself secured the salvation of no Man, and possessed only a conditional efficacy.

7. In which he maintains that the entire inability of the sinner for holy actions consisted in indisposition of the will; and, finally, in which he declares his independence of all formularies of doctrine, notwithstanding his professed adherence to them.*

* It was thought by the minority, that these were not the comparatively venial errors of Hopkinsianism, but the more dangerous ones of Murdock, Taylor, and Fitch, which have recently been grafted on the original stock.

Professor Woods of Andover, in his late admirable reply to some points in the *speculative, philosophical religion* of Dr. Taylor, coincides precisely with the minority of the Philadelphia Presbytery, in estimating the doctrines of the New Haven School. He considers them as in a high degree erroneous and dangerous. His language in the 9th page of his Letters, justly expresses the view by which the minority were influenced in their proceedings. It is as follows: "Whether right or wrong, we have been accustomed to consider the controversy which early arose in the Church between the Orthodox and Pelagians, and which, after the Reformation, was continued between the Lutherans and Calvinists on one side, and the Arminians or Remonstrants on the other, as of radical importance. Now, how would you expect us to feel, and, with our convictions, how ought we to feel, when a brother, who has professed to be decidedly Orthodox, makes an attack upon several of the articles of our faith, and employs language on the subject of moral agency, free will, depravity, divine influence, &c. which is so like the language of Arminians and Pelagians, that it would require some labour to discover the difference?"

In addition to these reasons, it was also incidentally objected that the call was irregularly framed, omitting one important clause of the form, which is in these words, "and having good hopes, from our past experience of your labours." The fact was, that the congregation had no past experience of the labours of the candidate, as they had never heard him preach; and this fact, which induced the remarkable omission, accounted also for another fact, that but *fifty* votes were given for the call, out of more than *two hundred and twenty* in the congregation who were legally entitled to vote.

On the part of the majority of Presbytery, the debate was conducted in a truly novel manner. With the single exception of Thomas Bradford, Esq. who honestly avowed his coincidence of sentiment with Mr. Barnes upon Hopkinsian ground, there was a studious and persevering endeavour to avoid the doctrinal discussion. The Rev. Dr. M^oAuley admitted that the sermon contained some things which were not true, some that were equivocal, and some that were unhappily expressed; but he maintained that we had nothing to do with Mr. Barnes's doctrinal sentiments, although the Presbytery had just decided the validity of such a scrutiny. The Rev. Mr. Sandford occupied the same ground, substantially, and hoped that he might not be considered as giving any opinion upon the doctrinal question. The remarks of the Rev. Dr. Ely were written at length, and read before the Presbytery, and the tenor of them was, that although there were many things in the Sermon which appeared suspicious, yet with a little of his interpretative and explanatory aid, they could be reconciled with orthodoxy. But the all-powerful argument which appeared to be most relied upon, if we judge from its frequent reiteration, was that Mr. Barnes had the confidence of many excellent men, that he was an exemplary Christian, and that he had been a successful preacher of the Gospel! This furnished a prolific topic for declamation, and the *understandings* of the Presbyters were forgotten in the anxiety to affect and enlist their *feelings*. A persecuted saint, assailed in his character and impeded in his career of usefulness, was a picture, it would seem, too affecting for the *judgment* of some men to withstand. Whether such appeals were honourable in a doctrinal discussion of this kind, the candid reader is left to decide.—But this was not all, attempts were made to overawe the minority. They were told that the *world* had already sounded the

alarm of ecclesiastical dominion and tyranny, that the discussion was doing great disservice to the cause of religion in the community at large—that public sentiment was too enlightened and liberal to countenance such inquisitorial proceedings—that the call in question was from the *First Presbyterian Church in Philadelphia*—and that that respectable and important congregation would secede if their wish was denied, and last, though not least, for its preposterousness—that the First Church would decline any future contributions to the Board of Missions, because the Rev. Dr. Green and the Rev. Joshua T. Russell, the President and the General Agent of the Board, were members of the minority!* Arguments of this class, however they might indicate the policy, certainly did little credit to the understandings of those who broached them. They doubtless produced an affect upon some minds, it soon became apparent that there was a popular and an unpopular side to the question, and those who were unwilling to encounter reproach, and submit to misrepresentation, had their resort.

The motion was at length put to the house, "Shall the commissioners have leave to prosecute the call?" and it was carried in the affirmative, by a vote of twenty-one to twelve. The minority then recorded the following Protest, and the Presbytery adjourned.

PROTEST.

We, the minority in the above case, do hereby protest against the foregoing decision, for the reasons following, viz:

The Rev. Albert Barnes, the person to whom the call from the First Presbyterian Church was directed, in a sermon preached, and lately published by him, accompanied by notes, which he has entitled "The Way of Salvation," and in which he professes to give "the leading doctrines of the Bible, respecting God's way of saving men," has, as we conceive, broached errors, which we, as guardians of the purity of the church, cannot, in any way, countenance; because we believe them to be opposed to the doctrinal

* We had regarded this as an idle threat, incautiously uttered, but we have since learned that an individual of that congregation, who had pledged himself in the 100 dollar subscription, has since declined to redeem his pledge!

Mr. Russell, from his former associations, was well qualified to engage in this debate, and expose the dangerous speculations of the new school divinity. This he did with much force and ability, and this, we are glad to say, he continued to do, although reminded that a *calculating policy* would best subserve his official success in the management of the Assembly's Missions.

standards of the Presbyterian Church, and in their tendency, exceedingly dangerous; as will be seen from the following particulars, viz:

1. It is believed by the undersigned that the Rev. Mr. Barnes has denied in this Sermon, with its accompanying notes, the fundamental doctrine of original sin, as plainly and expressly taught in the standards of our Church. So far from admitting the federal and representative character of Adam, and our responsibility in him, he says at page 6, "Christianity does not charge on men crimes of which they are not guilty. It does not say, as I suppose, *that the sinner is held to be personally answerable for the transgressions of Adam or of any other man*, or that God has given a law which man has no power to obey. Such a charge and such a requirement would be most *clearly unjust*." And again, at page 7, he says, "neither the facts, nor any proper inference from the facts, affirm that I am in either case *personally responsible for what another man did before I had an existence*." Again, in the same page he asserts, that "*the notion of imputing sin is an invention of modern times*." And again, in the same page, he says, "Christianity affirms the fact, that in connexion with the sin of Adam, or as a result, all *moral agents* will sin and sinning will die;" and then proceeds to say, "It does not affirm, however, any thing about the *mode* in which this would be done. There are many ways conceivable in which that sin might secure the result, as there are many ways in which all *similar facts* may be explained. The drunkard commonly secures, as a result, the fact that his family will be beggared, illiterate, perhaps profane or intemperate. Both facts are evidently to be explained on the same principle as a part of moral government." Here, it is conceived, the author of the sermon represents the effects of Adam's fall upon his posterity as their *misfortune* and not as their *sin*. And the Protestants do further consider it to be implied in the statements of the sermon, that infants are *sinless* until, in the exercise of moral agency, they do positively, by their own act, violate the law. Vide Con. of Faith, cap. vi. and Catechisms Larger and Shorter, on Art. "Original Sin."

2. On the doctrine of the atonement, the Protestants believe that Mr. Barnes maintains sentiments which are in direct contradiction to those set forth in our doctrinal standards. At page 11, he says, "This atonement was for all men. *It was an af-*

fering made for the race. It had not respect so much to *individuals* as to the law and perfections of God. It was an opening of the way of pardon, a making forgiveness consistent, a preserving of truth, a magnifying of the law, *and had no particular reference to any class of men.*"

Again, at page 11, he says, "*The atonement of itself secured the salvation of no one;*" and again, "The atonement secured the salvation of no one, except as God had promised his Son that he should see of the travail of his soul, and except on the condition of repentance and faith." Vide Con. of Faith, cap. viii. 5 and 8.

Again, at page 10, he says Christ "did not endure indeed the penalty of the law;" and again, page 11, he says, "Christ's sufferings were severe, more severe than those of *any mortal* before or since; but they bore, so far as we can see, only a very distant resemblance to the pains of hell, the proper penalty of the law. Nor is it possible to conceive that the sufferings of a *few hours*, however severe, could equal pains, though far less intense, eternally prolonged. Still less that the sufferings of human nature, in a single instance, for the divine nature could not suffer, should be equal to the eternal pain of many millions." Vide Larger Cat. Q. 38.

In all this language the Protestants do sincerely believe, that Mr. Barnes denies that Jesus Christ was a vicarious sacrifice—that his atonement had a definite design—that it was in itself efficacious—and that it was a proper satisfaction to divine justice for the sins of his elect."

3. In this sermon, the Protestants believe that Mr. Barnes employs language on the subject of man's ability, which is contrary to the standards of our Church.

In speaking of sinners rejecting the Gospel, he says, page 14, "It is not to any want of physical strength, that this rejection is owing, for men have power enough in themselves to hate both God and their fellow men, and it requires less physical power to love God than to hate him;" and on the same page, he evidently insinuates that man's sole inability is in the will, and the principal effect of conversion upon the will. Again, page 30, in speaking of the causes which exclude a sinner from heaven, he says, "*It is simply because you will not be saved.*" The Protestants believe that to ascribe man's inability to the will alone, is contrary to the doctrine of our Church.—Vide Con. of Faith, cap. vi. 4.

In addition to the foregoing reasons found

on the doctrinal errors advanced in the sermon, we protest also, because,

1. In the forecited sermon, professing to give a summary of leading doctrines relating to man's salvation, *no mention whatever* is made of the doctrine of justification by faith through the imputed righteousness of Christ, a defect, which, under the circumstances, cannot well be accounted for, except on the supposition that it was not received by the author; and

2. Because the author of the Sermon makes certain general declarations which induce us to believe, that he does not properly regard his obligation to adhere to the doctrinal standards of the Presbyterian Church. Thus, at page 6, he says, in relation to one of his statements, "It is not denied that this language varies from the statements which are often made on this subject, and from the opinion which has been entertained by many. And it is admitted that it does *not accord with that used on the same subject in the Confession of Faith* and other standards of doctrine." And, again at page 12, he says, "The great principle on which the author supposes the truths of religion are to be preached, and on which he endeavours to act, is, that the Bible is to be interpreted by all the honest helps within the reach of the preacher, and then proclaimed as it is, *let it lead* where it will within or without the circumference of any arrangement of doctrines. He is supposed to be responsible not at all for its impinging on any theological system; nor is he to be cramped by any frame-work of faith that has been reared around the Bible."

And we do hereby further protest against the forementioned decision, because,

1. We believe, for the reasons stated above, that the decision will prove injurious to the purity of the Church, and to the best interests of religion; and,

2. Because, notwithstanding it had been decided on a previous question, by a vote of 37 to 10, that it was the right of Presbytery in examining the qualifications of their own members, to bring the said printed sermon of Mr. Barnes under review, and to draw thence arguments for or against the prosecution of the call; yet in the final vote, a number of those who voted in the majority, whilst expressing their dissent from Mr. Barnes' doctrines, declared that they were guided in their vote, by the consideration that Presbytery had no right to inquire into Mr. Barnes' theological views, or to make them a ground of objection to the prosecution of the call—

For these reasons we consider it our solemn duty to protest against that decision, which granted leave to the commissioners from the First Presbyterian Church to prosecute a call for the Rev. Albert Barnes before the Presbytery of Elizabethtown.

(Signed)

MINISTERS.—Ashbell Green, George C. Potts, John Burt, Joshua T. Russell, Alvin H. Parker, W. L. McCalla, William M. Engles, Charles Williamson.

ELDERS.—Andw. Brown, Jos. P. Engles, James Algeo, Moses Reed.

A special meeting of the Presbytery was held on the 18th of June following, "for the purpose of considering the subject of the reception of the Rev. Mr. Barnes, and to do what may be deemed proper in his installation." This meeting was held in the Lecture room of the First Church, and was numerously attended by Presbyters and spectators. The indelicacy of abandoning the usual place of meeting, and selecting this location, might be a subject of just comment; but if it had a design to influence, it totally failed; the minority neither retracted nor modified their ground. The following extract from the minutes of Presbytery will show how the business was introduced at this stage. "The Rev. Albert Barnes presented a certificate of dismission from the Presbytery of Elizabethtown to join the Presbytery of Philadelphia. The minutes of the Presbytery at their last stated meeting in relation to the case of the Rev. Albert Barnes, were then read. It was then moved and seconded, that Mr. Barnes be received as a member of this Presbytery; and after some discussion, it was moved, (by the Rev. Dr. Ely,) and seconded, that the motion now under consideration be postponed, that before deciding on it, any brother of the Presbytery who may deem it necessary, may ask of the Rev. Mr. Barnes such explanations of his doctrinal views as said brethren may deem necessary." Here the question determining the right of a Presbytery to examine the qualifications of those proposing to become members, by dismission from a co-ordinate judicatory was brought prominently under debate, although it had been virtually decided in the affirmative by the first vote of the Presbytery at their April sessions. The right was strenuously contended for on the one side as one recognized by the constitution; as clearly ascertained by various decisions of the General Assembly; as inherent in Presbyteries as radical courts; as necessary as a safeguard against the rapid spread of error; and as

essential to preserve the proceedings of a Presbytery against foreign interference.—The argument on the other side, was the mere and confident denial of all these principles, as calculated to bring Presbyteries into conflict, and thus to interrupt the peace of the Church. Strange as it may appear, assertion prevailed over demonstration, and the right of Presbytery to examine the qualifications of its own members, was denied, by a vote of twenty to eighteen, twelve ministers voting in the affirmative, and twelve in the negative. The original motion for Mr. Barnes' admission being again brought under consideration, it was moved by the Rev. Mr. Engles, that the motion now under consideration be postponed with a view to take up the following:

"Resolved, That the certificate presented to this Presbytery by the Rev. Mr. Barnes, from the Presbytery of Elizabethtown, be sent back to the Presbytery of Elizabethtown, with an attested copy of all the minutes of this Presbytery in relation to his case, with a request that the said Presbytery will consider and decide upon those doctrinal statements contained in a printed sermon of Mr. Barnes, which are referred to in a Protest signed by a minority of this Presbytery, and which are considered as grounds of objection to his admission into this Presbytery."

The majority had, in the course of argument, indicated this as the proper resort of the minority, but now feeling themselves to be sufficiently strong to carry all their measures, they changed their views and negatived the motion. The debate on Mr. Barnes' reception was then commenced anew.

To report speeches is not our intention; but we cannot refrain from adverting to that of the Rev. Mr. McCalla, as an able and masterly defence of orthodoxy, in opposition to the spurious theology of New England, and to that of the Rev. Dr. Green, as the solemn warning of the sole representative of the fathers of our church, now fallen asleep, who, having observed the disastrous decline of the once glorious churches of France, Switzerland, and Ireland, could not suppress his grief in remarking on the present occasion, the same false spirit of liberality; the same unbounded latitude of interpretation, and the same unwillingness to arrest error in its commencement which had brought on their eclipse. At this stage of the business, the Rev. Dr. Ely, who had strenuously defended the right of Presbytery to examine Mr. Barnes, arose, and stated that he proposed to vote for the reception of Mr.

Barnes, because, from a *private interview*, he was convinced of his general orthodoxy, in proof of which, he read a written creed prepared by himself, and adopted and signed by Mr. Barnes. This was a proceeding, in our opinion, alike discreditable to both parties; the dignity of Mr. Barnes was compromised in submitting to have his views explained by another, when he was so earnestly solicited to improve the most favourable opportunity of doing it himself, and the dignity of Dr. Ely suffered in condescending to string together a set of nicely adjusted phrases, which, however orthodox their aspect, were evidently intended to cover two schemes of totally different characters.* It is with reluctance that we advert to such transactions, but we wish our narrative to be recommended by its truth. The vote was eventually taken by ayes and noes, on the motion for receiving Mr. Barnes, and decided in the affirmative, sixteen ministers and fourteen elders voting in the affirmative, and nine ministers and seven elders in the negative.

A paper was then presented to the moderator, containing charges against Mr. Barnes, for his unsoundness in the faith and in arrest of his installation. The moderator, however, decided it to be out of order, as originating a new business at a *pro re nata* meeting. This opinion was appealed from by Dr. Ely, but the appeal was not sustained. He, and at least two others of the majority, contended that the *mere announcement* from the moderator of the existence of such a paper of charges, was a sufficient bar to the installation, and yet immediately afterwards, they surmounted the bar and voted for the installation.† Strange occurrences take place in over anxiety to give success to a favourite measure, and these sessions of the Presbytery have been prolif-

* It is true, that Mr. Barnes did, on one occasion, rise and promise to make some explanations of his doctrinal views. This he said he would do voluntarily, but not in compliance with a demand, which he was convinced Presbytery had no right to make. The minority were pleased with the promise, although Mr. Barnes was careful to represent it as a mere concession of courtesy; but at the manner in which he fulfilled it, they were not only disappointed, but surprised. It is doubtful if he occupied the floor for *five minutes*, and in that time explanations could not have been expected, much less satisfactory ones. He acknowledged, it is true, that his sermon was defective, through oversight, on the doctrine of justification, (an acknowledgment which the "Sketch" has forgotten to record) but what he said in brevity, on the other disputed points, only tended to increase the suspicion, and confirm the conviction of his error, in the minds of the minority.

† Upon the presentation of this paper by Mr.

ic of such occurrences. It was decided by regular vote, that Mr. Barnes' doctrinal errors might be canvassed, and it was also decided that they might not be canvassed; it was maintained, that Mr. Barnes might be arraigned when he should become a member of Presbytery, and it was maintained by the same persons, when he had become a member, and an arraignment was attempted, that it was too late to arraign him for acts committed in another Presbytery, and in the full knowledge of which he had been received by this; there were those who declared themselves to be of the old orthodox school, and yet were willing to lead their influence in promoting the interests of the new school, which is any thing but orthodox; it was maintained by the same persons that the same sermon contained false doctrine, and that it contained no false doctrine; some were found who could advocate one side of a cause in their speeches, and advocate the opposite side by their votes; but we forbear; our only comment is, that truth is beautifully consistent with itself. This we honestly believe to be a correct narrative of the proceedings in relation to the case of the Rev. Mr. Barnes, and it has been extorted from us by the officious zeal of those who have attempted to pre-occupy the public attention by their imperfect and garbled sketch.

Hostility to any of the brethren we disclaim. We merely review and condemn that conduct which we consider reprehensible in them as Presbyters. We conscientiously believe that we have stated the truth, and we are willing to defend it. If there must be controversy, we have not sought it, but, obtruded upon us, we will not avoid it.

SYNOD OF GENESEE.

It will be perceived by the following extracts from the minutes of the Genesee Sy-

Hoff, (whose manner in this whole transaction was characterized by firmness and decision) a curious scene ensued. The moderator, commendable for his general impartiality, decided the paper to be out of order, if it professed to be a copy of charges, but to be in order if it professed to be a bar to the installation. Now, it so happened, that it came under both these professions, and hence a dilemma. The majority, however, confirmed the decision that it was out of order, and yet determined that it should be read. Dr. Ely, Mr. Biggs, and Mr. Steele professed to regard the paper, before it was read, as a very serious obstacle to the installation; but subsequently, Mr. Biggs found that the charges contained *no new matter*; Dr. Ely, that they were preferred *too late*; and Mr. Steele offered no ground for a change of opinion, and they were eventually found united in the vote for installation.

nod, held at Le Roy on the 21st, 22d and 23d ult. that the subject of Freemasonry has at length been brought before that body.

DECISION.

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1. It is the judgment of this Synod—That sufficient reasons exist, even exclusive of the Revelations of seceding Masons, why all ministers and members of our churches should absolutely dissolve their connexion with the institution of Freemasonry and explicitly signify the same to their christian brethren.

These reasons are such as follow:—Its character as a secret confederacy which withholds its proceedings from the correcting and purifying influence of public cognizance. This renders it peculiarly liable to be employed as an instrument of evil by designing men, and reasonably subjects its principles to be held chargeable for the overt wickedness which may emanate from its members, unlike those institutions whose principles are as open before the world as the conduct of their members. An example of its actual abuse to evil purposes is found in the history of Illuminism, and it has, to say the least, furnished the occasion and inducement, recently in our vicinity, for a flagrant breach of the laws of God and man in the abduction of William Morgan. We may add to these, the delusions promoted by its religious pretensions, and the incongruous aspect presented by Masons to their Christian brethren in the close fellowship with unbelievers to which it binds them.

2. That to quit all connection with the institution, and signify the same to their Christian brethren, is all which Christians aggrieved about Freemasonry ought to require, and that all indiscriminate censuring and impeachment of the motives and characters of brethren merely because they have belonged, or do yet belong to the Institution, is wrong, as being a sure means of begetting and protracting division among Christians, and that in this stage of these questions all breaking of christian and ministerial fellowship, abstaining from the communion and the like, by either party, is to be condemned, and that all hasty application of church discipline, and all passing of resolutions by churches, which would amount to the excommunication of members, or the rejection of otherwise qualified applicants, would be an injudicious course and incompatible with the patience and forbearance of the gospel.

Nevertheless, Thirdly. The Synod judges that ministers and members of churches who have belonged to the Masonic Institution, are bound by the principles of the gospel to give heed to the grounds of offence and reproach to religion, which they cannot but see their connection with Masonry, as it now stands before the public, affords, to cherish candor, and a readiness to hear the reasons on which their brethren and the public dissent, to be ready to offer, or at least afford for the satisfaction of their brethren, a definite and unequivocal avowal of their adherence or non-adherence to Freemasonry. And,

4. The Synod advise, unless special objections occur, that when any Presbytery or church is called on to admit or dismiss a member, who has

been a Freemason, and has not previously avowed his abandonment of it, that the following or a like *formula* be presented him to subscribe, and that his compliance in good faith shall be considered as sufficient and satisfactory to all concerned on this point, and that a similar proceeding shall be sufficient to terminate grievances of the like kind with masonic members continuing in the church.

FORMULA.

I cheerfully make known for the satisfaction of my christian brethren, that I have discontinued all connection with the institution of Freemasonry, and intend to remain so discontinued during my life; and that I recognize no obligation devolving on me in consequence of Masonic oaths, as binding me to do or countenance any thing which is not in accordance with the morality of the Gospel, and the laws of the land as commonly understood among the Christian brethren.

(Dated.)

(Signed.)

Finally, The Synod wish to be understood as disclaiming all part in the political forms of this question—and as decidedly condemning any measures on the part of Antimasonic members of the churches at variance with brotherly love, or unnecessarily tending to provoke brethren or hinder their coming out from the institution in as early and easy a manner as possible.

METHODISM AND MASONRY.

The Pittsburgh Annual Conference of the Methodist Episcopal Church, adopted 'general and sweeping resolutions against Masonry.' The first resolution says, that its members ought not to join a lodge of Freemasons, or be present at any of their processions or festivals.

The second declares that the Conference will not ordain any probationer who shall have joined a lodge, or been present at their festivals or processions.

The third declares that the conference will not ordain any local preacher, who has joined the fraternity.

It is time for every friend of religion, of the purity of the church, and of the cause of Christ to exert his influence against Freemasonry, and shake his garments from the guilt of blood! It is time for every church to buckle on its armour, and arrest the flood of iniquity which threatens its peace and prosperity! Let them go and do likewise.—*Lancaster Herald.*

[From the London Miss. Register for Aug. 1830.]

PERSIA.

The Committee of the Calcutta Bible Association communicate, in their Eighth Report, some interesting intelligence relative to the

State of Mahomedanism in Shiraz.

The Committee remark—

They cannot deny themselves the pleasure of adverting to a circumstance, which they are persuaded will yield gratification to all who delight in observing the methods by which Divine Providence prepares the way for the reception of the Truth. Mr. Martyrus M. David, a respectable Arminian Gentleman in Shiraz, some months ago addressed the committee, through his friend, Mr. Johannes Avdall, one of its members, for the purpose of inducing them to lend their aid to obtain a Persian Version of the Bible; and brought to their notice a learned Mahomedan of his city,

Barnes, because, from a *private interview*, he was convinced of his general orthodoxy, in proof of which, he read a written creed prepared by himself, and adopted and signed by Mr. Barnes. This was a proceeding, in our opinion, alike discreditable to both parties; the dignity of Mr. Barnes was compromised in submitting to have his views explained by another, when he was so earnestly solicited to improve the most favourable opportunity of doing it himself, and the dignity of Dr. Ely suffered in condescending to string together a set of nicely adjusted phrases, which, however orthodox their aspect, were evidently intended to cover two schemes of totally different characters.* It is with reluctance that we advert to such transactions, but we wish our narrative to be recommended by its truth. The vote was eventually taken by ayes and noes, on the motion for receiving Mr. Barnes, and decided in the affirmative, sixteen ministers and fourteen elders voting in the affirmative, and nine ministers and seven elders in the negative.

A paper was then presented to the moderator, containing charges against Mr. Barnes, for his unsoundness in the faith and in arrest of his installation. The moderator, however, decided it to be out of order, as originating a new business at a *pro re nata* meeting. This opinion was appealed from by Dr. Ely, but the appeal was not sustained. He, and at least two others of

ic of such occurrences. It was decided by regular vote, that Mr. Barnes' doctrinal errors might be canvassed, and it was also decided that they might not be canvassed; it was maintained, that Mr. Barnes might be arraigned when he should become a member of Presbytery, and it was maintained by the same persons, when he had become a member, and an arraignment was attempted, that it was too late to arraign him for acts committed in another Presbytery, and in the full knowledge of which he had been received by this; there were those who declared themselves to be of the old orthodox school, and yet were willing to lend their influence in promoting the interests of the new school, which is any thing but orthodox; it was maintained by the same persons that the same sermon contained false doctrine, and that it contained no false doctrine; some were found who could advocate one side of a cause in their speeches, and advocate the opposite side by their votes; but we forbear; our only comment is, that truth is beautifully consistent with itself. This we honestly believe to be a correct narrative of the proceedings in relation to the case of the Rev. Mr. Barnes, and it has been extorted from us by the officious zeal of those who have attempted to pre-occupy the public attention by their imperfect and garbled sketch.

Hostility to any of the brethren we disclaim. We merely review and condemn

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These reasons are such as follow:—Its character as a secret confederacy which withdraws its proceedings from the correcting and purifying influence of public cognizance. This renders it peculiarly liable to be employed as an instrument of evil by designing men, and reasonably subjects its principles to be held chargeable for the overt wickedness which may emanate from its members, unlike those institutions whose principles are open before the world as the conduct of their members. An example of its actual abuse to evil purposes is found in the history of Hiram, and it has, to say the least, furnished the occasion and inducement, recently in our vicinity, for a flagrant breach of the laws of God and man in the abduction of William Morgan. We may add to these, the delusions promoted by its religious pretensions, and the indignous respect presented by Masons to their Christian brethren in the close fellowship with unbelievers to which have been

2. That to quit all connexion with the institution, and signify the same to their Christian brethren, is all which Christian brethren of Freemasonry ought to require, and that all churches, churches, and individuals, should unite in a deliberate censuring and impeachment of the names and characters of brethren merely because they have belonged, as do yet belong to the institution, is wrong, as being a sure means of creating and protracting divisions among Christians, and that at this stage of these questions all members of christian and ministers following, should be the communication and the line, by either party, to be discontinued, and that all such applications of church discipline, and all parties of church members, which would amount to a suspension of membership, or the suspension of church discipline, would be a violation of the principles of christianity, and would be a violation of the principles of christianity, and would be a violation of the principles of christianity.

been a Freemason, and has not previously given his abandonment of it, that the subject of Freemasonry be presented him to the Synod, and that his compliance in good faith shall be considered as sufficient and satisfactory to the Synod on this point, and that a committee be appointed to examine the proceedings of the kind with reference to the constitution of the church.

Resolved, That the Synod do hereby recommend to all christian brethren, that they do severally and collectively abstain from all connexion with the institution of Freemasonry, and that they do signify the same to their christian brethren, and that they do signify the same to their christian brethren, and that they do signify the same to their christian brethren.

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whose services, he conceived, might be of essential importance in forwarding the end in view.—As the translation of the Scriptures does not lie within the sphere of the Bible Association's duties, the communication was transmitted entire to the Committee of the Auxiliary Bible Society; and here the duty of your committee in regard to it terminated. Their object in noticing it at all is, to present to the friends of this Association the state of feeling which prevails in Persia on matters of religion, as exhibited in the following extract from Mr. David's Letter.

After giving a brief account of Four Sects of Mahomedans which have separated from the rest, and the manner in which these Sectaries are treated by the orthodox disciples of the False Prophet, Mr. David adds—

The Sectaries, though backed by the majority of the learned of the community, are stigmatized by their adversaries as a despicable race; and are debarred from holding public communication with their partisans on the Creed which they follow.—The Ashugh Aref (the designation of one of the Sects) are less remarkable for learning, but have acquired notoriety for the great multitude of the rabble over whom they preside. They do not observe the laws of their Prophet, nor shew the least sign of fear or shame in committing the worst of vices. Not entirely disbelieving the doctrines of the Korân, they are sensible of being grievous sinners; and put their trust for salvation in the intercession of the champions of their faith. Excited by natural curiosity, they eagerly seek to make themselves acquainted with the religious opinions of different nations. Although the Word of Life disseminated among these rocks, by the indefatigable exertions of the pious Missionaries, Messrs. Henry Martyn and Joseph Wolff, has not hitherto proved productive of real advantage, it has created in their breasts a laudable desire for inquiring into the truth of Christianity. They frequently devote themselves to the perusal of the New Testament, and give various constructions to such of its passages as are considered obscure and difficult. They read the Old Testament with no less avidity; but, owing to the difficulty of the Arabic Language, in which it is written; there are comparatively few who understand what they read: they burn with fervent desire of having a Persian version of the Old Testament.

SOUTH AFRICA.

Wesleyan Missionary Society.—New Settlement of Hottentots on the Kat River.

A SETTLEMENT of Hottentots has been formed by Government on the Caffre Frontier. It is about three hours ride from Beaufort, a new town in Albany. Mr. Kay, who is stationed at Somerset, thus speaks of the Hottentot Settlement:—

A number of the Aborigines, who were objects of our pastoral labours, together with some of our most steady members of society, having, with their families, recently removed to the New Settlement on the Kat River, I have been induced to take that place into my circuit plan. This opens to our view an extensive and important field of labour.

Mr. Kay gives the following description of an

Affecting Scene at the Grave of the late Missionary Williams.

I arrived at the spot where lie the remains of that good man, the Rev. Mr. Williams, of the London Missionary Society, who died in the month of August 1818, after labouring faithfully amongst the Caffres for the space of two years and upward. I rode a short distance out of my way, in order to see the field in which he toiled, and the place where he expired. Having with me one of the Caffres who had resided with him, witnessed his death, and assisted at his burial, I was enabled to collect various particulars; the interest of which was, of course, greatly enhanced by the circumstance of our being in the very vale where they transpired. No other Missionary whatever was engaged in Caffreland when he commenced his work; and the sequestered corner which embraced his sphere of action is now altogether uninhabited.

The grave of our deceased brother is distinguished from several others with which it is surrounded, by a large pile of stones; one of which, somewhat bigger than the rest, is placed in an upright position at the head. I could not but feel grieved on finding that a better tablet had not, ere this, been erected to the memory of departed worth; seeing that more than eleven years have now elapsed since that pious Missionary was laid in his dusty bed. This rude mark of distinction was pointed out to me by the old Caffre, with evident marks of affection, and with some degree of emotion.—He then added, while directing my attention to other graves round about, "Here lies an *umfazi* (woman) who sat under his ministry; and there are some of the *amakwinkwe* (boys) whom he taught in the School."

Not many paces distant, I observed a grave which appeared to be comparatively new; and, on making inquiry respecting it, was told that it contained the remains of an *intombi* (young woman) who was killed by the lightning, not far from the place where we then stood, about two years ago. I rejoiced to find, that, in this instance, the Natives had broken through their national, but unnatural, custom of leaving the corpse to be devoured by wolves. The dens of wild beasts being, in general, the only places where the relics of the dead are to be found, a grave-yard is a rare sight at Caffria.

From hence I was led to the tree under which Mr. Williams preached—to the field, which he had plowed, the furrows of which are still visible,—to the garden, which he had cultivated—to the dam, that he designed for the irrigation of his grounds—and to the precipice, from whence he had rolled many a huge mass, with the view of turning the course of the river below, so as to render the complete inundation of his lands practicable whenever necessary. This was a most gigantic scheme; in attempting which he lost one of his fingers, a large stone falling upon it entirely severing it from the hand.

We next proceeded to the building which was intended for a Place of Worship; and to the dwelling-house, which was partially completed. "In that corner," said Cota, "our *umfundis* (Teacher) expired; and here did I assist in making his coffin." An imaginary view of the trying scene which presented itself on that occasion affected me deeply, while standing on the very floor where it took place. This excellent man had no fellow-labourer, excepting his pious Wife, to aid him by counsel, or to comfort him amidst suffering. She was under the necessity of closing his eyelids herself—of preparing the corpse for interment—and of giving directions as to the dimensions, shape,

and make of the coffin; it being an entirely new thing to the Natives, by whom only she was surrounded. With an infant at her bosom, and another at her side, she then followed her departed Husband to the tomb. On its verge she bowed her knees; and, while the sable throng stood silent all around, committed the body to the dust, *making known her wants and requests unto God.*—This was a trial indeed! more easily conceived than described. Her prayers were heard; and the *Father of the fatherless and the Judge of the widow*, evidently interposed in her behalf. The heart even of the barbarian was disposed to render her all necessary protection, until the arrival of a friend, who rescued her from danger. This furnishes another signal instance, worthy of being recorded, in proof of that gracious Providence, which, at all times and under all circumstances, presides over the Missionary.

Church Missionary Society.—The Secretary of State for the Colonies lately apprised the committee, that it was the wish of His Majesty's Government to take measures for the religious instruction and social improvement of the Aborigines of New Holland; and proposed that the Society should furnish two Religious Teachers to labour among them for the prosecution of this object, for whose support £300 per annum would be set apart out of the Colonial Funds. The committee gladly availed themselves of this opening, and placed two individuals under preparation for this scene of labour.—The health of the Rev. John Raban having declined, he left Sierra Leone on the 23d of May, in the *Mary*, Captain Hodson, and landed at Chatham on the 24th of July; having been authorised by the committee to take this step, if the state of his health should render it necessary.—The instructions of the committee were delivered to Mr. W. Ridsdale on the 27th of July, on occasion of his departure to Ceylon, to take charge of the Society's Printing establishment at Cotta; to the Rev. J. A. Jetter and Mrs. Jetter on the 6th of August, on their leaving for Syria; and to the Rev. J. J. Weithrecht and Mr. James Thompson on the 24th of August, appointed to Calcutta. Mr. Ridsdale embarked, in the *Morning Star*, Captain Adler, on the 2d of August; and Mr. and Mrs. Jetter, on board the *Jane*, Capt. Radcliffe, on the 9th. Mr. James Preece, having been appointed to the New Zealand mission, embarked for New South Wales, on board the *Craigievar*, Captain W. Roy, on the 14th of August.

Gen. Bap. Miss. Soc.—Mr. W. Brown, who has been a Minister among the General Baptists for about 12 years, sailed for Calcutta, at the end of June, with his wife and daughter, in the *Elphinstone*, Captain Aldham. He is to take charge of the Benevolent Institution at Cuttack, for educating, and in some cases boarding, destitute Indo-British or Hindoo children.

CONTINENT.

Protestant Church in France.—Connected with the Reformed Church in France there are 305 Pastors, 438 places for public worship, 588 congregations, 451 Bible Societies and Associations, 124 Missionary Societies and Associations, 59 Tract Societies, and 292 daily Schools. The number of congregations, compared with the number said to exist in the year 1560, namely, 2000, furnishes affecting evidence of the havoc made by subsequent persecutions.

Jews at Rome.—The number of Jews at Rome is about 3000: of these, 1488 are wretchedly poor, and dependent on the Synagogue Fund, or on the charity of the richer Jews. The proportion of ex-

tremely necessitous poor among the Jews, in every part of the world, is much larger than is generally believed.

WESTERN AFRICA.

Church Miss. Soc.—Advices from Sierra Leone of the 9th of June announce, we regret to state, the death of Mr. Edmund Boston on the preceding day. His debility was such, that he could not enter into conversation: from the broken sentences which fell from him, there is reason to conclude that he was resigned to the will of his Heavenly Father, and departed in peace to his eternal rest.

MEDITERRANEAN.

American Board.—Mr. and Mrs. Bird with their family, and Mr. and Mrs. Whiting, sailed from Malta on the 1st of May, direct for Beyrout.

Church Miss. Soc.—The Rev. Dr. Korck was married, on the 5th of May, to M. Mary Philalethes, daughter of M. Constantine Philalethes, formerly of Constantinople.—The Rev. Theodore Mueller has resumed his labours in Egypt, in connexion with the Society.—Advices from Cairo, of the 25th of June, state that a report had reached that place of the safe arrival of Messrs Gobat and Kugler in Adowah, in the Province of Tigre; and that they had met with a favourable reception from Sebagadis, the Governor of that province.

PERSIA.

Mr. Groves, late of Exeter, set forward, in June last year, with his wife and two sons, as a missionary to Persia, at his own charge. "By a letter from him, dated Tebriz, November 5, 1829, it appears that he and his family had arrived at that place from Shusha, a settlement of the German Missionary Society: this journey, of eight days, had accustomed them to Persian saddles and Persian roads. They were about to set off for Bagdad, a thirty days' journey, on horseback.

He writes—

"All the circumstances that have occurred since our departure from England have encouraged us on our way; and to our work we have found openings more and more extensive than we could have anticipated, not only among Mahomedans, but various sorts of Christians in the Mountains of Kourdi-tann, as ignorant as they, and also among the Arminians: never have I, for one moment, regretted the course which I have taken, but rejoice yet more and more as I go on: there is a more important field open here for labour, if a holy, steady, devoted man would come here, particularly with the poor.

INDIA WITHIN THE GANGES.

Sunday in Calcutta.—We notice with great regret a statement in the Calcutta Papers, that, at a meeting of the principal Native Creditors of Messrs. Palmer and Co. who have lately failed to a large amount, which was held on SUNDAY the 31st of January, Sir C. Metcalfe and other European creditors, instead of declining to transact secular business on the Lord's Day, met these Natives and discussed with them various plans for best securing their mutual interests.

Bishop Heber's Monument at Madras.—The subscription raised at Madras for the erection of a Monument to the memory of the late Bishop Heber, amounted, with interest, to 30,944 Rupees. Sufficient funds for the erection of the Monument having been allotted, there remains a balance of nearly 13,000 Rupees. This balance is to be kept as a distinct fund, to be styled, "Bishop Heber's Monumental Subscription Fund." The interest of this fund is to be annually applied to the maintenance, education, and clothing of such a number of Scholars, for the office of Superior Catechists, as the same shall be found sufficient to support; to be ed-

uated in the seminary now building in the Vepery Mission, for the service of the society for the propagation of the Gospel in Foreign Parts, within the Archdeaconry of Madras—such scholars to consist, one half of the descendants of Europeans, and the other half of Natives; and to be designated “Bishop Heber’s Madras Scholars.”

AUSTRALASIA.

Statistics of New South Wales.—In an official Census, published on the 25th of September, the population is stated at 36,598 persons: of these, 27,611 are males and 8,987 females: in respect of religious profession, there are 25,248 Protestants, 11,236 Roman Catholics, 95 Jews, and 19 Pagans. Of the total population, came free, under 12 years of age, 285 males and 361 females; above 12 years of age, 2561 males and 1565 females: Born in the Colony, under 12 years, 2550 males and 2674 females; above 12 years, 1923 males and 2674 females; above 12 years, 1923 males and 1580 females: free by servitude, 5302 males and 1342 females: Pardoned, 51 males and 51 females: Bond, 14155 males and 1573 females—Total number of acres allotted, 2,906,346: Acres cleared, 231,573: Acres cultivated, 71,523—Horses, 12,479—Horned Cattle, 262,868—Sheep, 536,391.

It may be observed, that, in the above classification of the Colonists, the details do not agree with the totals; the males amounting to 26,827, which is 784 under the total assigned 27,611; and the females to 9046, which is 59 above the assigned total of 8987.

Church Miss. Soc.—The Rev. A. N. Brown and his companions arrived in safety at Port Jackson. Mr. and Mrs. C. Davis, with Mrs. Hart, left for New Zealand, in the *Haweis*, on the 18th of October, and Mr. and Mrs. Brown on the 10th of November. Serious apprehensions are entertained for the safety of the labourers who first sailed, as no tidings had been heard of the *Haweis* at New Zealand up to the 23d of March: it was feared that she had either been cast away, or taken by convicts who had secreted themselves in her. Mr. and Mrs. Brown arrived at New Zealand on the 29th of November: his residence was fixed at Pythea, as the most convenient spot in which he could take upon him his special charge, that of the education of the Missionaries’ children. The Rev. S. Marsden arrived in New Zealand on the 8th of March: the Rev. W. Yate, who had gone to the Colony for the purpose of carrying through the press some of the translations which had been completed, and on other matters connected with the Mission, would supply Mr. Marsden’s place at Paramatta during his absence.

SPANISH AMERICA.

British Protestant Chapel.—On the 5th of April, the foundation-stone of the first regular and accredited Protestant place of worship ever begun in Spanish America was laid in Buenos Ayres, by Woodbine Parish, Esq. His Britanic Majesty’s Charge d’Affaires. The Chaplain, the Rev. John Armstrong, then invoked the divine blessing. This Chapel is intended for the special use of our countrymen resident at Buenos Ayres, and is to be called and known as the “British Chapel of the St. John.”

UNITED STATES.

Baptist Miss. Board.—The Rev. Eugenio Kincaid and the Rev. Francis Mason embarked at Boston, with their wives, on the 24th of May, on board the *Martha*, Captain Lovett, for Calcutta, on their way to reinforce the Mission in Burmah.

Board of Missions.—The Missionary establishment at Brainerd, in the Cherokee Country has suffered greatly by fire. Five principal houses were

burnt. The fire extended its ravages so rapidly, that very little household property was saved. The damage has been estimated at from six to ten thousand dollars.

Anti-Sabbath Meeting.—We extract the following from an American paper—

“If Protestants wish to know what effect the prevalence of Popery in this country will have on Religious Institutions which they sacredly regard, let them read the following Resolution, which is one of a series, adopted a few weeks since, at a public meeting of those citizens in Mobile “opposed to the closing of Stores on ‘Sunday morning!’”—“Resolved, That a portion of the present meeting is composed of Roman Catholics, whose religious opinions do not compel them to close their Stores or Shops on Sunday—that this custom prevails in all Catholic countries in the world—that they have inherited these maxims from their forefathers, and are tolerated in them by their Own Church; and to this day their conduct has never been called into question in New Orleans, the capital of our sister State of Louisiana.”

BRITISH AND FOREIGN BIBLE SOCIETY—TWENTY-SIXTH REPORT.

Issues of the Scriptures.

The issues from the Depository have consisted of 325,453 copies; and on the continent, 108,969; making a total of 434,422.

This total was formed of 162,299 Bibles and 272,123 Testaments: to which if the copies previously issued at home and abroad be added, the total issued on account of the Society will amount to 2,583,709 Bibles and 3,970,089 Testaments; or a grand total of 6,553,798 copies.

Editions of the Scriptures printed for the Society.

	Bibles.	Testaments.
English, various editions,	2,097,060	2,206,986
Do. Psalms.	12,220	
Do. Gospels and Acts		5,198
Welsh	115,763	183,638
Welsh and English.		1,996
Gaelic	55,604	59,739
Irish	10,000	54,188
Do. Genesis.	5,000	
Do. St. Matthew		10,000
Do. in Irish Character	5,000	
Manks	5,000	2,250
French	33,530	358,060
French and English.		5,900
Do. Ps. Prov. Eccl. & Isa.	15,000	
Do. Gospels and Acts		30,000
Basque, St. Matthew.		2,000
Do.		2,000
Breton		1,000
Flemish		2,656
Spanish	50,850	136,680
Do. and Latin.	1,000	
Do. Ps. Prov. Eccl. & Isa.	33,530	
Do. St. Luke and Acts		11,140
Aimara & Span. St. Luke		1,014
Portuguese.	15,032	50,000
Do. Ps. Prov. Eccl. & Isa.	5,000	
Do. St. Luke and Acts		1,000
Italian.	17,635	32,000
Do. Ps. Prov. Eccl. & Isa.	5,000	
Do. & Latin Psalter	2,000	
Dutch	10,000	15,000
Danish	5,843	40,760
Hebrew	13,050	5,922
Do. Psalter	6,000	
Chaldaic Gospels.		2,000
Swedish	5,050	10,590
German	54,409	111,370
Do. in Hebrew Character.		1,600

Bibles. Testaments.	
Polish, in Heb. Character.....	300
Greek, Ancient & Modern.....	35,210
Do. Anc. & Mod. Psalms.....	2,020
Do. Anc. & Mod. Gospels.....	2,030
Do. Modern.....	27,065
Do. Modera Gospels.....	1,010
Arminian, Anc. & Mod.....	3,000
Do. Ancient.....	6,000
Do. Anc. Acts & Epistles.....	1,000
Do. Modern.....	3,000
Arabic.....	4,450
Do. Psalter.....	5,000
Do. Gospels & Acts.....	10,000
Coptic and Arabic Psalter.....	2,011
Coptic and Arab. Gospels.....	2,000
Spanish and English.....	150
Ludo-Portug. Gen. & Pa.....	1,000
Indo-Portuguese.....	2,000
Syriac.....	4,000
Syriac and Carshun.....	2,000
Carshun.....	4,000
Esquimaux.....	1,000
Mohawk, St. John's Gos.....	2,000
Ethiopic Gospels.....	2,936
Do. Psalter.....	2,100
Malay, in Roman Charac.....	10,000
Do. in Arabic Character.....	10,000
Turkish.....	5,000
Do. in Greek Character.....	3,000
Do. in do. Acts and Epis.....	1,000
Do. in do. Psalter.....	3,000
Hindoo.....	5,000
Greenlandish.....	1,000
Amharic Gospels.....	2,000
Do. Epistles.....	2,000
Persian, Genesis.....	1,020
Do. Psalms.....	2,000
Do. Testaments.....	5,080
Bohemia.....	10,000
Polish.....	5,000
Judmo-Spanish.....	1,000
Latin Bible.....	1,000
Albanian and Mod. Greek.....	2,000
Negro-English Tests.....	1,000
Serbian Testaments.....	2,000

Summary of Languages and Dialects

In which the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the Society, either directly or indirectly; viz.

Reprints.....	42
Re-Translations.....	5
Languages and Dialects, in which the Scriptures have never been printed before the Institution of the Society.....	62
New Translations commenced or completed.....	37
Total.....	146

ASSOCIATE REF. SYNOD OF NEW-YORK.

This Synod met at Newburgh on the 3d of September last, and the Rev. Robert H. Wallis of Little Britain, Orange Co. was chosen Moderator. Considerable business was transacted.

On the subject of Freemasonry the following Resolutions were unanimously adopted:

“Resolved, That this Synod will, and hereby do express their decided disapprobation of the principles and usages of Freemasonry, as far as known to them, and warn their people, solemnly and affectionately, against all connection with the Institution.

Resolved, That it be and hereby is enjoined upon Church Sessions, under the inspection of this Synod, to adopt the most prudent and effective measures to remove the contamination from our churches.

The following resolution was proposed and unanimously adopted:

Resolved, That this Synod, in a special testimony, exhibit their views upon the doctrines of original sin, of the atonement, and of the manner of a sinner's justification before God.

Messrs. Forrest, W. M'Auley and R. Proutiff were appointed a committee to prepare a draft of said testimony, to be presented to Synod at its next meeting.

On the subject of the Library, now at Princeton:

The committee to whom was committed the reference from the Presbytery of New-York, respecting the library and funds transferred to the seminary at Princeton, presented their report, with the draft of a memorial to be presented to the General Assembly of the Presbyterian church, which were read and laid on the table.

On the subject of Psalmody the following proceedings were had:

The Synod, in committee of the whole, Mr. W. M'Auley in the chair, took up the reference from the Presbytery of Caledonia, on the subject of Psalmody.

After some time spent in discussion, the following resolution was proposed and adopted:

Resolved, That this Synod will and do hereby enjoin it upon all their members, to adhere strictly to the principles and directions of our excellent constitution on the subject of Psalmody.

The committee rose and their chairman reported the above resolution, which was adopted by the Synod.

Respecting the establishment of a Religious Periodical:

Resolved, That a committee be appointed, consisting of Messrs. Currie, Nisbet and J. F. M'Laren to inquire into the expediency of establishing a religious periodical publication, under the patronage of Synod, to report at its next meeting.

Appointment of a day of thanksgiving:

Resolved, That this Synod appoint the third Thursday of December next to be observed by our churches as a day of Thanksgiving for our temporal and spiritual mercies; or such day as the chief magistrate of our state may appoint.

Correspondence with the Associate Synod:

Mr. Donald C. M'Laren reported, that he had not written to the Associate Synod in America, according to appointment. His reasons were sustained, and he was re-appointed to perform this duty before the next meeting of Synod.

Respecting baptised youth:

The committee appointed to inquire in what manner, and to what extent Church Sessions ought to deal with baptised youth, beg leave to report to Synod—

That in the judgment of your committee, the subject committed to their investigation, is most intimately connected with the prosperity of Zion, involving questions of primary importance in church government, and demanding much more attention than it has heretofore received in our churches.

Your committee are directed by the resolution of Synod, to two subjects of inquiry: 1. in what manner. 2. To what extent should Church Sessions deal with baptised youth?"

We are pleased with this report and shall probably insert it in our next number.

The Synod adjourned to meet at Kortright, Delaware Co. on the first Friday of September 1831.

ERRATA.—In publishing the report of the Presbytery of the Carolinas the following errors occurred, which it is believed should be corrected, especially as it is more than probable that it will undergo a critical investigation.

- Page 34, line 20 from bottom, for "manner" read measures.
 Page 35, line 11 from top, for "distinguished" read disinterested.
 Page 35, line 25 from bottom, for "obscurity" read absurdity.
 Page 35, line 12 from bottom, for "minute" read moment.
 Page 38, line 12 from bottom, for "willing" read unwilling.
 Page 41, lines 26, 31, 43, from top, for "should" read would.
 Page 41, line 10 from bottom, for "Ammorites" read Amonites.
 Page 43, line 29 from bottom, for "of" read at.
 do. 27 do. for "still" read till.
 46, 6 top, for "have" read has.
 do. 30 do. for "1 Cor. vii. 20. 24," read 1 Cor. vii. 20—24.
 Page 46, line 31 from top, for "Eph. vi. 5. 9," read Eph. vi. 5—9.
 Page 47, line 18 from top, for "say" read deny.
 Page 49, line 25 from bottom, for "should" read would.
 Page 50, line 7 from top, for "should" read would.

SYNOD OF PHILADELPHIA.

THIS Synod met at Lancaster, Pa. October 27th, 1830, and was opened with a Sermon by the Rev. Wm. B. De Witt, the last moderator, from Matt. v. 13.

A complaint from the minority of the Presbytery of Philadelphia against the proceedings of that Presbytery in receiving and installing the Rev. Albert Barnes was received, read, and committed to the Judicial Committee, that they might report on the same.

Resolved that the Synod will celebrate the Lord's Supper, if the Lord permit, in this church to-morrow evening, [Thursday] after the delivery of the missionary sermon, and Dr. Dickey and the Rev. M. Dickinson were appointed to make the necessary arrangements.

[The apostle speaks of coming together on the first day of the week for the purpose of celebrating the Lord's Supper. But it is nothing strange for our modern theologians to be wise above what is written.—EDITOR MON.]

Thursday, Oct. 28, 3 o'clock P. M.

The complaint of the minority of the Presbytery of Philadelphia was taken up; and after hearing all the documents in the case read, the further consideration of the subject was postponed for the present.

In the evening after sermon by Rev. Matthew L. Fullerton, from Mat. xxvi. 8—"To what purpose is this waste?"—the Synod, with such other professing Christians as were present, united in celebrating the Lord's supper. In this service Dr. Green delivered an address and dispensed the aliments; after which the Rev. Mr. Beckenridge addressed the assembly, and closed the exercises by leading in prayer. A collection was taken up in aid of the Board of Missions, amounting to \$41.37.

Friday, Oct. 29th.

The Synod resumed the consideration of the complaint from the minority of the Presbytery of Philadelphia; and having proceeded therein until one o'clock, agreed to have a recess until three o'clock this afternoon.

After recess the Synod resumed the consideration

of the complaint against the Presbytery of Philadelphia.

At half past 5 o'clock, P. M. the Synod agreed to have a recess until half past seven o'clock this evening.

Saturday, Oct. 30th.

The Synod resumed the consideration of the complaint of the minority of the Presbytery of Philadelphia.

In their closing reply to the defence offered by the majority of the Presbytery of Philadelphia, the complainants were heard until nearly one o'clock, P. M. at which time the Synod adjourned to meet at half past 2 o'clock.

The Synod met at the time appointed, and resumed the consideration of the complaint, and the members of the Synod, in the order of the roll, proceeded to express their opinions on the same until about 6 o'clock.

Dr. Cathcart, Rev. Mr. Boyer and Mr. Lefevre, obtained leave of absence. Agreed to have a recess to meet this evening at 7 o'clock.

After recess the Synod resumed the consideration of the complaint of the minority of the Presbytery of Philadelphia, and the members of Synod having had opportunity to give individually their opinions on the case, at half past ten o'clock, P. M. the following minute was adopted, viz.

The Synod having considered the subject of the complaint preferred by some of the members of the Presbytery of Philadelphia relative to the proceedings of said Presbytery in the case of the Rev. Albert Barnes and heard the parties in the case, came to the following resolutions, viz.

1. Resolved that the Presbytery of Philadelphia in not allowing the examination of Mr. Barnes, in connection with his printed sermon, previously to his reception as a member of Presbytery, and especially before his installation as pastor of the First Presbyterian Church in Philadelphia, gave just ground of complaint to the minority.

2. Resolved that the complainants be referred back to the Presbytery of which they are members, with an injunction to that Presbytery to hear and decide on their objections to the orthodoxy of the sermon of Mr. Barnes and to take such order on the whole subject as is required by a regard to the purity of the church and its acknowledged doctrines.

The YEAS in favour of the first of these resolutions were Messrs. Martin, Magraw, White, Jas. Latta, Gilbert, Douglass, Love, Morrison, Stanley, Lefevre, Breckenridge, Hubbard, Annan, Musgrave, M'Conaughy, Col. J. Patterson, Wilson, Moody, Sharon, James Williamson, Olmstead, Fullerton, M'K. Williamson, Schell, Bryson, J. B. Patterson, Smith, M. B. Patterson, Welch and Gabby, 30. The NAYS were Messrs. Dickey, Barr, Dickinson, Slaymaker, Kirkpatrick, Kennedy, Duffield, and DeWitt, 8.

The YEAS on the second resolution were the same as above, with the exception of Messrs. Gilbert and Morrison, who voted with the eight above named in the negative, making ten in opposition to 28.

THE ASSOCIATE PRESBYTERY OF ALBANY met pursuant to adjournment at Albany on the 26th ult. The committee appointed at last meeting to draft a Pastoral Letter reported one which was adopted and ordered to be printed in the Religious Monitor, and also a sufficient number in pamphlet form to supply with a copy each family under the inspection of the Presbytery. The Rev. Duncan Stalker, from the United Secession Church in Scotland, was, upon application, unanimously admitted a minister of the Associate Church, and received appointments accordingly. Mr. John Easton, after the usual examination, was admitted a student of divinity. The Presbytery adjourned to meet again at Albany on the second Tuesday of April next at 10 o'clock, A. M., the Rev. Andrew Stark to preach the Presbyterian sermon.

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

VOL. VII.

DECEMBER, 1830.

NO. 7.

Original Communications.

[For the Religious Monitor.]

AN ADDRESS

From the Associate Presbytery of Albany to the People under their charge, on their being erected into a separate Presbytery by the appointment of the Associate Synod of North America.

CHRISTIAN BRETHREN—

Having been constituted into a new Presbytery, as noticed above, and viewing you as that part of the Church of Christ over which we are more especially called to "watch as they that must give account," we take the earliest opportunity to address to you some exhortations, that seem to be called for by our peculiar circumstances, and which are intended to urge upon you a careful and conscientious discharge of the duties incumbent upon you from our holy profession.

Gladly would we "come to you and speak face to face," but opportunity is wanting, and other duties require us to be otherwise engaged. All we can do is to address a letter to you through the medium of the press, which may have some inconveniences, but which, nevertheless, has this peculiar advantage that you can keep it by you, peruse it at the most convenient season, and as often as may be necessary. We hope therefore you will give the same attention to our letter that you would show to ourselves, were we present with you. As we have reason to believe, that could we visit you personally, you would call your families around you and sit down with them and listen patiently to our admonitions, so we beseech you, for your own sakes, and for the sake of those who are dear to you, that, with as little delay as possible after you receive this letter, you will assemble your families and deliberately read it over in their hearing, and affectionately commend to their

serious consideration the matters contained in it, as the pastoral advice and exhortation of those who are "over you in the Lord."

The times in which we live are remarkable, and ought to be carefully observed by those who would "know what Israel ought to do." Both good and evil abound. Truth and error seem to contend for the mastery, as about to muster the host of the battle preparatory to some great and terrible day of the Lord. The truths of the gospel have been widely diffused. Nations that sat in darkness and in the region and shadow of death have been made to see the salvation of God, and "the Isles and the inhabitants thereof sing his praise." Yet it cannot be denied that impiety prevails to a most alarming extent. Multitudes not only knowingly and fearlessly indulge in vice, but openly pour contempt upon all that is sacred. Infidelity is bold and avowed. Not content with being practical Atheists, as in some past times, the Infidels of our day are bold to "declare their sin as Sodom, they hide it not," impiously "denying the only Lord God and our Lord Jesus Christ!" "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

That we may be helpful to you in this good work, we would earnestly beseech you to hold fast the profession of your faith without wavering. There is no duty more frequently and solemnly enjoined upon you than this. Ye are commanded to "Buy the truth and sell it not,"—To "hold fast the form of sound words," and to "contend

earnestly for the faith which was once delivered to the saints." Now the Holy Bible is the supreme standard of our Faith and of our Fellowship, and it is only by a firm and faithful adherence to the truths which it contains that the ends of our association can be attained. Nothing therefore can be of greater importance to you than a correct acquaintance with the word of God. Without this it would be idle to speak of holding fast your profession. But although the inspired word of God be the only infallible standard of faith and holiness, and although by the good providence of God it can be very easily procured, yet it is a melancholy fact, that many remain destitute of this precious treasure.— Let us entreat you to take heed that this be not the case with any of you. Let every one of you have a copy of the holy Scriptures in daily use, and let such of you as have children see that each of them be furnished with a Bible as soon as they can use it, and also that you teach them to esteem it as the Word of Life and salvation. If ye neglect this duty, how will ye escape the heavy charge that God brought against his ancient people that they contemned the counsel of the Most High?

To the Bible, add our Subordinate Standards, the Westminster Confession of Faith, and our Declaration and Testimony. To these you professed your adherence when you joined our communion, and also declare your resolution to abide by them every time you enjoy the privilege of sealing ordinances. Yet there are but too many who are not careful to acquaint themselves with these excellent summaries of revealed truth. Nay, there are some who only give them a partial examination at the time they propose to accede to our fellowship, and may never read them again. Brethren, these things ought not so to be. This is neither the way to be intelligent in your profession nor steadfast in the faith. For how can any one be steadfast in holding fast what he has not been at pains to understand? To remedy this evil we recommend and advise that there be a copy of the Confession of Faith, and Declaration and Testimony of our church in every family under our care, and we would entreat you all to peruse them habitually as an excellent means of understanding your holy profession. Carefully examine those articles which distinguish the denomination to which you belong, especially our principles on the subject of public covenanting, that you may understand the nature of that duty and become sensible of your obligation to observe it, that you may

be able not only "to give an answer to every man that asketh you, a reason of the hope that is in you," but also that you may be able to give a reason for those things which distinguish the religious body to which you belong.

Our subordinate standards are set up, not in opposition to the word of God, as some have untruly said, but in defence of it.— They are designed to explain, to vindicate and apply it as the only infallible standard. They are professedly drawn from the word of God, and contain our Declaration in behalf of that word, and our Testimony against prevailing errors. They are, moreover, the bond of our union as a Christian society.— And surely there is no society on earth to which union is so essential as to the church of Christ. Her supreme excellence consists in the "unity of the Faith," "for we being many are one bread and one body." Now this union is only to be attained by a faithful adherence to our supreme and subordinate Standards, which constitute the bond of our Association and are the expression of our Faith. We therefore earnestly call upon you to examine them carefully, and to hold fast the truth as ye have received and embraced it, because this is the only way in which we can "with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

We beseech you also to walk worthy of your holy profession, that ye may "adorn the doctrine of God our Saviour in all things." Remember that it is not only incumbent upon you to profess the truths of religion, but also to practise its duties, and we would also remind you that it is by the influence that your religious profession may have on your lives and conduct that the world will judge of its excellence. It is only by holy obedience that the faith which you profess to have, can be manifested to be saving faith. Few indeed will believe you to be sincere in your profession unless you have a conversation becoming the Gospel. It is a dictate of reason as well as of Revelation, that the tree is known by its fruits.— "Therefore," saith our Lord, "by their fruits ye shall know them." And this is a matter of which men can easily judge.

It is much to be regretted that the untender walk of many who have appeared zealous for the truth, has deeply affected the credit of religion. We allow that their unfaithfulness is no sufficient excuse for the unbelief of others. For the gospel does not propose to make persons holy by a mere profession, but ascribes all sanctifying effi-

cacy to divine power, and it speaks of the ungodly professors of religion as the worst of its enemies. Yet it cannot be denied that it is grievous to the godly, stumbling to the weak, and hardening to the wicked, to see the professed friends of Christ, instead of "putting on, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness and long suffering," displaying the same unruly passions and unholy tempers as those who profess to have their "portion only in this life." If there be any among you into whose hands this letter may come, who with us profess the truth as it is in Jesus, and yet "walk after the flesh," we pray you to consider that the name of God is blasphemed through you.—That some may call in question the truths that you profess because they see they have no power over you, and that by your unchristian conversation you are wounding Christ's cause more deeply than if you had never confessed his name.

But, brethren, though faithfulness requires that we should warn such sinners of the evil and danger of their ways, we are persuaded better things of you, even things which accompany salvation. We trust it is your constant study to walk worthy of the vocation wherewith ye are called. Yet we think it necessary to express our earnest "desire that every one of you do shew the same diligence to the full assurance of hope unto the end." And we beseech you therefore to suffer the word of exhortation, while we urge upon you the importance of a careful and conscientious discharge of all religious duties. We preach to you salvation through the grace of our Lord Jesus Christ; but we direct you to the law of God as the only perfect rule of holiness.—This is the tenor of the covenant of grace, "I will put my laws into their mind, and write them in their hearts; and I will be to them a God and they shall be to me a people." We therefore direct you to God's law as the rule by which you ought to frame your doings, and we especially commend to your serious consideration the duties required and the sins forbidden in the ten commandments, as these are set forth in the Larger Catechism. Remembering that all things are of God, implore the promised aid of his Holy Spirit that ye may be enabled to abound in all the fruits of righteousness,—“that ye neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ,” and that others seeing your good works may glorify your Father who is in heaven.—While we would say to you, in the words

of an inspired apostle, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," we would especially warn you against the prevailing vices of the age in which we live.

Be on your guard against the sin of intemperance. This vice is most degrading to its victims, ruinous to families, and destructive to religion. It is gratifying to observe that the attention of the public has been so generally directed to the enormity of this sin, and we trust that you will not only be examples of temperance in your own persons, but that you will contribute your influence to aid the cause of temperance. God by his prophet denounces a wo against those who are mighty to drink strong drink, and the scriptures declare, "drunkards shall not inherit the kingdom of God."

Take heed and beware of the sin of profane swearing. To take God's name in vain is most offensive in the eyes of his holiness, and inevitably draws down his judgments. "Every one that sweareth shall be cut off with a curse." "All sinful cursings, oaths, vows and lots," are sins forbidden in the the third commandment. And here we would remind you that it has been the practice of the Secession church in all periods of her history to condemn and testify against all unlawful oaths, and among others those in use among Freemasons, as a "heinous profanation of the Lord's name." But though her zeal in this matter may have led to the purging out of this scandal from among her own members, and may have served to warn others of its dangerous and immoral tendency, yet the public have, till lately, remained in a great measure insensible to its enormity. But divine Providence which works and none can let it, and which often brings to light the hidden things of dishonesty when all human efforts have proved ineffectual, has brought to light many of the impious and profane oaths and obligations of Freemasonry. And while we cannot but adore his wisdom and goodness in working so powerful a conviction in the minds of multitudes of the crying sins and manifest dangers of an association against whose secret practices the Associate Church has always faithfully testified, we feel ourselves constrained to call upon you to use every Scriptural means to expose and to put away from the midst of us so great an abomination.

While we would entreat you to keep yourselves pure from these pollutions, we would exhort you to a diligent discharge of the duties of practical religion. And,

1. Remember the Sabbath day to keep it holy. We have good cause to adore the mercy of God to the bodies of men in appointing the Sabbath as a day of rest from labour, and we have still greater cause to bless his name for sanctifying it as a day of holy rest, that on it we may attend exclusively to his service and anticipate the glorious rest that remaineth for the people of God. As the holy services of this day are calculated to keep up lively impressions of divine truth on the mind, so the profanation of it is the readiest way to lose all sense of religion, and is generally found to lead to all sorts of impiety. They who profane the Lord's day, therefore, do all that in them lies to frustrate the gracious design of the Almighty in its institution. The Sabbath was given by God to be a sign between him and his church, and the history of the church serves to shew that the sanctification of the Sabbath is essential to the very existence of true religion.

We beseech you, therefore, brethren, as you desire the growth of grace in your own souls,—as you would have religion to prosper in your families and in the world around you, to keep the Sabbath holy. Be diligent in its duties. Spend it in conversation about divine things—in teaching your families the way of the Lord, and in the public, private, and secret worship of God. Guard against the various ways in which worldly men, and too many professors of religion, find means to profane it. Remember also that no recreations can be lawful on the Sabbath, but such as accord with the great design of that day, which is to rest with God in the contemplation of his works of creation, providence, and redemption, and to render to him the service which he requires. For all omissions of duties required, all careless, negligent, and unprofitable performing of them and being weary of them, all profaning the day by idleness and doing that which is in itself sinful, and all needless works, words, and thoughts about our worldly employments and recreations, are sins forbidden in the fourth commandment.

2. Be regular, punctual, and devout, in your attendance on divine ordinances. The ordinances of divine worship have been instituted by Christ for gathering in sinners and for building up his church; and all her members, by his appointment, as well as by their own engagements, are under solemn

obligations to attend on them. Christ also hath promised his special presence in the worshipping assemblies of his people.—

“Where two or three are gathered together in my name there am I in the midst of them.” It must then be obvious that you cannot absent yourselves from public worship without disregarding the authority of him by whom your attendance is required, and treating his promise with neglect. Is Christ to appoint ordinances, to engage to be present to hear your prayers and to supply your wants, and are you to be absent from the place where he has promised to meet you? Brethren, this is to put great contempt upon the blessed Saviour in whom ye profess to believe, a sin of which we hope none of you would considerably be guilty.

When you called us to minister to you in the name of Christ, we considered you as giving us at least an implied promise to attend on our public ministrations. How is it then that some among you who profess subjection to Christ disregard both his authority and your own promises? What are we to think of you, when we come to you with a message from God to the very place where you promised to meet with us, and you are not present to hear it? Shall we praise you in this? We praise you not.—We would have you to take this matter into your serious consideration and to view it in the light of God's word, and then we trust the result will be profitable to you and encouraging to us who watch for your souls. This is a duty intimately connected with stedfastness in the faith and the neglect of which too often issues in apostacy. An inspired apostle connects the holding “fast the profession of our faith without wavering,” with “not forsaking the assembling of ourselves together.” Come then regularly and join in the public worship of God with the congregations to which you respectively belong, and never let your seats be empty unless you have a scriptural reason for absence. Come punctually, precisely at the time appointed, that you may be an example to others and that you may not commit the sin of shewing disrespect to God's ordinances.—And come sincerely with a humble and pious frame of spirit, from family and secret prayer to the public service of the sanctuary. Coming in this manner the fire of devotion will be lighted up in your souls, the worship of God will be a profitable service, and ye shall be made glad with his countenance.—“Then shall ye know, if ye follow on to know the Lord; his going forth is prepared as the morning, and he shall come unto us

as the rain, as the latter and former rain unto the earth."

3. We would exhort those who are elders among you, to study to promote the interests of the congregations to which you respectively belong, and the good of the church in general. Be ensamples to the flock in all holy conversation and godliness. Let every part of your conduct shew that it is your aim to edify the church. Be much in prayer for that wisdom which is profitable to direct. Acquaint yourselves with the discipline as well as with the doctrine of the church, that ye may be qualified for the duties which ye may be called to discharge. Care for the poor and destitute and minister to their necessities. Visit the afflicted and be ready to every good work, and especially take care to perform the duties of your station and office with a view to the glory of Christ and the salvation of men, that ye may be approved at his coming.

4. We would entreat all other members of the church under our care, with the most cordial affection, to labour to promote the interests of religion in your respective stations. United as ye are in the bonds of a christian profession, see that ye walk in love and be examples of that "charity which is the bond of perfectness." Labour to advance each other's spiritual benefit, and "look not every man on his own things, but every man also on the things of others." This duty cannot be neglected without serious injury to yourselves and to the church of God. Your fellow professors, and especially those in the same congregation with yourselves, will be benefited or injured by the spirit which ye shall manifest. Listen then to the exhortation of the Apostle on this subject—"Follow peace with all men, and holiness, without which no man shall see the Lord, looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled."

Let all of you be punctual in the observance of secret prayer. Prayer is essential to your growth in grace, for it is the medium of intercourse between God and the soul, and the appointed means of receiving blessings from above. For these God will be inquired of by you that he may bestow them upon you. Let no day then pass without consulting the Word of Life and offering up your desires to God. Let every one of you who may be placed at the head of a family be punctual in observing the duty of family worship. You all admit that this is your duty and have solemnly promised to perform it.—

Take heed then that you observe it as a duty you owe to God and as a most precious privilege. Assemble the whole family to morning and evening worship and in the midst of it offer the sacrifice of praise to the Most High; read the Word of Life; and make your prayer before God. Remember, brethren, you cannot neglect this duty but to your own hurt. If you disregard what you know to be a reasonable and scriptural service how can you prosper? Nothing is safe and nothing will eventually succeed with you without the blessing of God.— Without this it is vain for you to rise up early and to sit up late; your only wise and safe course is to seek the favour of him who is able to do for us exceeding abundantly above all we ask or think. "For the curse of the Lord is in the house of the wicked, but he blesseth the habitation of the just."

Parents, we exhort you to remember your obligations to bring up your children in the nurture and admonition of the Lord, and to make known God's testimony and his law to the generation to come. While we cordially approve of your sending your children to attend on Sabbath schools, when you have them in your respective congregations, we would have you consider that it is only under your own roofs, and under your own eyes, that the important work of teaching them the way of the Lord can be fully accomplished. Let no one of you then, from indifference or from mistaken diffidence, neglect this most important duty. God does not permit you to delegate to others this trust which he hath reposed in yourselves. "These words which I command thee this day shall be in thine heart and thou shalt teach them diligently unto thy children." We would have you to embrace every opportunity of giving them religious instruction, and on no consideration to neglect the good custom of family catechising on the Sabbath, practised by your forefathers with so much advantage both to parents and children. This is a most happy means of building up the church. Follow this practice with a humble reliance on divine aid and the result will be glorious. Your houses will be nurseries for heaven, from which our congregations will be adorned with "trees of righteousness, the planting of the Lord of hosts that he may be glorified."

To young persons and to those who attend with us on the preaching of the Word, but who have not joined themselves to our fellowship, we would also address the word of exhortation. Consider that ye have been devoted to God in baptism and are under

solemn obligations to confess his name. To know and acknowledge God to be the only true God, and to worship and glorify him accordingly, are duties required in the first commandment. Hear the word of the Lord, saying to you, "them that honour me I will honour, but they that despise me shall be lightly esteemed," and come and join yourselves to the church of Christ and confess his name. Whatever may be the seeming difficulties in your way, we would have you to reflect that the path of duty is the only way of safety. This is the day of your merciful visitation and God is now saying to you, "Incline your ear and hear and your souls shall live." Wisdom crieth, "Turn you at my reproof, behold I will pour out my Spirit upon you, I will make known my words unto you." But if ye will not hear and obey, let us entreat you to consider what shall the end be of them that obey not the gospel of God? Weigh attentively these sayings of our blessed Lord, "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of Man be ashamed when he cometh in the glory of his Father with his holy angels," and, "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven."—And when you have considered these words consider in connexion with them the apostolical exhortation, "I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice holy and acceptable to God, which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

We say to all who belong to the several congregations under our care, "Obey them that have the rule over you and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you." Make suitable provision for the support of religious ordinances among you, according to the injunction of the apostle. "Let him that is taught in the word communicate to him that teacheth in all good things." We also look to you for your co-operation with us in our endeavours to promote the interest of religion, and especially that you will give us your assistance to supply with sermon those who may apply to us, but who from their circumstances cannot bear the necessary charges. This is an important duty, highly honourable to such as are enabled to perform it, and

which all those who value the gospel know how to estimate. "The administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." We entreat you also to remember us in your families and in your closets at the throne of grace. We beseech you to strive together in your prayers for us, that we may be wise in winning souls to Christ and be divinely helped to fulfil the ministry which we have received of the Lord. Thus the word of the Lord will have free course and be glorified and your prayers shall also return into your own bosom.

In conclusion, brethren, we beseech you to give these admonitions which we address to you with much affection; a serious, deliberate, and prayerful consideration, and to these we will add our earnest prayer that they may be blessed of God for your spiritual benefit. It hath pleased the Great Head of the church to place you under our care and inspection, and there is a solemn day of scrutiny and decision approaching when we must give account of the manner in which we have fulfilled our ministry, and *you* of the manner in which you have heard and received and obeyed. "For we must all appear before the judgment seat of Christ," and "every one of us shall give account of himself to God." The dispensation of the gospel too, with which we are favoured, will eventually issue either in our condemnation or salvation. "For we are unto God a sweet savour of Christ in them that are saved and in them that perish; to the one we are a savour of death unto death and to the other a savour of life unto life." Take heed "therefore that ye receive not the grace of God in vain." "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip." "For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?" "Ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." "Now, unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy—To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."

ANDREW STARK, *Mod.*

[For the Religious Monitor.]

Ne rogites quisnam, sed quidnam scripserit, auctor.
Please don't inquire who is the author, but examine what he hath written.

ON THE DIVINITY OF CHRIST.

DISSERTATION II.

The truth of the doctrine proved from John i. 1, 2.—“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.”

PART I.—A SHORT ACCOUNT OF JOHN, AND OF THE NATURE AND DESIGN OF WRITING HIS GOSPEL.

Section 1. “John, according to the testimony of the ancients, was related to Christ. Before he became acquainted with our Saviour, he was a disciple of John the Baptist, and probably one of the two whom the Baptist sent to Christ. John i. 37—42. Christ had a distinguished affection to him, and placed the most intimate confidence in him. Hence he is called “the disciple whom Jesus loved.” He and Peter and James were, exclusively of the other disciples, eye-witnesses of the resurrection of Jairus’ daughter, of the transfiguration of Christ, and of the anguish of his soul in the garden: and he was the only disciple who stood by the Cross. So that he was well qualified to give a just, and satisfactory account of the miracles and history of Christ.

Irenæus in his third book against heresies, chap 2, saith, “John endeavoured by his gospel to extirpate the error which had been propagated by Cerinthus, and long before his time by the Nicolaites, a sect of those who are called Gnosticks. He endeavoured to put him to shame, and to show that there is one God, who by his word made all things: that the Creator and the Father of our Lord were not, as they pretended, distinct beings, &c.” Lampe, in his Prologumena, contradicts this account, but Oporinus explodes his arguments.

It is manifest at first sight, that John’s object was not to write a history of Christ, of whose parents, and birth, he gives not the least account, and of whom he relates hardly any of the facts recorded by the other evangelists, not even those of which he and Peter and James were eye-witnesses, exclusive of the other disciples, but only to collect such discourses and miracles of Jesus, as might serve to confirm the doctrines laid down, (chap. i. 1—18,) which were counterpositions to Cerinthus.

Sec. 2. It is certain that not only Cerinthus, but most of the learned heretics of the first century, who are sometimes called

in general *Gnosticks*, (from *Gnosis*, knowledge, or learning,) drew their errors from the Egyptian or Oriental philosophy. The Egyptian philosophers did not fall in with all the superstition of the people, but worshipped one supreme and first God. Jamblichus in his book concerning the mysteries of the Egyptians, (Chap. 2. Sec. 8,) writes thus concerning the Deity,—“Before all things that exist, and before the original beings,” (meaning the spirits who created the world,) “there is one God, (Theos EIS, which denomination EIS is perpetually repeated in the sequel.) He is prior to the first God, (meaning his Son,) and continues in the solitude of his unity.”

This only God was worshipped far and near in the Eastern countries, and they intermixed superstition in their worship of him. They called him *Adad*, or rather *Ahad*, i. e. One. And he seems to be the *Ahad* mentioned Isa. lxvi. 17. Isaiah there denounces a curse against those who worship one in the midst, i. e. *Ahad*. This which hath not been hitherto explained by any commentator, strikes at the exceptionable part in their worship of *Ahad*, or one God. The Egyptians maintained that the only true God never approached his worshippers, without being attended by many inferior spirits, who were to be worshipped by sacrifice and prayer, which was worshipping *Ahad* in the midst, or in the train of other gods and spirits. Their belief concerning this God was, that he was quite incomprehensible, and therefore they called him *the eternal darkness*, or darkness beyond all conception.—In opposition to which, Paul says, 1 Tim. vi. 16, that “he dwelleth in the light, which no man can approach unto.”

Their belief concerning the Son is yet more remarkable. It agrees so exactly with the doctrine of the apostles, that it may be considered among the Egyptians, as a fragment of the ancient religion of the patriarchs, and it seems to contribute greatly towards the right explanation of those passages of Moses, in which an angel is mentioned, who is God himself. If we consider that Moses was educated in the wisdom of a nation which ascribed to God, one eternal and infinite Son. See also, Prov. xxx. 2, 3, 4.

Jamblichus, in the place above quoted, saith, “From this one God who is his own original, (autarches) he kindled himself, (eauton exelampse) wherefore he is called his own Father, and his own origin.” (A Christian cannot assert the divinity of the Son of God in stronger terms.) “For he is the original Being, and the God of Gods, one of one,

before any thing existed, and before the beginning of existence. For from him comes the possibility of being, and being itself, whence he is called the beginning of things imaginable, (Gnoetarches.)

Thus far Oriental philosophy agrees with Christianity, and we have the less cause to wonder that the two doctrines were intermixed together. Had the Egyptians stopped here, we should have had no reason to censure them, but they invented other gods of different names, as begotten by these.— They had a Demiurgus, and considered this inferior God as the creator of the world; they believed a certain intelligence (aidios logos) to whom man must go: and in the last place, they believed in some spirits who communicated to man the gift of prophecy, which spirits they called Phota, or lights. They were not agreed who was meant by the Logos, or the Word. Some thought it a great Æon, or created spirit. But, among the Bramans in India, and probably among some sects in Egypt, the Son of God was also esteemed to be the Logos, or Phos, and by this means the genealogy of the Æons was shortened. This was the source of many Gnostic errors in the Christian church; for when some of the orthodox called Christ Logos in the latter sense, others indeed admitted the name, but distinguished the Word and the Light from the only begotten.

This philosophy had great influence upon Christianity, and particularly upon the doctrines of Cerinthus. The clearest account of these is in Buddeus *Ecclesia Apostolica*, i. e. apostolic church, and Mosheim's larger institutions of the history of the first age of Christianity. Cerinthus believed that the most high God was entirely unknown before the time of Christ, and dwelt in a remote heaven, which he called Pleroma, with the chief and best spirits, or æons. This supreme God first generated an only begotten Son, monogenos, who again begat the Word, Logos, which was inferior to the first-born, Christ was yet inferior to Æon, but far superior to others.

From the Æons again proceed yet lower orders of spirits, and particularly one Demiurgus, who created this visible world out of an eternal matter. He knew not the supreme God, and was much lower than those Æons which were wholly invisible. The same Demiurgus was the particular God and protector of the Israelites, and sent Moses and the prophets. Notwithstanding this, Cerinthus maintained that this law was still obligatory upon us. He considered Jesus as a mere man, but it is doubtful

whether he thought him the natural son of Joseph, or a son of Demiurgus. To this Jesus, according to Cerinthus, Christ was united in baptism: so that Jesus was not Christ, but a person in intimate union with Christ. But when Jesus was to suffer, Christ left him and fled into the Pheroma, or uppermost heaven. Jesus propagated the knowledge of the most high God upon earth; and he will return and erect a kingdom of a thousand years at Jerusalem, in which his disciples shall enjoy all kinds of sensual pleasures.

This is a short extract of what Mosheim delivers most material and certain, and confirms by the testimonies of the ancients, concerning Cerinthus.

Sec. 3. Let us now contemplate the gospel of John. It is divided into three parts. The first is from verse 1 to 18. It contains the doctrines to be proved against Cerinthus. It is necessary to observe and distinguish the several positions, because the design of the whole gospel is to prove them. They are as follows:

1. The Logos or the Monogenos are one and the same person. verse 14—"And we beheld his glory, the glory as of the only begotten of the Father."

2. This Logos was in the beginning and was not begotten by the Monogenos. ver. 1—"In the beginning was the Word."

3. He was with God in the Pleroma, i. e. heaven. ver. 1—"The word was with God." See the proof of this position dispersed here and there, in the gospel, chap. iii. 13, 31, 32.—vi. 67.—vii. 28, 29, 8.

4. He is not distinguished from the Demiurgus, for he is the creator of the whole world. ver. 3—"All things were made by him, and without him was not any thing made that was made. ver. 10, He was in the world, and the world was made by him."

5. Life and Light are not particular and separate spirits, but the same with Logos.

6. The same also is Christ. ver. 17—"For the Law was given by Moses, but grace and truth came by Jesus Christ." So that Christ, the Word, Life, Light, the only begotten, are not distinct Æons, but one and the same Divine Person.

7. No Æon entered into John the Baptist by the name of Light, who was to deliver to men the clearest knowledge of the will of the most high God. Ver. 8—"He was not that Light, but was sent to bear witness of that Light."

8. John was a mere man. Ver. 6—"There was a man sent from God, whose name was John,"—and much lower than

Jesus, being only a forerunner of him. ver. 8, "He was not that Light, but was sent to bear witness of that Light."

9. This true Light was never totally removed from the world. It revealed the will of God to man, in the darkest times of the Old Testament, and it was merely the fault of men, that they did not receive it. "He was in the world, and the world knew him not."

10. The Jewish nation were not the peculiar people of an inferior God, such as Demiurgus, but of this very exalted person, ver. 11, "He came to his own, and his own received him not."

11. This person became man, and did not barely communicate certain revelations to the man Jesus, ver. 14, "The Word was made flesh and dwelt among us."

12. He abolished the shadow of the Law of Moses; and instead of it, introduced the truth, or the very thing signified, ver. 17, "The law was given by Moses, but grace and truth came by Jesus Christ."

13. The Jews had not a more immediate right in this person than the Heathen, and whoever believes in him will become a child of God. ver. 12, 13. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The second part of the gospel contains the proof, from chap. i. 19, to chap. xx. 29. Some expositors of Scripture consider these several propositions as a sufficient confutation of Cerinthus. But, though the Apostles had the gift of the Holy Ghost, and were infallible, yet all heretics did not submit to them. iii. John, 9. And particularly those who studied the eastern philosophy, and assumed the name of Gnostics, made it their common pretence that the apostles did not rightly understand our Saviour. It was therefore necessary for John to produce a proof of his principles, and this he doth by quoting the words and discourses of John the Baptist, and of Christ himself, from which every one would be able to judge what was their genuine meaning. Here it would be proper to consider every chapter in his gospel, in order to show what he meant to evince in each transaction, or discourse, referring to the doctrines as they have been numerically distinguished. But this would swell this branch of the dissertation beyond proper bounds. And therefore, the conclusion or appendix to this gospel is the last thing to be observed concerning it.

VOL. VII.

John begins it with a declaration of the view with which he had related the miracles of Christ, that his readers might believe that "Jesus is the Son of God." chap. 20 and 21. Oporinus, in his *Clavis Evangelii Johannis*, i. e. in his *Key to John's Gospel*, shows these to be the very principles opposed to the doctrine of Cerinthus, or as John himself expresses it, in his first epistle, chap. ii. 22, "Of the liar and anti-christ." At least he describes the errors of certain pretended Christians, whom he confutes more than once in the same words.

The second part of the conclusion, or appendix, seems to have been added with a view of giving his readers some account of the person of the writer. Some of the first Christians thought John the evangelist would live till the day of Judgment, which error was occasioned by certain words of Christ, and by the great age to which John arrived. This error might have weakened the evidence of John's testimony had he died without contradicting it. He therefore relates at large what passed at that appearance of Christ, and how the words stood connected, when Christ said of him, "If I will that he tarry till I come, what is that to thee?"

It is hardly worth while to confute the opinion of some moderns, who deny this chapter to have been written by John, and ascribe it to the elders of the church at Ephesus, because we read, ver. 24, "We know that his testimony is true," and because John had already concluded his gospel at the close of the former chapter. The style of this chapter is perfectly John's style. The expression, "we know," is a known figure of speech, and amounts to this, "every Christian knows." This speaking of himself in the third person, is not extraordinary, since other historians, Moses for instance, and Cæsar, constantly did it. And though the former chapter concluded his confutation of Cerinthus, yet he was at liberty to add an account of himself, which was so satisfactory to the church and his readers.

It was judged not improper thus to introduce the reader to the argument; for our Lord's divinity is taken not only from the text upon which the dissertation is founded, but from the whole gospel which John wrote, principally to establish this important truth. And the writer could not do it in a more plain, concise, and certain manner, than by the preceding extract from the *Introductory Lectures* to the sacred books of the New Testament, by John David Michaelis. And that, first, for the benefit of common readers, as the learned know where such matters

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are to be found: and, secondly, to show that Arians, Socinians, and Unitarians, in every age, walk in the same steps with some of the ancient heretics, who were enemies to our Lord's divinity.

"The opposition that is made to our Lord's divinity has been various. Truth, like the sun, has kept its place for several ages; the faith delivered to the saints, is the faith that is yet admired by the saints. They are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Corner Stone." But error keeps wheeling round, carrying the same design through all forms and shapes. The corruptions in doctrine are usually called after the people that spread them in the world; and all these names have been taken up, as God foretold, 'for a curse among his chosen.'" The man that perverted the truth made a little rumbling in the church for a while, but 'as their root was rottenness,' so 'their blossom went up as the dust.' **

[For the Religious Monitor.]

ASSOCIATE PRESBYTERY OF CAMBRIDGE.

At a meeting of the Associate Presbytery of Cambridge, held at Argyle, Washington county, N. Y. on the 10th of November, 1830, the following preamble and resolutions were adopted; viz:

Whereas the Associate Church in her Judicial Testimony in these United States, has testified, not only against all improper and superstitious manners of taking or administering an oath, by kissing the Gospels, the Bible, or any other book; but likewise against all oaths in which the swearer engages to keep secret what he does not know—something not being revealed to him till he engage by oath to conceal it.† And

* Bradbury.

† The Declaration and Testimony of the Associate Church was adopted at Pequea, Pa. August 25, 1784. The following is extracted from Part 3d, Article 7, concerning the order of the church of Christ:

"I. We maintain, that, when duly called to swear an oath, we should swear, as the Scripture directs us, with our hands lifted up to the Most High God. We testify against the custom of swearing by kissing the Gospels, the Bible, or any other book, as improper and superstitious; of a Popish, if not a Pagan original; and destitute of that solemnity, which should be used in appealing to God for the truth of what we assert.

"II. We do, likewise, testify against all oaths, in which the swearer engages to keep secret what he does not know—something not being revealed to him, till he engage by oath to conceal it. Such oaths are insuring, as they may contain what a

Whereas, the Associate Synod did, so long ago as 1745, judicially condemn the Mason-oath as sinful, and afterwards more explicitly, in 1755 and 1757, and as these acts have ever since been in full force and authority in the Associate Church, and as the Associate Synod at their meeting in the city of Philadelphia, in 1828, did enjoin all Presbyteries and Sessions to inquire whether any of their members be yet involved in the Mason-oath, without having given satisfaction, and that such be dealt with as the book of discipline directs: And,

Whereas, notwithstanding these repeated judicial testimonies, it is still slanderously reported that the Associate Church never did pass any acts condemning the Mason-oath as sinful; and that as the efforts of the members of the Associate Church to maintain their testimony on this point, are much misrepresented, it being alledged that they are only intended to favour a political controversy: Therefore,

Resolved, That the act of the Associate Synod of Edinburg, Aug. 25th, 1757, together with the section in the Book of Discipline respecting the Mason-oath, be read in each of the congregations under the inspection of this Presbytery on the next Sabbath, or the first opportunity hereafter, when the congregation shall be fully assembled. And,

Resolved further, That the Clerk of the Presbytery forward a copy of the preceding preamble and resolution, to the Editors of the Religious Monitor, Albany Christian Register, and New-York Observer, with a request that they would publish the same, with the acts above referred to.

Given by order of Presbytery,

Signed, A. GORDON, Pby. Clk.
10th Sept. 1830.

An act concerning the Mason Oath.

[ADOPTED AT]

Edinburgh, August 25, 1757.

Whereas an oath is one of the most solemn acts of religious worship, which ought to be taken only upon important and necessary occasions; and to be sworn in truth, in

man cannot, without sin, perform; and are such as our conscience cannot approve of as lawful and proper, since we do not know what we are engaging to do. They ought, therefore, to be carefully avoided by such as would walk blameless in the commandments of the Lord. We do not, however, deny, that persons employed in the civil government of their country, or in its defence in case of war, may lawfully swear to conceal the public business, lest the knowledge of it, being conveyed to the enemy, should hurt the interests of the community."

judgment and in righteousness—without any mixture of sinful, profane, or superstitious devices: *And whereas* the Synod had laid before them, in their meeting at Stirling, on the 7th of March, 1745, an overture concerning the *Mason Oath*; bearing, that there were very strong presumptions, that among Masons an oath of secrecy is administered to those entering their society, even under a capital penalty, and before any of those things which they swear to keep secret, be revealed to them—and that they pretend to take some of these secrets from the Bible; besides other things which are ground of scruple in the manner of swearing the said oath: And therefore overturing that the Synod would consider the whole affair; and give directions with respect to the admission of persons engaged in that oath, to sealing ordinances.

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

And whereas the generality of the Sessions have, since the above mentioned periods, dealt with several persons under their inspection about the Mason Oath; in the course of which procedure, by the confessions made to them, they found others, besides those of the Mason craft, to be involved in that oath. And the Synod finding it proper and necessary, to give more particular directions to the several Sessions, for having the *heinous profanation of the Lord's name*, in that oath, purged out of

all the congregations under their inspection: Therefore the Synod did, and hereby do, appoint, that the several sessions subordinate to them, in dealing with persons about the Mason Oath, shall particularly interrogate them if they have taken that oath, and when and where they did so? If they have taken the said oath, or declared their approbation of it oftener than once, upon being admitted to a higher degree in a masonic lodge? If that oath was not administered to them, without letting them know the terms of it, till in the act of administering the same to them? If it was not an oath binding them to keep a number of secrets, none of which they were allowed to know before swearing the oath?

If, besides a solemn invocation of the Lord's name in that oath, it did not contain a capital penalty; about having their tongues and hearts taken out in case of breaking the same? If the said oath was not administered to them with several superstitious ceremonies; such as the stripping of them, or requiring them to deliver up any thing of metal which they had upon them—and making them kneel upon their right knee bare—holding up their right arm bare, with their elbow upon the Bible, or with the Bible laid before them—or having the Bible, as also the square and compass in some particular way applied to their bodies? And if among the secrets which they were bound by that oath to keep, there was not a passage of scripture read to them; (particularly 1. Kings vii. 21.) with or without some explication put upon the same; for being concealed? Moreover, the Synod appoint that the several Sessions call before them all persons in their congregations who are of the Mason craft, and others whom they may have a particular suspicion of as being involved in the Mason oath, except such as have been already dealt with and have given satisfaction upon that head; and that upon their answering the first of the foregoing questions in the affirmative, the Sessions shall proceed to put the other interrogatories before appointed: As also, that all persons of the Mason craft, applying for sealing ordinances, and likewise others concerning whom there may be any presumption of their having been involved in the Mason oath, shall be examined by the ministers if they have been so; and upon their acknowledging the same, or declining to answer whether or not; the ministers shall refer them to be dealt with by the Sessions before admitting them to these ordinances; and that all such persons offering themselves to the Sessions

for joining in covenanting work, shall be then examined by the Sessions as to their concern in the aforesaid oath.

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

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

And the Synod appoint, that each of the Sessions under their inspection, shall have an extract of this act, for executing the same accordingly.—*Section 10. Of the Mason Oath. Gib's Display, vol. 2, p. 128.*

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

[For the Religious Monitor.]

MR. EDITOR.—I herewith transmit you a short paper, which I intend as the commencement of an

Essay, in which an attempt is made towards calling the attention of the religious public to the present divided state of the visible Church. If the essay appears to comport with the design of your Repository, it is at your service; the remainder shall be transmitted in due time. The writer believes, that, all the true friends of our Zion must concur with him in lamenting the numerous divisions by which the visible body of Christ Jesus is at present distracted. *Unanimity* is not only essential to the beauty, strength, and peace of the visible church; but it is a mark, and one of the most distinguished marks of the true church of Christ.—That truly primitive church which was constituted on the day of Pentecost, though composed of men 'out of every nation under heaven, was of one heart and one soul.' And there is no better evidence that the church is enjoying a refreshing time from the presence of the Lord, than to find that he has fulfilled his promise to her, "that he will give her *one heart and one way*." Hence the Holy Spirit, by the hand of the apostle Paul, enjoined unanimity on the church at Corinth, in such solemn and moving terms, and by such weighty considerations as the following:—"I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." And a good reason he gives in another place in the same epistle, for this earnest and impressive injunction, which he delivers with apostolical authority, that is, in the name of the Lord Jesus Christ; when he says, that, "by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, bond or free, and have all been made to drink into one Spirit." 1 Cor. xii. 13. For so far as the church or believers have received of the spirit of Christ, it leads in the same way and teaches the same doctrines; for the spirit of Christ never can be in opposition to itself. To the same purpose also he writes to the Phillipians. And in his epistle to the church of Rome, he prays that "God would grant that with one mind and one mouth, they might glorify God." But where now is this unanimity to be found? When the exalted head of Zion first visited his church, after his ascension, with the promised outpouring of his Spirit, "the multitude of them that believed were of one heart and one soul." And since that time, through the kind hand of God on his church, she has been enabled, particularly at the time of our holy covenanted reformation, to attain to a very remarkable degree of unanimity. In the Westminster Confession of Faith, we have handed down to us a statement of the doctrines and order of worship, in which the church in the kingdoms of Great Britain and Ireland were

united; which properly constituted the pledge or bond of union among her members. And to maintain which, they then bound themselves by the most solemn covenant engagements. And the effect of this was truly remarkable. The people then set their hearts to seek the Lord in such sort as had not been seen for a long time in Israel. And God in a very visible manner seemed to own the reforming efforts of his people, at that time, by a remarkable increase of vital godliness and practical piety. But where is now this carved work? This noble monument of the reformation? A man is now famous, and had in estimation, just in proportion as he is instrumental in demolishing this fair fabric of the Reformation. And we have only to look around on the professing community to witness the sad success of the axes, the hammers, and the wedges, of division. The very appearance of unanimity is now treated with contempt and ridicule. And hence it is no uncommon thing to see professed Presbyterians, claiming to be Calvinistic in their views, and the descendants of the Reformation churches, sit down at the sacred communion table with Episcopalians, Hopkinsians, Arminians, Socinians, Arians, and even Roman Catholics. And thus bidding all these God speed to the fullest extent of their professed principles. Divisions thus cherished and fostered are the sin and disgrace of the churches; and a cause of deep sorrow to all the friends of the unity of the visible body of Christ Jesus. In such a state of things as this, can it be considered unreasonable to attempt to arrest the demon of division? To endeavour to heal the wound of the daughter of Zion? And to bring back to the unity of the faith, and of the knowledge of the Son of God, all those who are looking for the blessed hope and glorious appearing of the great God, even our Saviour Jesus Christ, when all shall see eye to eye, and assembled kingdoms unite to praise the Most High? But while this should be our great aim, we must beware of the danger of "healing slightly the wound of the daughter of Zion."

The writer has entitled his paper "An Essay, &c." though some of your readers may recognize the doctrines and illustrations to be the same which they have heard from the pulpit. For it was at the request of some who heard the writer discuss the same subject from the pulpit, that he was induced to send you this paper. But as the notes from which he spoke were very brief, and he was consequently under the necessity of writing it out with an express view to its appearance in the Monitor, and at the same time aware of the antipathy which some readers entertain at the idea of a "Sermon" appearing in a periodical, it would be altogether inexpedient to call it any thing else than an "Essay."

Yours, &c.

Jpm.

AN ESSAY

Towards bringing about a Scriptural Unanimity amongst all the different branches of the visible Church of Christ.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. i. 10.

THE city of Corinth, where the church was situated to which the epistle, from which the above quotation is made, was addressed, was in its day distinguished for its opulence and splendor. The account which we have of Paul's first visit as a preacher of the gospel to this city, we find recorded in the Acts of the Apostles, xviii. 1—18. The Holy Spirit had testified to him that great opposition awaited him in all places. Accordingly he found this declaration verified at Corinth, as he had just before done at Athens. The Jews, his kinsmen according to the flesh, had a synagogue in this city, and to this he first resorted as he had done in other places, and preached to both Jews and Greeks. But when he testified plainly that Jesus was the Messiah, the Jews began to oppose him with their usual bitterness and blasphemy. (See Acts xviii. 5, 6.) Notwithstanding, a goodly number, and two of the most influential persons there, believed. But in consequence of the opposition of the Jews, Paul was compelled to abandon the synagogue and accept of the accommodations of a private house, as a place for teaching. However discouraging the beginning of the apostle's labors in this city was, yet the Lord would not suffer him to depart; but encouraged him to continue speaking and not holding his peace, for he had much people in that city. Here, "many of the Corinthians hearing, believed and were baptized." It was here that Sosthenes, who is associated with Paul in this epistle, and who was the chief ruler in the Jewish synagogue, was converted to the Christian faith. Under the Divine protection Paul continued at Corinth without harm, a year and six months, preaching the word of God with great success.

Before the Apostle left this city, he organized the believers, here, into an ecclesiastical association. Accordingly we find this epistle addressed "to the Church of God at Corinth." But not confined to that alone, it is extended "to all that in every place call on the name of our Lord Jesus Christ."

The verse which I have quoted at the head of this Essay, and to which I would

invite the particular attention of the reader, states the subject of which the Apostle treats in the first four chapters of this epistle. He had left the church in good order, enjoying great peace and harmony. But quickly after his departure, false teachers got into the church, bad principles were taught and imbibed by many; evil practices followed; and the church soon divided into factions and parties. One began to say, he was of Paul, another, he was of Apollos, another, he was of Cephas. To correct this evil, and to recall them to a proper UNANIMITY in the faith and in their religious profession, is a leading design, in this and the following epistle. Hence the second epistle closes with a similar call to unanimity. "Finally, brethren, farewell. Be perfect, be of good comfort, be of *one mind*, live in peace, and the God of love and peace shall be with you." To enjoin and inculcate this unanimity, is the immediate design of the passage under consideration. Hence it is enjoined in the most solemn manner, with apostolical authority, in the name, and consequently by the authority of Jesus Christ. A similar doctrine, and inculcating the same duty, is also enjoined in equally solemn terms in the epistle to the Phillipians, chap. ii. 1, 2, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

Time need not now be occupied in showing the application of these passages of the word of God, to the present divided state of the visible church. They were not confined, even in their direct address to the church or congregation at Corinth, or any other particular part of the visible church; but they include all, that in every place call on the name, or what is the same thing, profess the name of the Lord Jesus Christ. Divisions and schisms that were then sinful, are sinful still. To the same cause and the same spirit that prevailed in the church at Corinth, may be traced all the divisions that harrass and lacerate the body of Christ at the present day, if followed to their true source.

Conformity to the spirit of the world leads people first to modify and afterwards to forsake altogether the pure principles and doctrines of God's word, however steadfastly they may have been once professed and defended. The spirit of the world has ever been in direct opposition to the Spirit of Christ, and has ever been the fruitful cause of divisions in the church. Some alleged

personal affront may, and often does, occasion the arrangement of distinct parties, under their respective leaders. And this may give rise to a new sect or division in the church. Ambition for distinction may raise up a leader, who, to attract notice and collect followers, must introduce some new, or at least the appearance of new, doctrine.— But from whatever cause any of these divisions may arise, they are all subversive of the peace, order, love, and harmony, which should characterise the visible body of Christ Jesus, who has declared that his *love* (which is his church) is *ONE*; who has prayed that all who should believe on him might be *one*, as he and the Father were *one*; he in them and the Father in him, that they might be perfect in one. (John xviii. 21—23.) There is but one Lord, who is the only Supreme Head, Pastor, and Teacher, in his church: One faith, one set or system of doctrines, revealed in the word of God, for the belief or Creed of the Church. One baptism, that is, one set of ordinances instituted and appointed to be observed in the church.

To bring back to this unanimity in faith and in practice, and to heal these wounds in the body of Christ Jesus, no pains should be spared, no labour thought too arduous, no scriptural means left untried. When we view the present divided state of our Zion, the attempt itself would be appalling, were it not that HE in whose hand are the hearts of all men, and who can turn them whither he will, has promised to give his people *one heart and one way*. But he who has promised is faithful. And in reliance on his promise we should go forward in the way of all commanded duty, to seek the peace and prosperity of Zion. In the prosecution of this subject, four things demand our attention. I. The unanimity required. II. Why it should be sought. III. The obstacles at present preventing it. IV. The means by which it should be pursued and maintained.

I. The unanimity required. Beyond all controversy, in the words quoted, some degree of unanimity is required. When the Holy Spirit, by the apostle, says, "I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you, but that ye be perfectly joined together in the same mind and the same judgment," he must mean a very considerable degree of unanimity. And also when he exhorts the Phillipians "to fulfil his joy by being like-minded, having the same love, being of one

accord, of one mind." But when we ask what this unanimity or agreement is, or in what it consists? it is the word of God alone that must answer—that is the only infallible authority to which we can refer. And there must be some reality and some importance attached to a subject so frequently referred to in the word of God. It cannot then be a mere nominal unanimity that is intended. A people may be called by the same name, they may belong to the same religious society, they may even be members of the same congregation, sit down at the same communion table, mingling hands in the same sacramental signs, and yet be united in nothing else. They may have the name but not the reality of unanimity. Their views of every thing connected with religion may be widely different. For example—one sits down at the communion table to commemorate, in obedience to the divine command, *that death* by which he believes atonement was made for all his sins; and which, he believes was expressly appointed and absolutely necessary for his individual case; and that by the death of his blessed Redeemer alone he is reinstated in the divine favor and becomes entitled to eternal life. Another sits down at the same time and place to commemorate the same event, with far different, yea, directly opposite views. He believes that the death which he commemorates, only made salvation possible for him: and that it had no more reference to him, in the divine purpose, than to those of the posterity of Adam, who never were, and who never will, to all eternity, be benefitted by it. A third person partakes in the same ordinance, and with these same persons, believing that he is partaking of the real body and blood of the Son of God, and not of sacramental signs and seals. Can these persons be said to possess that sameness of speech, that sameness of mind and judgment enjoined by the Holy Spirit? Surely not.

But I will here intreat the reader who desires to know the mind of the Spirit of God on this important point, with his Bible in his hand, to follow me for a little, while I point out, from the word of God, a few of the particulars in which unanimity is required.

1. But first, christian reader, consider for a moment the perfection of that unanimity required in the visible church. The visible church is often called the *body* of Christ Jesus; as in Col. i. 24—"For his body's sake, which is the church." And Rom. xii. 5—"We being many are *one body* in Christ."

This language is used to point out the perfection of that unanimity which should prevail in the church, which is his body. Concord and harmony are properties which belong to the natural body, and they are equally necessary and becoming in the Spiritual. "The eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you." Reader, be so good as to read here, the xii. chap. of 1 Cor., particularly verses 12—27: read also to the same purpose, Eph. iv., particularly 4—16. Though this latter passage has a more special reference to the means by which unanimity is to be attained and preserved; yet such language as the following denotes very perfect agreement—"One body, one Spirit, one hope, one Lord, one faith, one baptism, the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love."

To point out the harmony that should prevail in the visible church, we find it further compared to the order that subsists among the buildings in a well regulated city. "Jerusalem is builded as a city that is compact together." Ps. cxvii. 3. Again it is compared to that by which the different materials and parts of a building are united together. "And ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, groweth up into a holy temple in the Lord." Eph. ii. 20, 21. But what denotes the greatest possible degree of perfection, in the unanimity of the church, is that which our Lord and Saviour himself expressed, when he prayed in his last intercessory prayer for his church in the days of his humiliation, that it might be perfect as that which subsists among the ever glorious persons of the Trinity. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be *one*; as thou, Father, art in me, and I in thee, that they also may be one in us: I in them and thou in me, that they may be made perfect in one." John xvii. 20, 23.

2. It should be a unanimity *in heart and affection*—"Having the same love, being of one accord, of one mind." This is, indeed, essential to that harmony which becomes members of the same body. The strong should bear with, and support the weak; the weak should throw no hindrance

in the way of the strong. But all should be so tempered together, that those differences which characterize the distinct members of the same body; would set off and beautify one another. And instead of creating divisions, would only render the harmony of the body more perfect. And thus every member having a proper care for all the others; if one were honoured, all would be honoured, or if one suffered all would suffer. 1 Cor. xii. 22—26.

This perfectly accords with the account that we have of that truly primitive church which was assembled on the day of Pentecost. Acts iv. 32—"The multitude of them that believed were of one heart and one soul." Here were men "out of every nation under heaven," convened together, with different habits, of different languages, and yet no discord nor confusion was found. But such a unity of heart and soul as showed that they were all actuated by the same spirit. This was a genuine revival, produced by a very remarkable outpouring of the Holy Spirit; and this was the unanimity with which it was marked—"The multitude was of one heart and one soul." And by this will all genuine revivals of religion be marked. "For God is not the author of confusion, but of peace, as in all the churches of the saints."

3. There should be a unanimity among the members of the visible church, in their views respecting *doctrines*. They should have the same views of divine truth. Because there is only one rule by which their views are to be regulated.

There is a system of doctrines or set of divine truths revealed in the word of God, which it is the duty of the church to believe. And this is what should be the *Creed* of the church, viz. *the things to be believed*. This we find called "the doctrine which the church has learned." Rom. xvii. 17. It is called, "the faith and the knowledge of the Son of God," Eph. iv. 13. There is but "one faith," and in this *faith*, the church and every individual should be *established*. To use the words of an inspired writer—"Grounded and settled in *the faith*, [that is, the doctrines to be believed,] that ye be not carried away from the hope of the gospel. (Col. i. 23.)

However light many professors of the present day are disposed to make of unanimity in *doctrine*, it is beyond all controversy a matter of the utmost importance, that we should all have correct views of divine truth. And if we have correct views, we shall be unanimous. And if incorrect,

we must necessarily differ from those "who are contending for *the faith* once delivered to the saints." The importance of unanimity in doctrine, or "in *the faith*," will appear when we consider that the Scriptures are of the same authority as a rule of faith, that they are as a rule of practice, established and sanctioned by the same lawgiver and author. And they are equally as binding on the consciences of God's children in the one point of view as in the other. Are we not as really bound to believe, that "the Father and Son, are *one*," as we are to pray to God? Or are we not as truly bound to believe that Jesus is the Messiah, as we are to partake of the Lord's Supper, or observe any other commanded duty? Every error in doctrine must then be a sin against God. It is a disobeying of his authority in not believing what he has revealed as the rule of our faith. And *every sin*, even the least we can commit, exposes us to the infinite wrath of God. As we read, "that whosoever shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven." God, in great mercy and condescension, has revealed to us the scriptures of truth. He has declared to us that "they are all profitable," and "that they are able to make us wise unto salvation."

4. It is a unanimity in *practice*. God's word contains not only a rule of practice, which is to govern and regulate the walk and conversation of the individual Christian; but also a rule for the government and discipline of the church: a rule is given her according to which, she is required to walk; and things which she should mind in way of censure, are pointed out in this rule, which is to be learned from express precepts and approved examples. Accordingly we find the apostle enjoining conformity to this rule on the Philippians:—"Nevertheless whereunto we have already attained let us walk by *the same rule*, let us mind *the same thing*." Phil. iii. 16. This plainly refers to a rule of practice; or a rule by which we are to walk. And this rule can be no other than God's revealed will.

5. It should be a unanimity in the public profession of the faith and in the mode of worship. I take it for granted here, that all believers are in duty bound to make a public profession of the faith, and to worship God in all the ways prescribed in his word. But the point here to be illustrated, is, that all believers should make a unanimous public profession, and that every thing connected with the worship of God, should be so

conducted, that all believers could, with a good conscience, unite in it. And this only can be the case when the profession is made and the worship conducted by the same unerring rule. Uniformity is never to be expected where there is not some standard by which it is to be regulated. But it is an axiom as true in moral as in mathematical reasoning, "that things that are equal to the same, are equal to one another." If I make that profession and observe that worship of God which is required in his word, and another conforms to the same standard in Great Britain, another in France, another in Germany, our profession and our worship must and will be the same; if all are the same with that required in the word, they will be the same with one another. We would then be 'speaking the same thing, having the same mind and the same judgment.' So important is unanimity in the public profession of the faith, that scarcely an inspired Epistle to a particular church can be found, where it is not in some form or other expressly enjoined. In the Epistle to the Romans, (xv. 5, 6,) the church is required, 'to glorify God with one mind and one mouth,' and (1 Cor. i. 10,) to 'speak the same thing.' Now there is but one way in which the church can 'speak with one mouth and the same thing;' and this is by her constituted organs; the instruments by which she states her profession of the faith. The public profession of the church is that which she speaks. And when all her members unite in believing, professing and maintaining that profession, they can then, and only then, be said to speak the same thing, and with one mouth glorify God. For God is honored and his glory promoted by the public profession of his name. And this should be the same in all countries and places. The scriptures are not limited to one nation or people. But they are to go to the ends of the earth; and wherever they go, they are of equal authority and equally binding. And in this respect God stands equally related to all. When Christ enjoined on his disciples to *witness* for him, (Acts i. 8,) it was not only 'in Jerusalem and Judea and Samaria, but to the uttermost parts of the earth.'—And he has promised and declared that his name shall be one and his praise one, throughout the whole earth.

Lastly. There should be unanimity in maintaining this profession. The Phillippians are enjoined, 'to stand fast in one spirit, with one mind, striving together for the faith of the gospel.' Phillip. i. 27. We read, Jude 3, that there must be 'a contending

earnestly for the faith once delivered to the saints.' The faith once delivered to the saints, is no other than the faith of the gospel, for which there must be a striving together with one mind and one spirit. The church is bound by every possible view she can take of her duty to God, to maintain his cause against all opposition. A house or a kingdom divided against itself never could stand. So those who would look for the blessing of success in maintaining the cause of God, must study unanimity in its defence. They must co-operate in ways and means, and must stand by and support one another in the exercise of means.

(To be Continued.)

LETTERS ON THE INTRODUCTION AND PROGRESS OF UNITARIANISM IN NEW ENGLAND. NO. III.

No. 2, published in our last, needs a few observations, particularly in relation to the subject of revivals. The view there given of the revivals of 1734, and 1740, does not altogether coincide with our own views, which have from time to time been incidentally stated.

For her peculiar views of revivals in general, the Associate Church has been much blamed; but it is believed unjustly. The test to be applied to revivals is, "the law and the testimony." If they are produced by a knowledge of the truth, and a diligent use of the ordinary, instituted means of grace, opposition to them would be dangerous, and would evince a want of piety. But, on the other hand; if *measures* not authorised by the Scriptures, be adopted; and errors in doctrine and discipline be taught; not to oppose these "revival scenes," would be equally dangerous.

For the better understanding of the letter published in our last, we think a distinction should be made between the revival of 1734 and that of 1740. They appear to have been different in character, and to have called forth widely different opponents. The opponents of that of 1734, appear to have been mere formalists, diverging towards the "Arminian and Pelagian errors."* It does not appear that the advocates of this first revival had taught error; and it distinctly appears that Dr. Chauncy, the leading opponent to both revivals, "lived to become, not only an Arminian, but a strenuous advocate for universal salvation."†

Here, then, we may learn that bad men oppose all revivals, whether spurious or genuine; and the reason of this is, their want of capacity to distinguish between them, and to see the native tendency of each. Did the enemies of evangelical piety know the effect, which some revivals cannot fail to produce, they would not be found opposing

* Page 338.

† p. 344.

them; but this knowledge they cannot attain—for they sometimes exhibit features and come up under circumstances that baffle the sagacity of real Christians, unless they be exceedingly well established in the truth.

Our conclusion, then, is, that the opponents of the *first* revival were enemies to the gospel; and this conclusion is come at from a consideration of the character of the men who opposed that revival, and also from the conduct of some of them, particularly in Connecticut, where persecution was called in to destroy both revivals.* But of the revival of 1740, we are not prepared to admit as much; abuses began to show themselves; error, fanaticism, and disorder now commenced;† and those who cherished the least regard for the comely order of God's house, were laid under a necessity to oppose these things.

Such men as President Edwards, Dr. Colman, Dr. Sewall, Mr. Prince and Mr. Foxcroft, whose acquirements, soundness, and unquestioned piety rank them among the most distinguished of the New England divines, were compelled to reprobate and oppose the extravagancies connected with the revival of 1740;‡ and however doubtful might have been the views of those men in relation to that of 1734, and it is certain they did not join with Dr. Chauncy and his coadjutors in opposition to it; they were clear as to the character of that of 1740; and it was this revival that called forth the excellent work of President Edwards on the subject of Revivals; yet it is believed that more lenity was shown in that work towards the abuses connected with "these revival scenes," than would have been, had not its author been anxious to avoid being identified with the unreasonable opponents of both revivals.

Here we can see the difficult circumstances in which the real friends of the Redeemer were placed. They had just come out of a revival containing many marks of genuineness, which had been opposed by irreligious men; and now they enter into a new revival distinguished by many counterfeit marks; they had condemned the opponents of the former, and to condemn the present one would look, to the great body of the people, so much like inconsistency and co-operation with men obviously irreligious, as to be attended with alarming consequences to the cause of vital piety. Hence the opposition to the abuses of this revival was quite too inefficient, and perpetuated to this day in the churches of New England, a kind of spurious charity which inculcates that "*indifference* in regard to religious doctrine," spoken of at page 434, and which is ever ready to bid God speed to almost any thing, that assumes to do good: And to

the same cause, it is believed, may be attributed the continuance of those "*measures*" which we hear so constantly spoken of, by the advocates of our modern revivals; and which imply something different from the authorised means of grace; something like trick, or deception, or pious fraud, all of which is to be *abhorred!* These things are the implements of Satan, by which "he transforms himself into an angel of light," "identifies his delusions with the sacred cause of religion, and pretends to move only by the suggestions of an infallible Spirit." These things, so common in our day, we detest as the essence of Popery, and cannot cease, on all suitable occasions, to lift up a warning voice, however feeble that voice may be, against them. Because they banish truth from the visible church, "subvert the souls of men, and remove the foundation of a Christian's hope." "It is often hinted that a *revival* is a thing that we ignorantly oppose; and that in comparison with each other, the *revival* and *anti-revival* men are as patricians and plebeians. I ardently desire a revival of *true* religion. But let us see whether some things called *revivals*, may not be worthy of opposition. Ought I to admire a revival which makes a man deny his guilt in Adam, and his helplessness in himself? Does a true revival excite a minister to declare that the imputation of sin is a novel doctrine, that Christ did not endure the penalty of the law, and that the atonement, of itself, secures the salvation of no man?"†

From the foregoing remarks it will be seen that while we mainly agree with the writer of these Letters in his view of the *effect* these revivals had upon the introduction of Unitarianism into New England; in relation to the *last one*, that of 1740, we differ entirely from him as to the *manner* in which this effect was produced. He attributes it to opposition, while we attribute it to a *want* of the *right kind* of opposition. He says, (page 340,) "in those revival scenes religion was presented in a *new* and glowing aspect." Nothing can be new in religion; the faith once delivered to the saints is forever complete; and whoever talks about any thing "*new*" in religion, either utters nonsense, or is a propagator of error. And this same writer has testified, (page 343,) when speaking of the revival of 1740, that "men were stirred up to unwonted zeal, and by their impulses, visions, and revelations—by their *confidence*, their *censures*, and their *new* and imposing *measures*, they succeeded for a time in deluding many." So that we need not look further than to the testimony of those who talk about a "*new*" presentation of religion, for proof that it is an old trick of the adversary, *new* vamped. The spirit of boasting is a

* Pages 430, 431. † p. 343.

‡ See Dr. Miller's Memoirs of the Rev. John Rodgers, D. D.

* See note at the foot of page 343.

† Rev. Wm. M'Calla.

prominent trait in the character of "these revival scenes." The subjects of such scenes, "being generally intoxicated with a conceit of their unlimited powers, and considering it beneath their dignity to walk in the footsteps of the flock, each choice spirit among them feels it incumbent upon him to invent a religion of his own; at least in some brilliant feature of the scheme." Hence the innumerable brood of heresies that have flooded the church, since the day of great revivals.—Hence, also, comes the noise against Creeds, against any thing like an enlightened and consistent profession of faith in the doctrines of Revelation; and all the boast of "liberality," of "narrowing differences," of "mighty efforts," of "moral suasion;" and of "wonderful piety, devotion, talents and success."

Here, then, we are furnished with a good criterion by which to test these things. Boasting is excluded by the gospel; but errorists of every grade and character, not even excepting avowed infidels, are always loudest in their pretensions; they claim superior purity, especially in morals, and spare no means which may have a tendency to blacken the character or the motives of the true disciples of Christ.

It should here be observed, that the *half-way covenant*, as it has been termed, and the form of *New-England church government*, the latter of which our author has not noticed in any other view than that of its former connection with the civil power, were fruitful sources of defection, in two respects. The former filling the church with unregenerate men; the latter being little else than an open door for the introduction of error. It will be useful to attend a little to these two things.

1st. The *half-way covenant*. The tendency of this was undoubtedly not so much to introduce error in doctrine immediately, as it was to fill the church with carnal professors. And the result was, that a body of men arose destitute of piety, yet possessing a sound speculative belief. This being the case, the friends of vital piety in New England imbibed the strange notion that there was something in orthodoxy, cold, formal, and even unfriendly to heart religion. How effectually did this operate in favour of such as were desirous "to inculcate an almost total *indifference* in regard to religious doctrine!"† And so successful was the enemy on this point, that it is to this day a current and very extensive belief, not merely in New England, that there is an undefined something in orthodoxy and vital piety that are opposites. Could the enemies of Zion even desire a more complete victory? The very means by which the church exists in our world, regarded as opposed to vital piety, viz. "*Belief of the truth!*"

while it is undeniable, that without a belief of the truth, there can be no "*Sanctification of the Spirit.*" It is indeed true that men destitute of piety may make even the fairest profession; but they most generally exhibit their true character before the close of life; and *manifest that they are not of us by going out from us*. But this only illustrates the solemn declaration of the Saviour—that "many are called, but few are chosen;" and furnishes no foundation whatever for this unhallowed prejudice so prevalent in our day, which the enemies of the gospel have so industriously circulated in every possible shape, and through every avenue to the public mind, till a faithful exhibition of God's word can no longer be endured, and they that "declare the whole council of God," shall make of themselves a prey. It is doubtless true that an ungodly ministry is a curse to the church; not merely because they will eventually bring in "damnable heresies;" but because they act in direct opposition to the express *design* of the gospel, which is to deliver men from the dominion of sin; yet it should never be forgotten, that all such teachers of religion as inculcate indifference to any of the doctrines of the gospel, are to be abhorred, as enemies to our Lord Jesus Christ, and the souls of men.

2d. *Church government*.—On this point, our Eastern brethren seem to have but little concern; even the most evangelical among them, are disposed to leave the church in the same condition that Israel was placed in, when "every man did that which was right in his own eyes."—Judges xvii. 6. The necessity of a scriptural government is much the same to the church that a secure enclosure is to a valuable field of fruit; if its enclosure be defective the beasts of the field will devour it. In like manner, if the government of the church be not complete in all its parts, enemies will come in at every unguarded avenue, till the ways of Zion become wholly subverted. This truth is so obvious, that even Congregationalists, at times, incidentally admit it, though with apparent unconscionness. We have a striking instance of this in the writer before us. In speaking of Dr. Freeman of Boston, an Episcopal Unitarian, who had made more than one unsuccessful attempt to obtain Episcopal ordination, he says—

"On the whole, must we not conclude that, had Dr. Freeman fallen into some Congregational churches, instead of an Episcopal one, where he could have modified his worship without attracting public attention, and been ordained without examination, his Unitarianism would have been as closely concealed as that of any of his cotemporary brethren. But the *liturgy of the church of England stood directly in his way*; and he was obliged, either to relinquish his proffered parish, or to avow his sentiments, alter his prayer book, and endeavor to carry the parish with him."^{*}

* Rev. Wm. M'Calla.

† Page 431.

* See Letter IV.

Here then it is distinctly admitted that, had Dr. Freeman fallen into a Congregational church, "he could have modified his worship without attracting public attention, and been ordained without examination"! It seems hardly credible that the real friends of the Redeemer, can sanction, and even contend for, a form of church government that has not sufficient energy, when executed to its very letter, to prevent ordination taking place without examination! and yet such is undeniably the case. Good men are often deceived and led to adopt measures destructive to the best interests of religion, merely through the influence of some early prejudice, or popular notion, good enough in itself, but being suffered to overleap its natural boundaries, carries along with it the great landmarks, that give to the visible church her distinctive character, and draw the line of demarcation between her and every system of false religion, and every invention of man. So with the pilgrim fathers of New England; they had fled into the wilderness to escape the oppression of mired heads; and so great was their abhorrence of a *peculiar kind* of ecclesiastical tyranny, that they destroyed it; and with it many of those regulations for the government of the church which our Lord Jesus Christ has ordained to continue in her to the end of time. And from hatred to tyranny, they erected a kind of compound of ecclesiastical and civil government, equally oppressive and equally unscriptural with the one from which they had fled, and in many respects even more objectionable. *Therefore we are fully persuaded that to the New-England form of church government may be attributed as much as to any other cause her calamitous defection from the cause of God.*

The true invisible church of Christ is one glorious body, though consisting of many members, these are all so harmoniously blended together in one grand whole, that she is spoken of as *one person*. And it has ever been a cause of lamentation to the friends of the Redeemer, that the *visible church* should be split up into almost innumerable and often hostile squadrons. But the very essence of Congregationalism is *disunion*; it acknowledges some inherent power in the people to constitute themselves into a church state, independent of councils, or Presbyteries, or even an ordained ministry; and every congregation is in itself alone a church of Christ, and may make laws, constitute church officers, and exercise the power of ordination; and all this, not only independent of, but even contrary to, every other church or congregation in existence; at least, such is the substance of *modern Congregationalism*, so far as we can gather it from a number of its advocates. And all their reasoning is predicated on the monstrous assumption that one single congregation is *the church of*

Christ, and that every other congregation, or Council, or Presbytery, is an *extraneous body*! Take the following, which appeared in a late number of the Boston Christian Herald:

"To insist that an ecclesiastical council is necessary to the organization of a church, is the same as to deprive the church of its *elective franchise*. For any extraneous body to assume the prerogative of ordaining or installing church officers, is the same as to say to the church, "You shall have no *servants or officers*, only such as *we are pleased to ordain*." The elective franchise, therefore, is of no avail whatever to the church, so long as either the clergy, or ecclesiastical councils assume the right to *negate* the official acts of the church itself. The church may *choose* its officers, but if it has not the right to *ordain* them, other bodies have the right to *negate* its choice, and place it in precisely the same situation as if it were *deprived of its elective franchise*.

For the church to relinquish its power to elect and instal its own officers, is, to *give up its independence*. Who does not see that the *independence of any state or corporate body*—is destroyed, the moment it is deprived of the prerogative to *elect and induct into office its own servants*? Who does not see, that the householder, who is denied the right to *choose, and appoint to their appropriate work*, his own hired servants, is *no longer an independent man*? So of the Christian church. It is wholly inconsistent for any persons to maintain the independence of the churches, or profess to be *Congregationalists*, so long as they hold that the right of ordination is invested in the *clergy*, or that ecclesiastical councils are *necessary* to induct the servants of the church into office.

A CONGREGATIONALIST."

Who does not see that the reasoning in the above extract embraces the terrible doctrine, that there is either millions of churches of Christ, all not only independent of each other, but each one an extraneous body to all the rest, or that the church consists simply of a few individuals located somewhere in christendom, and consisting of but one congregation? And yet these men are advocates for UNION! What kind of union our philosophy is unable to fathom. But not to dwell on this extract. It is too obviously unscriptural to need comment, and we will drop it by observing that we see no evil so much in the way of Reform among our New England brethren, as their *peculiarly unscriptural form of church government*.

This principle of Congregationalism strikes a death blow at the *communion of the saints*, and yet its advocates contend for a free communion; making one portion of the Christian church "extraneous" to another, and these "extraneous" bodies are not suffered to be *helpers* to each other, and yet are urged to sit together at the same communion table; thus constituting a body, without a soul; bringing the bodies of men in juxtaposition in the external act of communion without union of feelings, sentiments, purposes, vows, desires, or prayers. If this be not rending the body of Christ we know not what is.

It appears that independency, or Congregationalism, has had a fair test, and has demonstrated to the world that it is the favorite bantling of heresy. It has had a fair trial in England, for about two

hundred years. And during this period it has alternately advocated almost every point in the catalogue of error: has palmed upon a great portion of the Protestant church a human Psalmody, and spread desolation over the heritage of God. In the United States its existence is commensurate with the settlement of the country. And the present divided, degraded, and miserable state of the church is a sufficient commentary upon its nature and tendency.

Particular individual churches, or congregations are spoken of in the scriptures, (Gal. i. 21, 22, and Rev. chap. i. and ii.) but there is no intimation given that they are bodies "extraneous" to each other. Our Lord Jesus Christ upon whose shoulders the government is, "gave some apostles," &c. (See Eph. iv. 11—13) "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, (implying individual personality,) unto the measure of the stature of the fulness of Christ." Eph. iv. 14—16—"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." Here then we have the church set forth as a "*whole body fitly joined together*;" and when we take this in connection with the numerous passages of scripture where the church is designated as a woman, as the spouse of Christ, it is truly astonishing to hear men speak of Christian congregations, as bodies "*extraneous*" to each other.

The power of ordination vested in the rulers of the church does not destroy the right of the people to *choose* their own pastors, it only takes away their right to *make them*. The gospel is committed to the ministry of reconciliation, who are compared to earthen vessels containing a rich treasure, and they are enjoined to lay *hands suddenly on no man*, and if they have not the power to ordain or reject, then this injunction is unmeaning. But it is not unmeaning, and that it refers to the power of ordination, is clearly proved by 1 Tim. iv. 14—"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." And that a number of ministers, associated together, have the rule over one another and over those under their pastoral inspection, and have authority to decide judicially upon all controversies that may arise in the church whether relating to doctrines or practices, is proved from Acts xv. 2. 4. 6.—"When therefore Paul and Barnabas had no small

dissent and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. And the apostles and elders came together for to consider of this matter."

When the scriptural form of Church government is contrasted, with Episcopacy on the one hand, which lords it over God's heritage, with complete despotism; and with disorganizing independency on the other, which denies subjection to those whom the Holy Ghost has made overseers of the flock of God, it appears beautiful and consistent. It exhibits to the Christian his interest in the whole church, and affords him ample security against injustice, in case of accusations of any kind made against him, by the facility it affords to have his case decided by persons who from their location can have no interest to bias them in any degree to give judgment contrary to testimony. And on the other hand it teaches him that those who "*rule well*" should "be counted worthy of double honour, especially they who labour in the word and doctrine;" and that no society can exist, much less flourish, without union, and a mutual interest, connection and dependance of all its parts.

But it is not our intention at present to prove the validity of Presbyterian church government, though we did suppose that it was necessary to give the reader our views in relation to the effect it is believed the revivals of 1734 and, 1740, and Congregational church government, had, in the introduction of that great apostacy from God, which has spread over the whole surface of New England, and in a less degree over the whole United States. And in conclusion, we observe that the Letters yet to come, coincide better with our own views, than the 2d one, while we continue the caution to the reader not to take upon trust such theological sentiments as may be incidentally introduced; for we often discover, in the writings of the most able New England divines, erroneous principles on the same page with scripture truths.

Dear Sir—

In speaking of events which prepared the way for the spread of Unitarianism in New England, I have already come down to the close of the great revival of 1740. The effect of that general and powerful work of Divine grace was to try the hearts of ministers and professing Christians, draw out their feelings on one side or the other, and bring their true characters to light. There were many who rejoiced exceedingly in the displays of God's power and mercy which were then made. They had been waiting

and praying for a revival of religion; and when it came, they could welcome it with gladness, and engage in promoting it with all their hearts. But with many others, it was not so. They regarded the work from the first with suspicion, and this suspicion soon became a determined hostility. They opposed the revival to the utmost of their power, endeavoring to hinder its progress and cover it with reproach, and were exceedingly prejudiced against every thing of the like nature. The error of these persons first discovered itself in their feelings—their *hearts*; for as yet there was no open dissent, in point of doctrine, from the creed of their fathers. But from the heart, the disease soon extended itself to the head. There was a full preparation of heart for the spread of Arminian and Pelagian errors, and these errors came in like a flood.

The prevalence of them was hastened by the importation and dispersion of heretical books. The writings of Whitby, Taylor, Clarke, Emlyn, and others of the same character, were brought over from England, and by many were received and circulated with much pleasure. It was in opposition to Whitby, that President Edwards published his treatise on “the Freedom of the Will;” and in opposition to Taylor, that he wrote his work “on Original Sin.” A distinguished clergyman in Connecticut,* speaking, in 1759, of the various errors which prevailed in England, adds, “These corruptions in doctrine have crossed the Atlantic, and too many in our churches, and even among our ministers, have fallen in with them. Books containing them have been imported; and the demand for them has been so great, as to encourage new impressions of some of them. Others have been written on the same principles in this country; and even the doctrine of the sacred and adorable Trinity has been publicly treated in such a manner, as all who believe that doctrine must judge, not only heretical, but highly blasphemous.” President Edwards, in the preface to his work “on Original Sin,” written in 1757, mentions “the great corruption of doctrine in New England in consequence of Dr. Taylor’s writings, which had been published about fifteen years before.”†

* Rev. Noah Porter of Fairfield

† Dr. Taylor, not long before his death, ‘pathetically lamented the revolution in some of the Dissenting churches in England, which his writings had contributed not a little to accomplish.’ See his “Scripture Account of prayer.” 1761. pp. 47—49.

Another cause, which operated on most of the ministers and churches during nearly all the latter half of the last century, tending to detract from their spirituality and depress the standard of religion and morals, is to be found in the *political struggles* and *conflicts* which almost continually prevailed. The struggle with the French, which terminated in the surrender of Nova-Scotia, the Canadas, and some part of the West Indies, continued, with little cessation, from 1744 to 1762. And in 1765, only three years afterwards, the stamp act was passed, which again roused New England. The war of the revolution followed, and continued till 1783. During these times of high political excitement, interest, and peril, all other concerns seemed to be merged in those of the nation. And perhaps no class of citizens were more deeply interested than the clergy. By their prayers, their sermons, their conversation, influence and example, they endeavored to the utmost to sustain the courage of the citizens, and secure the deliverance of their bleeding country. This course of procedure was regarded at the time as necessary, and in many points of view it was highly commendable; and yet it could not but have withdrawn the minds of the clergy, and, through them, of their people, from the great concerns of religion and the soul. In such a state of things, the tone of religious sentiment and feeling must necessarily be relaxed, and the cause of Christ would be neglected. Aged, enlightened Christians, when speaking on this subject, uniformly refer to the war of the revolution as that which operated, preeminently to corrupt the morals, and deface the religious character of New England. It had this effect in various other ways, besides that which has been already mentioned. It introduced a multitude of vicious and unprincipled foreigners into the country in the capacity of officers and soldiers, either as allies or enemies to trample on the institutions, and corrupt the principles and habits, of the offending citizens. It withdrew a large proportion of the young men of the country from their customary pursuits to a military course of life, and familiarized them to all the temptations of the field and the camp. It operated also to break down the Sabbath. Before the war of which I am speaking, which says Dr. Morse, “introduced into New England a flood of corruptions and errors, the Sabbath was observed with great strictness. No unnecessary travelling, no secular business, no visiting, no diversions, were permitted on that sacred day.” But in the

course of the war, people became accustomed, not only to see the Sabbath violated, but in many instances to violate it themselves. In this way, they lost, irrecoverably, their feelings of regard for it, feelings, in the absence of which laws are of very little consequence. Add to all these considerations, that the very spirit of war is a ferocious spirit—a spirit directly opposed to the benevolence and gentleness of the Gospel. “Wars and fightings” not only come, as the Apostle assures us, of the lusts of men, they tend to nurture pride, revenge, and hate, and all the baser passions of our nature.

Looking at the subject in this light, and revolving it in its various moral bearings, it cannot be thought strange, however much it may be lamented, that the war of the revolution, which brought us independence, and such a profusion of political blessings, should have proved deeply injurious to the spiritual interest of New England. There were many, to be sure, who engaged in this war under a sense of religious obligation, and who, through the whole of it, maintained their integrity. But with many others, the result was different. Their minds were drawn away from the great concern of life; their moral sense was blunted; their respect for the law, the truth, and the institutions of God was diminished while, under the pretence of superior knowledge, greater enlargement of mind, a freedom from prejudice, and a spirit of catholicism, they were led to regard all religious systems as of about equal value, and to prefer that, of course, which would impose the fewest restraints.

And with respect to those whose minds were in this state, the course of events *subsequent* to the war was directly calculated to draw them further away from God. In the joy of victory and independence, and in the full tide of commercial prosperity and increasing wealth, the world engaged their affections more and more; its riches, honors and pleasures attracted their pursuit; while the bounteous giver of all—his word, his truth, his institutions and laws, were forgotten and despised. The holy principles of the Pilgrims were regarded as but the infant dress of the new republic, too tight and contracted for their free descendants; and in the pride of their hearts, many were ready to say of the religious system of their fathers, their strictness and purity, ‘It is time to put away childish things.’

The causes of spiritual declension, hitherto mentioned, it will be seen are of a *general* nature. They operated alike on the

whole community. They tended evidently and powerfully to prepare the way for the spread of error and false religion; but not in any one *particular section* of the country, more than in others. ‘Why then,’ you will still inquire, ‘did the Unitarian heresy make its first appearance, and its most formidable onset, in Massachusetts, and in the region of Boston? The same mistakes were made by our fathers, previous to the revival of 1740, in other parts of New England, as in Boston. The abuses of the revival, and the opposition to it, were even greater in some parts of Connecticut, than in Boston. The wars too, with the French, and with the parent country, were common evils; and the commercial prosperity which succeeded to the war of the revolution was of common influence. All these things tended, doubtless, to break down religious principle, and prepare the way for the growth and prevalence of Unitarian errors; but what reasons can be assigned for the particular *locality* of these errors?’—I state this inquiry as one which will naturally arise in your mind, and to which I propose, in what follows, to direct your attention. In doing this, it will be necessary to turn back for awhile, and consider again the bearing of events which took place near the middle of the last century.

It is true, that the opposition to the revival of 1740 was more violent in some parts of Connecticut, than it was in Massachusetts, and in the region of Boston: For in Connecticut it arose to the most disgraceful persecution. It arose to such a height, that it produced a reaction, defeated itself, occasioned the disgrace and overthrow of its abettors, and brought the friends of the revival again into favor. The opposition to the revival in Connecticut proceeded to the enacting of laws, for the purpose of suppressing it, and to the arrest, prosecution, imprisonment and transportation of some who promoted it. Some of the best ministers in the colony were openly insulted, deprived of their salaries, subjected to heavy pecuniary charges and bonds, and even carried by public authority out of the jurisdiction. Laymen, too, were deprived of their civil offices, and those who were accustomed to exhort in religious meetings were cast into prison. Such was the *liberality* of an anti-revival, Arminian governor and legislature. Nor was the work of persecution confined to the civil powers. Some of the revival ministers were deprived of their seats in the Associations, suspended from all associational

communion, and even dismissed from their charges, for no other crime than that of labouring to promote the work of God.—Members of the churches also, were in some instances excommunicated, for hearing Mr. Whitefield and others preach; and the friends of the revival, in general, were harrassed and perplexed by the civil and ecclesiastical authorities, in every way possible.*

But these violent proceedings, as might have been expected, at length wrought the disgrace and overthrow of those who promoted them. The good sense of the people of Connecticut was shocked, and after a few years of oppression and trial, the persecutions ceased. The friends of the revival were restored to their rights, and received to more favour than they had lost; while their late opposers were regarded “as haters of God, opposers to his truth, and the persecutors of his servants.”

The opposition to the revival in Massachusetts was conducted in a very different manner. Dr. Chauncy and his coadjutors had more cunning, if not more principle, † than to attempt suppressing it by statutes and penalties. In place of these, the good work was here assailed by sneers, reproaches, malicious insinuations, and slanderous reports. The abuses of it were much insisted on and exaggerated, and the friends of it were treated in a manner which had all the effect of palpable persecution, without its odium. Warm, active, devoted piety was rendered disgraceful; and strong prejudices were excited and confirmed against everything which bore the appearance of a revival. By these more artful methods, the opposers of evangelical religion succeeded, in some parts of Massachusetts, in running it down; while the result of their violence in

Connecticut was to bring it back to favour and influence, and bring themselves only into disgrace. Here, then, we have *one reason* why the errors, for the origin of which we are inquiring made their appearance in Massachusetts, and in the region of Boston, rather than in some other portions of New England.

President Edwards, in his farewell sermon at Northampton, in 1750, speaks thus of “Arminianism, and doctrines of like tendency.” “The progress they have made in the land, within these seven years, seems to have been vastly greater than at any time in the like space before. And if these principles should greatly prevail in this town, as they *very lately have done in another large town I could name, formerly greatly noted for religion,*” meaning Boston, “they will threaten the spiritual and eternal ruin of this people.”

In 1765, Dr. Hopkins, afterwards of Newport, was concerned in a controversy with Dr. Mayhew of Boston, respecting “the doings of the unregenerate.” It is to be supposed, therefore, that the views of Dr. Mayhew, relative to this subject, were widely different from those which prevail among the Orthodox at the present day.—From the facts here presented, it appears that the Calvinism of Boston, which, even during the revival, was not of the most unexceptionable kind, in a few years afterwards became essentially corrupted; and thus a foundation was laid for that fearful defection from the truth, which has since been witnessed.

Another reason for the prevalence of religious error in Boston, arose from its particular exposure, more especially before the revolution, to a corrupting *foreign* influence. It was at that time more exposed to such an influence, not only than any other place in New England, but than any other in the country. And it is indubitable, that the beginnings of most of the corruptions at present existing among us, whether of doctrine or practice, have been imported. The writings of Whitty and Taylor scattered the seeds of Arminianism in New England. The works of Hervey and Marshall inculcated those views of faith, which Brainerd and Bellamy so strenuously opposed. The works of Clarke and Emlin led some to doubt and deviate on the subject of the Trinity. While in more recent times, the works of Priestley, Lindsey, Belsham, and others, have instructed and confirmed many in their Unitarian speculations.

More than half a century ago, there were a few, both among the clergy and laity, in

* That this account is not exaggerated our readers may satisfy themselves, by consulting Dr. Trumbull's History of Conn. vol. ii. chap. 8 Dr. Pomeroy of Hebron, besides pecuniary charges and being laid under bonds, was deprived of his salary for seven years. The late Pres. Finley, of New Jersey college, “was once or twice carried out of the colony as a vagrant.” Messrs. Humphreys of Derby, Leavenworth of Waterbury, and Todd, of Northbury, were suspended from all associational communion, for assisting in the ordination of a Calvinist minister, contrary to the views of their anti-revival brethren. Rev. Timothy Allen of West Haven, afterwards minister for many years of Chesterfield in Mass. was dismissed from his people by an Arminian Consociation, “with this ill-natured triumph, that they had blown out one new light, and intended to blow them all out.”

† I should not so much as hinted a lack of principle on the part of Dr. Chauncy, were it not that he refers to the persecutions in Conn., without censure certainly, if not with approbation. See “Seasonable Thoughts,” &c. p. 41.

Boston and the surrounding region, who secretly entertained erroneous views on the subject of the Trinity. In 1768, Dr. Hopkins published a sermon from Heb. iii. 1, entitled "The importance and necessity of Christians considering Jesus Christ in the extent of his high and glorious character." It was preached in Boston, and "was composed," says the author, "with a design to preach it there, under a conviction that the doctrine of the Divinity of Christ was much neglected, if not disbelieved, by a number of the ministers in Boston." I have no positive evidence that Dr. Chauncy, or his colleague and successor, Dr. Clarke, or Dr. West, denied the doctrine of the Trinity; though, considering their views on other subjects, it is hardly to be doubted that they did. In a letter from the late President Adams to Dr. Morse, dated May 15, 1815, the writer observes, "Sixty-five years ago, my own minister, Rev. Lemuel Bryant; Dr. Jonathan Mayhew of the West Church in Boston; Rev. Mr. Shute of Hingham;* Rev. John Brown of Cohasset; and perhaps equal to all, if not above all, Rev. Mr. Gay of Hingham, were Unitarians. Among the laity, how many could I name, lawyers, physicians, tradesmen, and farmers. I could fill a sheet, but at present will name only one, Richard Cranch, a man who has studied divinity and Jewish and Christian antiquities, more than any clergyman now existing in New England!!! More than fifty-six years ago, I read Dr. Samuel Clarke, Emlyn," &c.

Dr. Howard, the successor of Dr. Mayhew, and immediate predecessor of the present Dr. Lowell, was an avowed Unitarian. He is said to be "the first clergyman who publicly defended Unitarian sentiments in New England."† Of the last generation of Boston ministers, Mr. Everett of the New South (or Summer Street) church, and Dr. Lathrop, successor of the excellent Dr. Pemberton, and predecessor of Mr.

* Dr. Ware of Cambridge was for some time colleague with Mr. Shute. They jointly published a Catechism, for the instruction of the young. This contains no avowal of Unitarian sentiments. Close concealment was then the order of the day.

† Chris. Register for April 22d, 1826. We admire the frankness and honesty of Dr. Howard, as much as we disapprove the concealment of Unitarians who preceded him, and of many who have followed him. Why should those, who walk in the fancied splendor of Unitarian light, forever keep their candle under a bushel? Why not rise above mere temporal considerations, and make the world acquainted with all their views? Such was the state of feeling in Boston at the time of Dr. Howard's settlement, that for years he was not admitted to the Boston Association of Congregational ministers.

Ware, were probably, though very secretly, Unitarians.*—In addition to these, there were numbers of their cotemporaries among the laity, who speculated with them on the subject of the Trinity. I think President Adams mistaken in supposing he could fill a sheet with names; but doubtless there were several—and some who, like himself, were considered as persons of distinction.

It was necessary for the early Unitarian ministers of Boston and the vicinity, in order to retain their places, and promote their views, to proceed with the utmost caution. In general, they never preached their peculiar sentiments, and endeavoured, as far as possible, to conceal them from public view. The better to accomplish this, the original practice in New England of strictly examining candidates for the Gospel ministry, began many years ago to be opposed, and in some instances to be laid partially aside.—The biographer of President Edwards, speaking on this subject, says, "He (Edwards) thought it of importance that ministers should be *very critical* in examining candidates for the ministry, with respect to their *principles*, as well as their religious disposition and morals. And on this account, he in some places met with considerable difficulty and *opposition*." A difficulty of this sort occurred at the ordination of the Mr. Everett already mentioned, in consequence of which a part of the ordaining council withdrew. Confessions of faith, too, began at this time to be opposed, and not unfrequently were disused. The object of all this was to prevent discussion and disclosure, and cover up the secretly spreading error.

But to keep the subject entirely concealed, for any considerable time, was manifestly impossible. In personal intercourse and conversation, if by no other means, it must at length come out; and to meet disclosures of this sort, there must be provision. But in making this provision, the ancient doctrines of the New England churches must not be openly attacked; for this would shock the minds of the people, and endanger, if not defeat, the whole design. A safer way would be to inculcate an almost total *indifference* in regard to religious doctrine.—The impression must be made, that 'if we differ from you at all, it is only in some slight, speculative points, about which diversity of opinion is worthy of no consideration.

* The Unitarians here and previously named should not be confounded with those of the present age. They were high Arians, and doubtless believed in something which they called an atonement for sin.

The outward character is all with which we are concerned.

*For nodes of faith, let graceless zealots fight;
He can't be wrong, whose life is in the right.*

The quiet of parishes must in no case be disturbed; and he is the best minister who so manages as to live in the greatest peace.'

An impression of this sort began to be made in the easterly part of Massachusetts, before the war of the revolution; and after the war, it became more general and confirmed. The consequence was, that the Orthodox ministers were kept back from withdrawing from their heretical brethren, or taking any decisive measures to defeat their plans. The customary ministerial intercourse and exchanges were continued, and the impression was made, all around, that one system of doctrine was as good as another, and that every man was entitled to embrace that which best suited his convenience and his inclinations.*

It should be observed here, in addition to all other considerations, that the special influences of the Holy Spirit were almost entirely withdrawn. What discourses were preached of a character to awaken and impress the minds of people, were neutralized by others of a different character, and the wise and the foolish slumbered together.—There was no revival of religion in Boston, at least in the Congregational churches, from 1743, till we come down almost to our own times. No wonder, then, that iniquity abounded, and the love of many waxed cold. No wonder that the lamp of spiritual life was well nigh extinguished, and that innovations and errors had come in like a flood. Considering all that has been here said, it is much more lamentable than strange, that Unitarian errors have made their appearance in this country, and that they have gained their principal footing in Boston, and the surrounding region.

Asking pardon for intruding on you so long a communication—much longer than was intended, when I commenced, I must, for the present, bid you adieu.

INVESTIGATOR.

* Dr. Mather, in his "Prognostications upon the future state of New England," says, "there was a town called Amyclæ, which was ruined by silence. The rulers, because there had been some false alarms, forbade all people, under pain of death, to speak of any enemies approaching them. So, when the enemies came indeed, no man durst speak of it, and the town was lost.—Corruptions will grow," says he, "upon this land, and they will gain by SILENCE.—It will be so invidious to speak of them, that no man will dare to do it, and the fate of Amyclæ will come upon the land."—How far this "prognostication" has been fulfilled, the reader need not be informed.

THE CLAIMS OF JUSTICE SATISFIED ONLY BY A VICARIOUS SACRIFICE.

Extract from Drew's Essay on the identity and resurrection of the Human Body.

WE can, perhaps, have no conception how any thing can be capable of softening the rigours of justice, except that principle of divine mercy, which we are assured must reside in God.

But here a new difficulty occurs. For, although both justice and mercy be admitted so reside in God; yet, how the interference of mercy could supplant the demands of justice or abrogate its claims, are points of difficulty, which, abstractedly, from the atonement, we could never comprehend.

If justice would voluntarily relinquish its claims, without an equivalent, to make room for the operations of mercy; it must follow that God could not be necessarily, but only arbitrarily just. And the moment that we admit that God is not necessarily just, that very moment we annihilate one of his essential attributes, and undefy his nature.—For, if God in any given period of duration, either of time or eternity, can relinquish his justice, in that very period we must behold him without it. If therefore, omnipotence can exist through one hour, without justice, it can exist through two, for the same reason; and that which can exist thus through two hours can consequently exist thus forever; and in this case we must admit, that justice is not an essential attribute of God. But, as those principles which lead to undefy his nature, or to annihilate his attributes, must certainly be false; it follows, that justice must be an essential attribute of the divine nature, and therefore God must necessarily be just. And, as God is and must be necessarily just; it follows with the most unquestionable certainty, that the claims of justice cannot be relinquished without an equivalent, either in time or in eternity. And, if justice, without an equivalent, cannot relinquish its claims; no room can be found for the operations of mercy, though it be admitted that it did exist and reside in God.

Neither can it be supposed, that the claims of justice can be supplanted by the designs of mercy. For could we suppose the case before us possible, without a vicarious sacrifice; the attributes of God must be presumed to act in hostility to one another. If the mercy of God should attempt to supplant his justice; the attempt must be successful or it must not. If it be successful, the success of mercy will prove the imbecility of justice; and if unsuccessful, that want of success will

fully demonstrate the futility of the attempt; and in either case, it will be demonstrated that God is not possessed of all possible perfections. Thus then, while we, from his nature and attributes, admit the existence of the divine perfections, even while we presume that his mercy can supplant justice; we must suppose that God is possessed of all possible perfection, and yet not possessed of it at the same time.

If the mercy of God can overcome his justice in one instance, nothing can hinder it from overcoming the divine justice in all.—And, if the divine justice may be totally overcome, while the essence of God remains entire; it follows from this supposition also that justice is not essential to divine nature.

If mercy can counteract the claims of justice, I would ask, does the essence of God remain entire, or is it destroyed? If the essence of God remain, while the claims of justice are counteracted by mercy, it is evident that justice is not an essential attribute of his nature; because the essence is presumed to remain, when this attribute is done away. But if, on the contrary, his essence be destroyed by the removal of his justice, we must, by allowing the operation of his mercy, suppose the existence of God to continue after we have supposed his essence to be destroyed. Hence then this conclusion follows, from each supposition which we have made; namely, whether we presume the divine essence to remain or to be destroyed, that the mind is conducted in either case to a palpable contradiction. Thus if the essence of God remain, it must be an essence without justice; but certain it is, that an essence which is devoid of justice cannot be the essence of God: here then we have the divine essence and not the divine essence at the same time. But if, on the contrary, the essence of God be destroyed, by the removal of his justice, through his mercy; we admit the divine existence without the divine essence. As therefore these contradictions are equal on each side, it must finally follow, that justice cannot be supplanted by mercy, without a vicarious sacrifice, any more than justice can relinquish its claims, without a forfeiture of its name and nature.

As therefore justice cannot relinquish its claims, nor mercy snatch the culprit from its hands; because in the former case, God must cease to be necessarily just, and in the latter, that power which is presumed to be infinite must be overcome; since God can neither act contrarily to himself, nor suffer his attributes to move in hostility towards

one another; it follows with the most decisive certainty, that justice and mercy can never meet together in the same subject, without that medium which the gospel holds forth, in the vicarious sacrifice of the Saviour of the world. But, through the mediation of the atonement, the whole face of things assumes a different aspect. We there plainly discover how God can at once *be just, and the justifier of him that believeth in Jesus*. Through this sacrifice, the order of heaven and earth appears again to revive; and we behold in contemplation, another Eden descending from the skies, to bless mankind and renovate the world.

Whatever may be said in favour of the human powers, or of the dignity of human nature; we never can suppose, without admitting an absurdity, that any being which is wholly polluted can renovate itself. Such a notion carries with it its own refutation, and includes within it, irreconcilable suppositions which we cannot possibly admit.—For if any given being that is wholly polluted, can be presumed to renovate itself, renovation must begin in some polluted part; because that which is either wholly corrupted in a natural sense, or polluted in one that is moral, can include nothing but corruption and pollution in its nature. And, to suppose that which is wholly corrupted or polluted, can produce a renovation in itself, is to suppose that corruption can beget incorruption, and that pollution can beget purity. We must suppose it to act in opposition to itself, and to produce an effect which cannot be included within its nature, which is a palpable contradiction. For, as no cause can produce an effect, which is the reverse of itself, and which it has not the power of producing; so, nothing can result from any given principle, which is not virtually included in its nature. And, as a power to renovate, cannot be included in any nature that is wholly destitute of purity, and therefore destitute of this power; it must follow, that the renovation of human nature, as well as its reconciliation to God must arise from some extrinsic cause. And certain it is, that that cause which influences nature, without being, included within it, and influences it so as to produce its renovation, must be supernatural, and must therefore come from God.

Whatever the nature of this influence or the mode of its operation may be, we are satisfactorily assured that it must communicate itself to man, in order to produce those effects, which a renovation implies, and which we ascribe to its sacred energy.—

Without this, it is no longer influence; and indeed an uncommunicated or uninfluencing influence, is a contradiction in terms. But, since influence and not the absence of it, is the point under present consideration, its existence must necessarily be admitted; and therefore it follows, with unquestionable certainty, that some mode of communication must also exist, through which it imparts its renovating energies to the internal and perceptive powers of the human soul. And whether we attribute this influence to *divine mercy, to love, to the grace of God, or to the operation of his Holy Spirit*, the final result will be the same; and the regeneration of the human race must be attributed to an agency as well as energy which resides not in man.

FRENCH PROTESTANTS.

THE Protestants in France, as might be expected, are greatly rejoiced at the late changes in the government. The "Archives of Christianity," says:

"WE have entered upon a new era for the cause of liberty and truth, perhaps even of Christianity. If the long meditated and obstinately pursued projects of the counselors of the discarded dynasty had been accomplished, Christianity had mourned in weeds over the tomb of liberty, if even she had been permitted to show her grief and mourn her lossess. What might we not have feared from a power which had undertaken with a single word to muzzle the press, in spite of the habits and the wants of the public? Having witnessed this bold attempt, we cannot wonder to find greater credence given to the report that there was to be a prescription and massacre, of which the chief friends of liberty were to have been the victims, and which had utterly rooted out protestantism in France.

After giving thanks to God for his mercy in this great deliverance, which, it is said, "will form a new epoch in the history of the French Protestantism," the Archives proceeds as follows:

"A great step has been taken towards the complete enjoyment of religious liberty. The organization of our churches will no longer be shackled by restrictive laws and penal codes; we shall not, as formerly, have to supplicate in the anti-chambers of Popish or Jesuit prefects or ministers for the regulation of our ecclesiastical affairs; our theological faculties will no longer depend upon the heads of Catholic universities; our schoolmasters will no longer be at the mercy of political agents, vested with academical authority, and the peasant will no longer be

ill used by servile agents for meeting his Christian friends for religious worship."

The inference which the writers derive from these considerations, is that their duties increase with their privileges, and that to whom much is given from them will much he required. We hope that all pious Protestants in France will be duly impressed with this great truth, and that one of their first enterprises will be a resolution to place a Bible in the family of every Frenchman who is willing to receive it. It will be recollected that two liberal and enlightened friends of the Paris Bible Society, some months since, gave generous sums to defray the expense of placing a Bible in the family of every Protestant in one department of the kingdom. What better thank-offering can be rendered for deliverance from Jesuitical intrigue and despotism than a resolution to extend this blessed gift to every department and every family of the kingdom? If such a resolution should be adopted, the British and Foreign Bible Society, and the American Bible Society, after its friends shall have relieved it from its present debt, would doubtless rejoice to contribute liberally towards its accomplishment.—*N. Y. Obs.*

THE FAITH OF PROTESTANTS ON THE SUBJECT OF INSPIRATION.

"By the inspiration of the Scriptures," says Professor Norton, "is meant, either that they were miraculously suggested by God, or that they were written under his miraculous superintendance."^{*} According to this definition, the justness of which we shall not dispute, the inspiration of the Scriptures is now publicly denied by leading Unitarians in this country. "The composition of the Bible is looked upon as a human work—a work produced by the natural operation of human thought and feeling."[†] "These writings (the Scriptures) so far as their composition is concerned, are to be regarded as possessing a properly and purely human character." "They (the scriptures) are not in the common sense inspired; they were not produced under the miraculous supervision of the Deity." "A denial of the immediate inspiration of the Scriptures does not, in the slightest degree, affect their authority."[†] And not only do these gentlemen deny the inspiration of our sacred books, they would make the impression that this is a very small matter, in which they do not disagree with the majority of Christians of other times and the present; and we are represented as unreasonable, captious, superstitious, in complaining of them for so very common and trifling a thing as denying the inspiration of the Bible. We have thought it might be useful, therefore, to confront them with the sentiment of the whole Protestant world on the subject, so far as this could be conveniently gathered; and we have been at the trouble to consult a variety of Confessions of Faith, the language of which, so far as relates to the inspiration of the Scriptures, is given in the following extracts:

* Locke and LeClerc, p. 125.

† Christian Examiner.

FIRST HELVETIC CONFESSION, *published in*
1532.

"The canonical Scripture, *the word of God, being delivered by the Holy Spirit, and proposed to the world by prophets and apostles, is altogether the most ancient and perfect philosophy, and itself alone contains the whole of piety, and the whole reason of life.*"

SECOND HELVETIC CONFESSION, *published*
in 1566.

"We believe and profess that the canonical Scriptures of the holy prophets and apostles of both Testaments are *the true word of God itself*, and have sufficient authority of themselves, and not from men. For *God himself spake to the patriarchs, prophets, and apostles, and still speaks to us through the Holy Scriptures.*" "So that when, at this day, this word of God is proclaimed in the church by those who are lawfully called to be preachers, we believe that *the word of God itself* is proclaimed and received by the faithful; neither is there any other word of God to be pretended to or expected from heaven."^{*}

BOHEMIAN OR WALDENSIAN CONFESSION.

"First of all, the ministers of our churches teach with one consent concerning the sacred Scriptures of the Old and New Testament, which they are accustomed to call the Bible, and which have been legitimately received and approved by Orthodox fathers, that they are true, certain, and worthy of a confidence with which no other human writings, whatever they may be, are able to compare." And for this reason, because *they were inspired and suggested by the Holy Spirit*, and published from the mouth of holy men, and confirmed by heavenly and divine attestations."

CONFESSION OF THE FRENCH PROTESTANT
CHURCHES, *published in* 1559.

"The one God hath so revealed himself to men, in his works, but much more clearly in *his word*, which at first he made known by infallible signs, and by (oraculis) oracular responses. These, he directed should be written in those books which we call the sacred Scriptures." "We believe that *the word contained in these books, proceeded from God alone*, from whom alone, and not from men, it derives its authority."

OLD ENGLISH CONFESSION, †

"We receive and embrace all the canoni-

* This Confession, as Dr. Jamieson informs us, ("save the allowance of the remembrance of some holidays) was all *approved and subscribed*" by the General Assembly of Scotland, Dec. 25, 1566.

† Published in the name of the English Church in

cal Scriptures of the Old and New Testament; and we render thanks to our God who hath brought this light to us which we may have always in our eyes, lest, by the arts of men, or the wiles of the devil, we may be drawn aside to errors and fables.— We receive and embrace these Scriptures as *voices from heaven*, (caelestes voces) by which God hath revealed his will to us. In these alone the minds of men are able to rest."

BELGIC CONFESSION, *published in* 1566.

"We confess that this word of God was not reported or delivered by any human will, but holy men of God uttered it, *being moved by the divine Spirit.*" "Afterwards, God himself commanded his servants, the apostles and prophets, that they should commit *his revelations* (sua illa oracula) to writing."

WIRTEMBURGH CONFESSION, *published in*
1552.

"Those canonical books of the Old and New Testaments, concerning whose authority in the church there never has been any doubt, we call the sacred Scriptures. This Scripture we believe and profess to be *the response* (oraculum) *of the Holy Spirit*, and so confirmed by divine testimonies, that if an angel from heaven should preach anything different, he would be accursed."

IRISH CONFESSION.*

"The ground of our religion, and the rule of faith and all saving truth is *the word of God* contained in the Holy Scripture. By the name of Holy Scripture we understand all the canonical books of the Old and New Testament;—" *all which we acknowledge to be given by the inspiration of God*, and in that regard to be of the most certain credit, and the highest authority. The other books, commonly called apocryphal, *did not proceed from such inspiration*, and therefore are not of sufficient authority to establish any point of doctrine."

Bishop Jewell's Apology, 1562. The following is from the Homily of the English Church, "on the Reverent Estimation of God's word." "The whole Scriptures, saith St. Paul, were given by the inspiration of God. And shall we, Christian men, think to learn the knowledge of God and ourselves in any earthly man's work or writing, sooner or better than in the Holy Scriptures, WRITTEN BY THE INSPIRATION OF THE HOLY GHOST? The Scriptures were not brought unto us by the will of man, but holy men of God, as witnesseth St. Peter, spake as they were moved by the Holy Spirit of God."—The sentiment of the English Church on this subject is understood to be fully adopted by the Methodist Episcopal Church in England and America.

* Agreed upon by the Archbishops and Bishops, and the rest of the clergy of Ireland in the Convocation at Dublin, A. D. 1615.

WESTMINSTER CONFESSION.*

“Under the name of Holy Scripture, or *ward of God written*, are now contained all the books of the Old and New Testaments;—all which are given by the *inspiration of God* to be the rule of faith and life. The books commonly called Apocrypha, *not being of divine inspiration*, are no part of the canon of the Scripture; and therefore are of no authority in the church of God, nor to be any otherwise approved or made use of, than other human writings.—The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, *the Author thereof*: and therefore it is to be received, because *it is the word of God.*”

“The Old Testament in Hebrew, and the New Testament in Greek, *being immediately inspired by God*, and by his singular care and providence kept pure in all ages, are therefore authentic, so as in all controversies of religion, the church is finally to appeal unto them.”—“The Holy Scripture *was delivered by the Spirit*, into which Scripture, so delivered, our faith is finally resolved.”

WESTMINSTER CATCEHISM.

“The Holy Scriptures of the Old and New Testament *are the word of God*, the only rule of faith and obedience.”

INDIA WITHIN THE GANGES.

Increase of Deism among the Hindoos.

THE diffusion of knowledge is working a great change in the minds of many of the more learned Hindoos. It has exposed the absurdity of their own Idolatrous System, and has led them to reject all the pretended revelations by which it has been supported. Some of them, like Rammohun Roy, admit, at least partially, the authority of the Christian Revelation; but others reject that real and only discovery of the Will of God to man, as well as all merely pretended revelations of that Will. There is reason to fear that both the perverters and rejecters of the Sacred Scriptures are more prejudiced against the peculiar and distinguishing Truths of Revelation even than when living in their state of Idolatry: but if the men themselves, who are employed to break down

* Published and adopted by the Presbyterians of England and Scotland, in 1647. Adopted by the planters of New England in 1648;—afterwards, so far as relates to the subject of inspiration, by the Independents of England in 1658, by the Congregationalists of this country in 1680, and by the Baptist churches in England in 1686. This is also the Confession of Faith of the Presbyterians in the United States.

the strong-holds of Idolatry, refuse to avail themselves of the refuge of the gospel, yet we may mark the hand of God in making way, by their means, for the erection of that Spiritual Temple, in which, at no very distant day, acceptable sacrifices shall be offered to Him in Christ Jesus, from all people, nations, and languages upon the earth.

The growth of Deism, taken in its most extended sense as implying the rejection of all Revelation, real or pretended, is evinced by the following curious document, which is an extract from the Trust Deed of a building about to be erected in Calcutta, by some learned and wealthy Hindoos to be appropriated to religious worship, according to their own peculiar notions.

Upon trust and in confidence that they the said [here follow the names of the Trustees] or the survivor of them, or their heirs, &c. shall, from time to time, forever hereafter permit the said message or building, land, tenements, &c. with their appurtenances, to be used as a place of public meeting of all sorts and descriptions of people, without distinction, as shall behave and conduct themselves in an orderly, sober, religious, and devout manner, for the worship and adoration of the Eternal, Unsearchable, and Immutable Being, who is the Author and Preserver of the Universe; but not under or by any other name or title, peculiarly used for and applied to any particular being or beings, by any man or set of men whatsoever—and that no graven image, statue, or sculpture, carving, painting, picture, portrait, or the likeness of any thing, shall be admitted within the said message, &c.—and that no sacrifice, offering, or oblation, of any kind or thing, shall ever be permitted therein—and that no animal or living creature shall within or on the said message, &c. be deprived of life, either for religious purposes or for food—and that no eating or drinking, (except such as shall be necessary, by any accident, for the present preservation of life,) feasting, or rioting, be permitted therein or thereon—and that, in conducting the said worship, and adoration, no object, animate or inanimate, which has been, or shall hereafter be, recognised as an object of worship by any man or set of men, shall be reviled and contemptuously spoken of or alluded to, either in preaching, praying, or in the hymns, or other mode of worship that may be delivered or used in the said message or building—and that no sermon, preaching, discourse, prayer, or hymn, be delivered or used in such worship but such as have a tendency to the promotion of the contemplation of the Author and Preserver of the Universe, and to the promotion of charity, morality, piety, benevolence, virtue, and the strengthening the bonds of union between men of all Religions, Persuasions and Creeds—and, also, that a person of good repute, and well known for his knowledge, piety, and morality, be employed by the said Trustees, or the survivor, or their heirs, &c., as a Resident Superintendent, and for the purpose of superintending the worship so as to be performed as is herein before stated and expressed—and that such worship be performed daily, or at least as often as once in seven days.

STATE OF RELIGION—*Tinnevely*.—Among those who still remain in heathenism, a good opinion of Christianity is taking root; the worthlessness of their idols is more openly acknowledged, and their worship neglected. Some have gone so far as to

make presents to the Mission of parts of their lands, for the benefit of the Christians, for the establishment of schools, &c. We will not say that they have the purest motives, such as Christians would have; but they evidently have done this from a conviction that the Christians have right on their side. There would, perhaps, appear still more of this benevolent spirit and of this favorable inclination towards Christianity, and opposition would be less, were there not some influential Natives, who, from interest in Idolatry, or from other motives, set themselves up as opponents; and secretly excite other people to opposition, by promulgating a number of falsehoods respecting ourselves and Christianity.— They tell, for instance, that, at baptism we give the people dirty water to drink, or that we put such water into human skulls and then offer it; or that we give them cow's flesh to eat; or that we dissuade slaves from serving their masters, and subcultivators from paying their landlords their dues, persuading them, at the same time, to wrest their lands from them; or that we allure people to become Christians by promising them remission of taxes, and such like. In short, sometimes we are said to be the worst people in existence; or they say that only the low Parriars and some senseless Toddy-people embrace this religion, by which they endeavour to lower it in the estimation of the people; and, when they cannot deny that Soodras are converted, of whom there are whole congregations, and that even Brahmins are in favour of Christianity, desiring Christian schools that their boys may learn this good religion, they quickly find out some other reason to condemn them also. The bulk of the people, however, become more and more aware of these falsehoods: in some places where they used to point at a Christian fellow with sneering and contempt, they now address him kindly, make him read the book which he may have in his hand, and often do not let him go without giving them a copy of it.— While one rich native does all that he can to injure us and the cause, another rich native favours us and promotes it. Brahmin proprietors have given lands as a charity for the settlement of native Christians. Two Brahmins, in the beginning of this year, even joined one of the Congregations; but, as we feared they would not hold out long, both because we suspected their motives and because they would find the persecutions of the other Brahmins too hard for them, so it has happened, and they have withdrawn. Instances have occurred, in which Brahmins, quarrelling among themselves, have threatened one another with becoming Christians, if they were not immediately satisfied according to their demands. Among the lower classes, they began, some months ago, to make superstitious use of our Christian books. A man had resolved to become a Christian, and had taken such books into his house: in the night, either in a dream or otherwise, the evil demon told him, that unless he removed these books he would no longer be his friend nor do him any good. The man replied, "Thou hast never done me any good, neither will I serve thee any longer; and these books shall remain here." This was soon spread among the heathen; when some came and asked for books, in order to keep the devil out of their houses. This was, of course, refused.

Concluding Remarks.—Reviewing the transactions of the Mission during the last year, we must acknowledge that some further considerable advances have been made in the great work of destroying Satan's dominion, and extending the kingdom of our Lord and Saviour Jesus Christ among high and low, rich and poor, old and young. Considering the strong entrenchments which Satan has around

his dominion in this part of the world, and by which so many of our fellow-men are held secure, in ignorance of themselves and their God, in lies and all other ungodliness—and considering the feebleness of the instruments which are engaged in overthrowing them, like David before Goliath—we do not hesitate to say, from the fullest conviction, that every degree of success in this grand undertaking is solely to be ascribed to the powerful influence of Him, who ascended on high, and led captivity captive.

May we be but strong in faith, and not cast away our confidence in His presence, care, wisdom, and power! Very much is still to be done; and who is sufficient for these things? We tremble when we look on ourselves in this contest: but our Lord is with us. "Every valley shall be exalted, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. They shall not be ashamed that wait for Him."

INDIA BEYOND THE GANGES.

Serampore Mission.—The Second, Third, and Fourth Numbers of the European Series of the Periodical Accounts have lately appeared: they were all issued together, and carry the intelligence to the close of 1829. We shall give the chief details, as opportunity may serve; and shall, at present, extract the general views which are afforded of the Missions and Schools.

The Missionaries give the following

General View of the Stations.

The following Thirteen Stations, that is, Serampore and the twelve connected with it, are not mentioned in the order of time in which active operations began; but it may be of use to do so occasionally.

Dr. Carey arrived in India, Nov. 1793; and in January 1800 removed to Serampore, where the brethren, so long associated with him, had arrived about three months before.

1800—Serampore.		
1805. Dinagepore.	1815. Delhi.	1821. Arracan.
1807. Jessore.	1816. Dacca.	1829. Assam.
1814. Allahabad.	— Dum-Dum.	— Barripore.
1815. Benares.	1818. Chittagong.	— Barriahol.

During these years there have been, of course, several other places, where the Word of life has been made known to the heathen; but such are the names of the present Stations. When noticed according to their distance from Serampore, seven of these are situated within the Province of BENGAL.

Dum-Dum—Soobhroo—distant about 10 miles southward.

Barripore—Mr. Rabeholm,.....31 miles do.
Jessore—Mr. Buckingham, &c.....65 miles N. E.
Burriahol—Mr. John Smith,.....140 miles eastw.
Dacca—Mr. Leonard,.....170 miles N. E.
Dinagepore—Mr. Fernandez, &c.....230 miles north.
Chittagong—Mr. Johannes—317, or, by Dacca, 343 miles east.

Three Stations are situated in what is generally styled UPPER HINDOOSTAN.

Benares—Mr. W. Smith, &c. distance about 460 miles N. W.
Allahabad—Mr. Mackintosh, &c. distance about 540 miles N. W.
Delhi—Mr. Thomson—by the shortest route, 960 miles N. W.

And two stations are beyond the boundaries of either Province.

Arracan—Mr. Fink, &c.—distance about 450 miles S. S. E.

Assam—Mr. Rae,—distance about 418 miles N. E.

State of the Missions.

It thus appears, that the most distant on the north-east is Assam, and on the north-west Delhi; but, in consequence of the visitors at Hurdwar, individuals are met with, and the Scriptures given to them, who have come as far as from Cabul in Afghanistan, or about 1800 miles distant from Serampore. Occupied as these twelve stations are, by men who, without exception, have been brought to the knowledge of the Saviour in India itself, there is at once equal ground for thanksgiving as to the past, and hope as to the future.

The names of the Natives in general are so peculiar, that no one can mistake them: but it seems necessary to remind the friends at home, that those of others, on whom much of this work depends, are the names of persons who have never seen this country. When, for example, the reader comes to such men as Thompson and Smith, Mackintosh and Fink, or Buckingham, &c., he will recollect that these are not individuals sent out from either England or Scotland, as their names would imply; but the names of men who were born in India—called to the Ministry there—and sent out from Serampore, at successive periods: when it is borne in mind that they are, in fact, East Indians, the communications from them become doubly interesting; and especially so when the language employed by them discovers such faith in the divine ordinances of a Christian Ministry.

Should it be observed that the information here given, though only from certain fixed points, refers in its effects to a very wide surface, perhaps the impression on the whole will be, that there are indications, not a few, of the Heathen mind awaking from the sleep of ages. At all events, an influence, however feeble as yet, and but little noticed, is thus extending from beyond the Indus, and even the Caubul—in Afghanistan on the west, to Assam on the east—and from Cashmere on the north, down to Arracan.

Great Openings for extended Labours.

In allusion to the Journals of Mr. Thompson and the New Stations, it is remarked—

When labourers, such as these, are thus employed, not one day in seven only, but nearly every day, in giving the good seed of the Word, it will not be a question whether their number should be increased. Such has been the earnest desire of the Serampore brethren; and it is under the pressure of this desire, that three New Stations have been resolved upon during the last year. One of these, indeed, has been almost, if not entirely, provided for in India; and thus it is that God can make the resources of the country itself available toward the extension of His cause, in a greater degree than we have yet witnessed. But surely it would be making a sad use of such generosity abroad, were Christians at home to relax in their support. It is simply to be regarded as a proof of what one man may feel himself constrained to do, when his lot is cast on the field of action.

By this time, three additional Labourers are about to leave Serampore, provided that the means are furnished. The brethren there will go on as they have done hitherto; but their own resources are not equal to the opportunities presented to them for extending the cause. And this has occurred at a season when the encouragements to proceed nev-

er were so great. "We have," says one of them, "an unbounded and white field before us, and labourers of the best sort ready to go forth."—"But I see more clearly than ever," says another, "that, in Missionary Work, and particularly in our situation, every thing must come from God—money, men, health, and a heart to labour: and, after all, success is his gift alone. But, then, how rich is He in mercy! how ready to bestow! Let us take new courage and rejoice in Him."

Sparks upon the tendency of Unitarian Christianity, is a work I have never read; but this sentence from an article in the North American Review on the Tone of British Criticism, written by the Hon. A. H. Everett throws a light upon it and through it, making its deformity plain in spite of every covering. It is a work of man's invention and admirably adapted to the human heart.

"Now the Unitarian sect—although it includes perhaps as large a share of the talent, virtue and respectability of the country as any other—is doubtless among them all, the one which has least pretensions to popularity. It is in fact one which as all who are capable of looking at the subject philosophically well know, from the nature of its tenets never can be popular. It is one which scrutinizes texts—estimates the value of manuscripts and editions—balances the authority of conflicting passages and consequently addresses itself to a very limited portion of the community; for such a portion only have the means and leisure to pursue such inquires."

Is this the religion of the meek and lowly Jesus?—this, which "from the nature of its tenets," is confined "to a very limited portion of the community," to the wealthy and the learned? Where then is the great distinguishing trait, of which its disciples so confidently boast, between it and the system of philosophers, ancient and modern? that while they were reserved for a few of the initiated it was freely preached unto all, and first to the poor, the ignorant and the castaways. What then becomes of the command to compel the wretches, begging and starving and thieving upon the highways to come in to the marriage supper of the king's son? where then is the prophecy that not many wise, not many noble shall enter, while the way faring man though a fool shall not mistake the entrance? or that, when the wise shall be confounded, and the mighty of the earth put to shame, then out of the mouths of babes and sucklings, praise shall be perfected?

QUERY.—Is it inconsistent with the word of God to celebrate the Lord's Supper on any other day of the week than the first?

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Ne rogites quisnam, sed quidnam scripsérít, auctor.
Please don't inquire who is the author, but examine what he hath written.

ON THE DIVINITY OF CHRIST.

DISSERTATION II.

The truth of the doctrine proved from John i. 1, 2,—“ In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.”

PART II,—SEC. 2,—THAT THE TERM
“WORD,” EXPRESSETH THE PERSON OF
CHRIST, PROVED.

It may be proper to begin by inquiring what is meant by the *Word* mentioned by John. That the term *Logos*, in the Greek, *Sermo* in the Latin, and *Word* in the English, often signifies that which forms a part of a discourse, an oracle, or voice, proceeding from the mouth of God, or of his servants, by his orders, is not only allowed, but maintained. “The word of God came to John in the wilderness.” “The people pressed to hear the Word of God.” “The apostles spake the Word with boldness.”—“Their sound went through all the earth, and their Words to the ends of the World.”

But, the description which the Evangelist gives of this Word, is impatient of such an explanation: For, *first*, a personal distinction is ascribed to this Word—“In the beginning was the Word, and the word was with God”—that is, the Father. *Secondly*, the Divine Nature, or Essence, is attributed to this Word—“The Word was God.” *Thirdly*, Divine Works are ascribed to this Word—“All things were made by him, and without him was not any thing made that was made.” Thus the term Word, here, signifies the essential, personal Word of God. That essential Wisdom, and uncreated Light, the Source, and Origin, of all that is revealed to men; the Cause, and Spring of all the Universe, and of all the

beauty that we see, and of all the order we so much admire. The evangelist adds these words—“In *Him* was Life, and the Life was the Light of men: that was the true Light, which lighteth every man that cometh into the world.” The Evangelist speaks all along of him as a person. Thus it is evident, we must take this Word for one of the titles of the Redeemer. And this agrees to the language of Scripture in other places. For as we read of a person who is called Wisdom, who was with God, daily his delight, rejoicing always before him, when he prepared the heavens, formed the earth, and set a compass upon the face of the depth: So it is with a name of like import, that we read of one who is called the Word, and was with God in the beginning. Nay, the Evangelist declares that which can only be affirmed of a person:—“The Word was made flesh;” that is, assumed human nature and dwelt among us. And to show that he was no common person, he adds these words, “And we beheld his glory, the glory of the only begotten of the Father, full of grace and truth.” Correspondent to this does John speak, in his first epistle, chap. v. 7—“There are three that bear record in heaven, the Father, the Word, and the Holy Ghost.” These are the names of the three persons. Nor can we be any longer in suspense about the meaning of the title, Word, than till we look back to the first verse of the same epistle—“Our hands have handled of the Word of Life.”

In the same sense we may understand the term in Acts xx. 32—“I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” To build up, and give an inheritance, is the property of a person. Dr. Owen observes upon the text, that Christ may be called the Word of his grace, “ei-

ther because he is given to us of God's free grace, as he is also called the Son of his love; or, as he is the author and cause of grace. As God himself is called the God of peace and love. To him, that is, Christ, are believers committed." Bradbury, in a sermon on the text, as he takes the term to be one of the titles of Christ, saith, "This addition that is made to the Word, viz. 'of his grace,' does not leave the application of it to Christ under any more difficulty. There are two reasons why he may be called so: *First*, as he published this grace of God to mankind. A word among men, is the conveyance we give our own thoughts to those about us, and perhaps it is upon this account that our Redeemer is called so. 'God hath spoken to us by his Son.' This consideration belongs to all those characters that are given of him. 'A teacher from God; one to make him known in the world—the Only Begotten of the Father who declared him—bearing witness to him that sent him—a Prophet, mighty in deed, and word, before God and all the people.'—He is the Word of his grace. *Secondly*, as he takes care to fulfill the whole design. It is through him that God magnifies his word above his name. 'All the promises are in him. Amen.'" Believers are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord." Eph. ii. 20, 21. As he is the author, so he is the finisher of our faith. And saith the apostle, Heb. iv. 12, 13—"The word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a *discerner* of the thoughts and intents of the heart. Neither is there any creature that is not manifest in *his* sight; but all things are naked and open unto the eyes of him with whom we have to do." This whole description is that of a person, and who he is the apostle declares, in the next sentence, ver. 14—"Seeing then that we have a Great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." He is called "the faithful and true witness." And how dear such a character as this is, appears from the place it has among his glories. "He is clothed with a vesture dipped in blood, and his name is called the Word of God." Rev. xv. 13.

Sec. 2. That this *Word* is a person distinct from the Father and the Spirit, proved.

Having made it evident to every intelligent and impartial reader, that the Word mentioned by John, is a person, we are next to consider what he affirms concerning him. And this is, that he is a distinct person—he is neither the Father nor the Spirit. Saith he, "In the beginning was the Word, and the Word was *with* God. The same was in the beginning *with* God." We read of the Noetians, the Prasseans, and the Sabellians, who made the names of Father, Son, and Holy Ghost, to be no more than three different characters, and representations of God: so that when we consider him as a Creator, he is to be called the Father; as a Redeemer, the Son; and as a comforter, the Holy Ghost. They denied the *persons*, as the Arians did the *nature*: Hence they asserted that the Father was born, suffered upon the Cross, and rose again from the dead; for which they were called *Patripassians*. The Socinians, or as they are pleased to call themselves, Unitarians, though they differ a little from these ancient heretics, yet they agree with them in the main: for though they allow Christ to be a person distinct from the Father, and Holy Spirit, they affirm that he is only a mere man, and deny that he exists, as a person, in the Divine Nature: they admit only of one person in the Godhead: and perpetually talk of the *peerless* honour of the Father.

In opposition to these notions, we affirm, that it is as clear as day-light, from what John declares, that the *Word* is a distinct person in the Godhead. When we talk of *three persons*, we intend by it, that one is not another: that the Father is not the Son, and the Son is neither Father nor Spirit.—"It is absurd to tell us that the word *person* is not scriptural, and that it bears an uncertain signification. It has been understood eighteen hundred years; and it is also trifling with the argument, by insulting our ignorance of the extent to which this difference reaches, when it is universally owned that we cannot tell what the principle of individication is." Johnson saith,—"Individication is that which makes an individual." But are we any wiser by this? "Let us first determine what it is that makes a distinction of persons among men, before we go any further." But that the *Word* exists as a distinct person in the divine nature, appears from the following arguments:

First: It is evident that this *Word*, which is the same with Christ the Son of the living God, had a personal existence before he was made flesh and dwelt among

us. The declaration of John bears a clear and full testimony to this truth. Saith he, "In the beginning was the Word, and the Word was with God. The same was in the beginning with God." The Socinians object to the expression, "In the beginning, by affirming that it doth not signify *pre-eternity* which hath no beginning." But to this it may be answered, that it doth not prevent the existence of Jesus Christ before the creation; and if he did so exist, he must be a person. Again, though eternity have no beginning, (and the sense of these words cannot be, in the beginning of eternity,) yet, eternity is before all things, and, "In the beginning," may be a description of eternity, correspondent to Prov. viii. 25—"From everlasting, and in the beginning, or ever the earth was." John doth not say, "In the beginning the Word was made;" but, "In the beginning the Word *was*;" which doth as evidently express eternity, as it doth in those other phrases, "before the world was," or, "before the foundation of the world." Again, the Socinian interpretation of the phrase, "In the beginning," is this, that in the *beginning* of the gospel Jesus Christ was, he was then with God, i. e. "God employed him, and he was God by donation and appointment to the office of Mediator." But the evangelist doth not treat of the beginning of the gospel, but of the Author of it. Saith Dr. Owen, "The sense given by the Socinians to this place is senseless. 'In the beginning, (say they,) that is, when the gospel began to be preached by John Baptist, (which is plainly said to be before the world was made,) the Word, or the man Jesus Christ, (the Word being afterwards said to be made *flesh*, after this whole description of him as the Word,) was with God, so hidden that he was known only to God, (which is false, for he was known to his mother, to Joseph, to John Baptist, to Simeon, Anna, and to others,) and the Word was God;' that is, God appointed him that he should be so afterwards, or made God."* And saith Bradbury,— "This (viz. this explanation) may be pleaded by a Socinian, but it comes ill from the mouth of an Arian; for these do own that the Son of God had an existence before all worlds, and they bring this very scripture to prove it. Now if the words do refer to a being that he had before his incarnation, they may with as much propriety signify the same that they do when applied to God: and if his being with God, may be under-

stood of a person that is limited, and derived, I cannot see why an Atheist may not take the same liberty with the phrase, when it is spoke of the Father, that others do when it gives us an account of the Son: for we are expressly told, that, "all things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men."

Secondly: The account that is given of his appearing in our world, gives another proof that he is a distinct person. "God sent forth his Son, made of a woman; made under the law." Here observe, first, that he is called God's Son. Secondly, that he was his Son before his Father sent him. This lays flat the whole scheme of the Socinians: Thirdly, he was made of a woman; this was peculiar to his person. Neither the Father nor the Spirit were incarnate. Fourthly, he alone appeared in the form of a servant. None but he was made under the law. He acted as one "directed, inspired, and supported by another." "This is the record of John, that he whom *God has sent* speaks the words of God, for God hath not given the Spirit by measure unto him."

Here it is proper to observe, that when Christ is mentioned, as distinct from the Father, when he was on earth, he is not to be considered merely as a man; because, though he assumed a human nature, he did not take to himself a human person: his human nature never had an existence but in union to the divine. And thus the distinction from the Father is always to be viewed as having an immediate respect to his divine person. Nay, when he himself speaks of his human nature, as distinct, though not separate from the divine, he acknowledgeth his dependence upon the Father for the whole. "A body," says he, "thou hast *prepared me*." And as to the qualifications of his soul, he says, "the Lord God has opened mine ear to hear as the learned, *he* has given me the tongue of the learned." And in his life time he confesseth the same—"The Spirit of the Lord is upon me, he has anointed me to preach the gospel." "God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, for God was with him." Thus the apostle tells us, "that God, who in times past spake to our fathers by the prophets, hath in these last days spoken to us by his Son." Or, as it may read agreeable to the original, "in his Son," which signifies not only the commission he acted by, but the *Deity* that dwelt in him bodily.

* Dr. Owen's Vind. Evan. pp. 208, 209.

As he himself explains it to his disciples, (John xiv. 10,) "Believest thou not that I am *in the Father*, and the Father *in me*? The words that I speak unto you I speak not of myself, but the *Father who dwells in me* does the works."

Thirdly, his distinction from the Father is evident from his ministry on earth. He was appointed from eternity, but it was only "in these last days" that he appeared among us. And it was a very short compass of time that was allowed him to "finish the work that was given him to do." "Father," saith he, "the hour is come." And to his disciples, "Yet a little while and ye see me no more, because I go my way to him that sent me."

In former ages it was "the Spirit of Christ," in the prophets, that testified to the world. But, "when the fulness of time was come," he came and preached righteousness as a minister of the circumcision, sent to the lost sheep of the house of Israel. The Father bare a testimony to him at his baptism and transfiguration—"This is my beloved Son, in whom I am well pleased." He frequently asserted his unity with the Father, that they were one, yet always took care to maintain the distinction, "I and my Father are one." Thus, with regard to his ministry, he saith, "I came forth from the Father, and am come into the world; and again, I leave the world and go to the Father."

Fourthly, his equality with the Father, and the distinction between them, is evident from the atonement that was made by him. His being "the brightness of his Father's glory, and the express character of his substance," declare a sameness of nature. But when it is said, that, "by himself he purged our sins," this expresseth a distinct personality. Divinity in the person of the Son alone assumed the human nature: this was united to none but him. And when it is said, "by himself he purged our sins;" this implies, First, that the action was only his own. He trode the wine-press *alone*. Secondly, the virtue was in him. He was "God who purchased the church with his own blood." Thirdly, he did it personally, as distinct from his Father. It was not by any communications made to him, as they are made to saints and martyrs. Thus he bewails his own case—"My God, my God, why hast thou forsaken me."

Fifthly, the reward conferred upon him by the Father, expresseth a distinction that can never be confounded. "God (i. e. the Father) raised him from the dead, and gave

him glory." "He sat down at the right hand of the Majesty on high." "This does not only denote the dignity of his own person, but the affection of that *other* to whom he is so near." Thus he himself saith, "I am sat down *with my Father* in his throne." Though on earth he was the Father's servant, yet on the throne he sits as his equal. Upon this head does the apostle give out his challenge, "To which of the angels said he at any time, sit thou at my right hand?" That is, as an equal, a partner, a sharer in my throne, and in my glory. "Though the angels always beheld his face, receive his orders, and execute his commands; yet there is an uppermost room in the feast that is too good for the best of them. They have no right to set their thrones as the throne of God. He among them who swelled into such a thought, was hurled down in a moment. They have no merit of nature or duty to be the foundation of so much honour. It is only his, who as God, is equal to his Father's majesty; and as man, is the best of all his servants. And therefore we find the Father owns him both in a way of testimony to what he is, and in a way of recompense to what he has done. He receives him in his two natures: to the divine he saith, 'Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom;' and to the human, 'Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.'"^{*}

Sixthly, Christ is addressed as a distinct person from the Father, in the praises of heaven. John beheld a great multitude, crying with a loud voice, "Salvation to our God which sitteth upon the throne, and unto the *Lamb*."

Dr. Watts, in his *Arian Invited to Orthodox Faith*, asserts, "that he cannot allow a proper personality of the Son and Spirit, without destroying the unity of the Godhead." And farther saith, "If we suppose the Messiah, or Logos, in his pre-existent state, as well as after his incarnation, to be a complex, or compounded person: and that divine Logos, eternal Word, assumed a super-angelic or inferior nature, called also Logos, into union with himself, before he took flesh upon him: this would *reconcile all ideas* which seem inconsistent, and *scatter darkness* that hangs over the ancient writers, and *over the Scripture itself*, if this opinion is not admitted." "To this,"

^{*} Bradbury.

saith Bradbury, "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 restrained thou wisdom to thyself?* What knowest thou that we know not, and 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.

"By this account, the *divinity* of Christ is only an attribute; his *person* is a creature; his *human soul* is an angelic spirit; has no more of God than a *property*, and no more of man than *flesh and blood*. This Logos, as we are often told in that book, is the *essential power of the Deity*, and has no more than a *figurative personality*.

"But, as he, who came in the form of a servant, and took so short a time for so great a work; who once suffered, and is now rewarded; was, antecedent to all this, the brightness of glory: so he is a person distinct, because none of these things can be said of the Father, his dwelling is not with flesh."

(To be Continued.)

[For the Religious Monitor.]

SIGNS OF THE TIMES.

(Concluded from page 228.)

CHRIST was taken by wicked hands, crucified and slain, but the faithful and true witness was not overcome and killed. On the contrary, by the very act of dying he spoiled principalities and powers and conquered them. His followers who are "faithful unto death," who hold fast his name and confess his faith at the expense of life, are represented by him, as "overcoming." Rev. ii. 11. And Antipas, who did so, is set down as "a faithful martyr," which is equivalent to an overcoming witness. And the same thing is asserted of their dying, (chap. xii. 11,) "And they overcome him by the blood of the Lamb and the word of their testimony, and they loved not their lives unto the death." Yet, strange as it may seem, many writers of eminence understand it just reversed—those who love not their lives unto the death, for the sake of their testimony, are overcome by him—and by the help of this interpretation they have found that the event foretold in chapter xi. 7, is passed long ago. Suppose it to be so, have we not a right to expect that their enemy will also have long since ceased to fight against them? Who fights with his antagonist after he is dead? or how shall their enemies war against them after

they have ascended to heaven? as, upon this supposition, they must be, long since. It is absurd. Will it be pretended that the war meant in that text has long since ceased, because in a great measure protestant blood has ceased to flow? To limit the war of the Beast to this one species of it, is inconsistent with the scope of the prophecy. But even admit it, there was enough of protestant blood made to flow, not more than twelve or fifteen years ago, to spoil the interpretation. The war is still going on, and therefore the witnesses can neither be dead nor ascended to heaven. If their interpretation were correct, have we not a right also to expect the witnesses by this time to be in a prosperous and happy state, "living and rejoicing," having those truths and principles for which they contended and died, in full operation, both in public profession and in private life? But where, I ask, is this the case in our world? Dr. Johnstone points to the German princes subscribing, or tacitly consenting to, the *interim*, proposed by the emperor, some time about 1552, A. D., as the event in question.* But to this there are insuperable objections. To say nothing of its disagreement with his own preceding interpretation of the passage, this is enough to set it aside, that these are not the party intended by the *two witnesses*. German princes! who are they? What have they to do with prophesying, and inflicting all plagues? Will they ascend to heaven in a cloud?

At the very time these intriguing politicians were manoeuvring with Charles about his *interim*, the witnesses were lifting up a loud voice against this very thing, and busily engaged in framing public testimonies for the truth of the Reformation.† But that a crisis in witnessing for revealed truth is now approaching, cannot be denied with any just knowledge of the times and reason together. The feeble state of the witnesses themselves, the measure of their testimony already given, the present appearance of their enemy, and the nature of the weapons which he is now using, are plain indications of it. As God leaves not himself without a witness in the world, much less will he do so, I think, in the church. Therefore it does not seem probable that all the witnesses will be slain at any one time, nor does the fair interpretation of the text require this; but only that they be so in succession. Neither is it to be thought that they will all

* See vol. 1, pp. 393-4-5-6-7.

† See Mosheim, vol. 3, cent. 16, chap. 4, pp. 86, 87, 88, 89.

continue in the dead state three years and a half, and neither more nor less. This would not be analogous to other prophecies. All those Jews that were carried away captive, did not continue seventy years in their captivity. From the destruction of the city and temple until Cyrus' proclamation, was but about fifty: some returned then, and many never returned at all. But in some instance, one or more, we may look for this particular of the prediction to be exactly fulfilled, in a manner that will attest the truth of the word. There will be no need, as heretofore, of straining the text, or of glossing it, or of far fetched interpretations. The event will answer to the word as exactly as if moulded in it, as indeed it will be.—We have no reason to believe that the event is far off.

Edwards observes that the enemy of the witnesses has carried on opposition of the following kinds: "1st. By general councils. 2d. By secret plots and divisions. 3d. By invasions and wars. 4th. By bloody persecutions. And 5th. By corrupt opinions." The time of the first four seems to be chiefly over, and the last is now coming into full operation. We are now emphatically in the war of opinions, the least visible, but the most powerful of all, and the most likely to be successful. But what chiefly induces this belief, is, that the enemy is *coming in like a flood*; and therefore will soon overflow and pass over, and if its force is directed against the witnesses, or witnessing, which has in substance been already shown, then we may warrantably expect that they will soon be brought as low as the Lord has decreed to permit them to be, and the comforting part of that text will begin to be fulfilled—"The Spirit of the Lord shall lift up a standard against him"—or, "The Spirit of life from God shall enter into them, and they shall stand upon their feet," &c. The first text to which I have referred is in Isa. lx. 19. The allusion is to a river overflowing its banks and inundating the surrounding country until there is no retreat from it. God speaks thus of the Assyrian invasion—"The Lord bringeth up the waters of the River strong and many, even the king of Assyria in all his glory, and he shall come up over all his channels, and go over all his banks, and he shall pass through Judah, he shall overflow and go over, he shall reach even to the neck." Isa. viii. 7. This is a description of the same party with which the witnesses are now called to contend. For Assyria, Persia, Greece, and Rome, first Pagan and then Papal, is

but the same hostile party in its successive generations, and different forms; as the image in Nebuchadnezzar's dream clearly proves. And the same similitude, with a small difference, is employed to set forth his attempts in these latter days, (See Rev. xii. 15.) The passage under consideration may be viewed as expressing one of the maxims of God's providence for the preservation of his church—that when the enemy in any form and at any time, shall come in like a flood, and the escape of the church from destruction, by any thing that man can do, appears impossible, and hope is ready to expire; then the almighty Spirit of the Lord shall, just in season, come between her and the descending blow, and shall, in a way, and by means appearing fit for the time, to his infinite wisdom, lift up a standard against the enemy, by which he shall either be partly restrained, his plan for the time defeated, or himself destroyed. For illustration of this, I would call the reader's attention to the building of the Ark—the call of Abraham—the dividing of the Red Sea—the appointment of Gideon's army—sending forth the destroying angel into Senacherib's army—the advent of Christ and establishment of the gospel—the raising up of Constantine—and the raising up of the Reformers, and qualifying them for their times and their work:

A near view of the passage will enable us to discover that it is prophetic of some remarkable attempt of the enemy in New Testament times. The first sixteen verses describe the wickedness and apostacy of the Jewish church. In the next three, the great Redeemer appears in the flesh, to avenge the quarrel of his covenant upon these rebels, and comfort his own. But the conflict cannot be understood only of the time he was upon the earth, but of the whole time in which the truth of his gospel is in dispute, whether with Jews, Pagans, Mahometans, or Papists, until God gives judgment in its favour by overthrowing Satan's kingdom. For immediately upon the issue of this contest, the kingdom of Christ extends to its destined limits. "So shall they fear the name of the Lord from the West, and his glory from the rising of the sun"—which two points take in the whole world. Then follow the words of the text, which in this connection seem remarkably apposite to express the last great effort to swallow up the church. And this view of it is countenanced by what follows to the end of that chapter, which foretells the happy state of the church to the end of the world, and of the

return of the Jews, but no mention is made of any new attempt of her enemy.

Let us now examine the times to see whether there be any thing like a flood. I have already remarked that we are now in the war of opinions, and I here observe, 1st. That there is a *flood* of anti-scriptural and grossly corrupt *opinions* coming in and inundating all protestant churches more or less. A number of these were mentioned in the last paper, pages 224-5, many of which, analyzed, are but old heresies in a new dress. It is undeniable that there is a spring tide of the old Arian, Pelagian, Socinian, and Arminian corruptions setting in. Although they have been repelled by sound scriptural argument, in almost every age since their first appearance, they have risen up over all their banks, and are flowing in upon the churches from every quarter. And there also is a torrent of Hopkinsian opinions, leading by inexplicable metaphysical subtleties, the unwary into one or other of the above. These cannot sanctify the heart, they only form new outlets for its innumerable corruptions, self-sufficiency, self-righteousness, pride, vanity, deceit, and hypocrisy, of the basest sort. These waters issue *not* from the throne of God, but from the mouth of the serpent, and their necessary consequence is, a flood of ungodliness and ungodly men, which makes all *die* where it comes.

Farther, there is coming in a flood of unprecedented unscriptural devices, promising to reform the manner of ecclesiastical operations and christian duty, but in fact defacing and corrupting every thing scriptural, in the order of the church. And what, if in these there be also imperceptibly coming in a flood of political sympathies, something like the following:—The spirit of revolution is shaking in pieces old political creeds, and the nations are in rapid succession becoming free. What a pity that the church should not be freed too from the trammels of her old formularies!—Is such a sympathy unlike the spirit of the times? May it not be powerfully at work in the present sweeping innovations, although not avowed or suspected?

2dly. A flood comes suddenly without giving any warning; it sweeps away the secure inhabitants, their dwellings and property. So does this flood. Old confuted heresies which were considered dead, have suddenly risen again, and in despite of scripture and sound reason, threaten with flood-like power to bear away the religious community. All of a sudden the suggestion of an individual rises up into a plan of national

co-operation, embracing almost half the world. It is undeniable that all those great projects, the splendour of which now excites the admiration, and kindles the enthusiasm of the world, are but of yesterday; numbers living can look back to the time when they had no existence.

3dly. A flood generally comes with great violence. So with this flood. It waits not the slow progress of orthodoxy, cool examination, scripture proof, prayer, &c. It goes not like the soft flowing waters of Shiloh, but pours down with loud noise its torrents of speeches, pathetic orations, and addresses, with incessant importunity, till it breaks over every barrier of professions, creeds, vows, promises, and oaths; bears away foundations; and sets sentiments, practices, fellowships, governments, worship, and all things in religion afloat. And who does not see the whole community now floating in harmonious confusion down the stream?—now in contact, now separate, as time, place, or circumstances *touch* them. The slightest breath of doctrine will gather a multitude into a congregation any where, and just as little will scatter them again. If any have doubts, let him only grasp the truth, the whole truth, determined “to hold it fast,” and he will soon *feel*, not only that he is in the waters of a flood, but that they flow with great violence.

4thly. The waters of a flood are turbid—we cannot see the bottom—all things are jumbled together in horrible confusion. So are the waters of this flood. Who can see to the bottom of a Tract; and tell the sentiments, principles, and motives that made it? Who can see through a Missionary’s commission, or the board that composed it? Who can descry all the avowed faith and practice admitted to the communion table? And just such a medley is to be seen in Bible Catechisms, Sabbath School instructions, addresses, speeches, periodicals, and publications. All things are huddled together—some truths, some duties, some propositions so ingeniously compounded of truth and error that they stand in equilibrio; some ludicrous perversions of Scripture, some gross nonsense, and some pernicious errors.

Other points of analogy might be mentioned, but these will identify the present attempt of the enemy with the flood. All waters seek a downward course, but where will this flood *land* those who float upon it? Some I hope will yet reach the shore and escape with their life. Others will land in superstition, the fellowship of Rome, or worse, if it were possible. Others, in the

wildest fancies and grossest delusions. Others, will sink into insensibility and total indifference to all soul concerns and hereafter. Others will be seen mired in the most filthy sensualities. But we fear that a huge number are rapidly descending into the gulf of Infidelity, or even Atheism. For I cannot see to what else many of the popular notions about religious truth can legitimately lead; and many will be consistent and follow them up, or I should rather say *down*, to their ultimate conclusion. We venture to assert that even now the *under current* of this flood is BAPTIZED DEISM in many places.— But it may soon, perhaps not at all, meet the public eye in its naked deformity. It is a gentle accommodating species this. It will still wear a Christian name and form. It may speak thus within itself,—Although I consider the infallible inspiration and the supreme authority of the Bible over all points of faith and practice a very doubtful matter, yet many reasons make it prudent to observe the common religion; or, if I am a minister it will be my interest and it will do no harm to preach the old doctrine still, expressing my own views with great circumspection.

If the above be near a correct view of the present course of religious affairs, and of the rate at which they are moving, it is calculated surely, not only to bring the spirit of witnessing as low as God shall please to permit, but to do it speedily. And the event, when it has come, will prove, 1st. That God has been long pleading a controversy with the churches of the Reformation for their ingratitude and backsliding, and that he has executed deserved and long deferred judgments upon them.

2dly. The unfitnes of all human expedients to maintain the life and purity of the Christian religion; such for example, as national establishments, civil pains and penalties, enactments of mere human authority, co-operations, reason and philosophy, popularity, &c., for all will have been tried yet the witnesses fall and perish; yea it will be plain that all these have lent their power to bring on that catastrophe. "Not by might nor by power, but by my Spirit saith the Lord."

3d. The faithfulness of God's new covenant promise to preserve the church in the worst of times. For though the witness will be slain, the believer shall not, the church shall not. The flood may roar and dash against her, but it shall not prevail—she is built upon the Rock of Ages. At the same time the wisdom, power, mercy

and sovereignty of God will be glorious in the manner of her preservation.

4th. His righteous vengeance upon the enemies of the Witnesses and their cause, and the desperate folly of taking counsel against Christ. I cannot forbear to notice that I think it will be a time remarkably suitable for singing the whole of the ninety-third Psalm.

In conclusion, *What ought we to do?*

The Serpent whispers, it would be best to go just a little with the stream. But if we do, the sword of God's covenant may overtake us from behind, and destruction may meet us before. We ought to put on the whole of our armour and face the enemy, nothing discouraged by the knowledge that the witnesses will be slain. Their cause is indestructible, and in the issue of this contest it will infallibly conquer and triumph. Nor do we know how instrumental Christ may make present contending in its victory. Be that as it may, this is our duty and allegiance to Christ our King. There is not a moment to delay. If we do, it is at the hazard of being swept away by this flood, and lost. Let us not dare to stand any where but upon the Eternal Rock, where we shall neither be confounded nor make haste. Let our Watch Word be—"The least truth, and the present truth"—and our constant prayer that we may not enter into temptation. EGO.

AN ESSAY

Towards bringing about a Scriptural Unanimity amongst all the different branches of the visible Church of Christ.

(Continued from page 418.)

II. THE second thing proposed in this Essay, is, to give some reasons Why this unanimity should be sought by the visible church.

The word of God furnishes us with many reasons, any one of which should be sufficient, to induce all the friends of our Zion, and of Him who gave his own blood for the redemption and purification of his church, to pursue this unanimity with all their soul, heart, mind, and strength.

1. Unanimity is a blessing which God has promised to his Church. Jer. xxxii. 39—"And I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them." And with this promise, other most important and precious promises are connected, as appears from the context.—"The Lord will be their God." "He will

make an everlasting covenant with them, in which he engages not only that he will not turn away from them to do them good; but he engages also that they shall not depart from him; for he will put his fear in them." And, "the fear of the Lord," we read in another portion of Scripture, "is the beginning of wisdom." To the same purpose, also, it is promised, in Ezek. xi. 19—"And I will give them one heart, and I will put a new Spirit within you." And with this is promised also a deliverance from our natural evil hearts; and the gift of new hearts, hearts of flesh. And the design of all is explained in the following verses:—"That they may walk in the statutes of the Lord, and keep his ordinances and do them." And God further engages that "he will be their God and they shall be his people." All promised blessings are worthy of being sought and desired. Accordingly we find Christ, the Great Head of the church, praying with great fervor, for this very blessing for his people. That all who believe on him, through the word of his servants and ministers, may be one; as he and the Father are one. John xvii. 20. 23. A blessing which God the Father has so frequently promised, the bestowment of which he has connected with so many other most precious blessings, and one too for which our now exalted Redeemer prayed so fervently, and that too when he was about to complete the purchase of our Redemption, that great work which the Father had given him to finish; I say such a blessing is, beyond all controversy, worthy of our most earnest and diligent pursuit.

2. Unanimity increases the beauty of the Church. It is not only a *good*, but a *becoming* thing for brethren to dwell together in unity. It was indeed the glory and the beauty of the church on the day of Pentecost, that upwards of three thousand persons of different nations, customs, and languages, were so perfectly joined together that they could be said to be "*one heart and one soul*,"—"That with one mind and one mouth, they could offer up united praises to God." And it requires no stretch of imagination, nothing but faith in the God of Zion, to look forward and contemplate the day, that day which God has set to favour Zion, when not only a few thousands, residents of one city, but when nations and kingdoms shall assemble and unite in the same acts of worship and praise. (Ps. cii. 22.) And when they shall do it with the same spirit and the same mind, thinking and speaking the same things. Christ has said of his

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spouse—"My dove, my undefiled, is but one." There is indeed an invisible union existing among all the members of Christ's mystical body, by which his "beloved may be said to be *one*;" but the glory and beauty of the *visible* body, is just in proportion as it approximates to the true state of the invisible. And this is that beauty in the spouse which is greatly, or vehemently, desired by the King. (Ps. xlv. 11.) To say nothing of the effect that a scriptural unanimity might have produced among those nations which have already been visited by the light of the gospel, or even among those where the principles of the Reformation have extended; what might not we hope to see, if all the professed friends of our holy reformed religion, even in our land, were found in their public profession, speaking the same things, thinking the same things, and so perfectly joined together in the same mind and the same judgment, that with one mind and one mouth they could glorify God? Would not the most embittered enemies of our Zion be constrained to say, "Surely God is in the midst of her?"

3. A third reason why we should desire, and by all means seek this unanimity, arises from the ruinous tendency of divisions. Our Lord has indeed declared that offences must needs come, but at the same time denounces a heavy woe against that man by whom they do come. A house, a city, or a kingdom divided against itself, cannot stand, but cometh to desolation. (Matt. xii. 25.) This is equally true when applied to the church. Nothing so much emboldens and encourages the enemies of Zion, as to see divisions among her friends. "*Divide and conquer*," is a maxim with Satan, the great enemy, as well as with the men of the world. It is when the church, the armies of Zion, move forward in one undivided phalanx, with her own King at her head, that she can bid defiance to her enemies. Then she not only appears "beautiful as Tirzah, comely as Jerusalem, but terrible as an army with banners."

4. It is essential to her peace. Where there is no unanimity, there can be but little peace. And where there is but little peace there can be but little comfort and happiness. Consequently, mutual edification, one great advantage of religious society, is, in a great measure, if not altogether, defeated. We are commanded to endeavour "to keep the unity of the Spirit in the bond of peace, with all lowliness and meekness, forbearing one another in love." Eph. iv. 2, 3. And we are commanded to

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mark them who cause divisions and offences in the church, and avoid them. Rom. xvi. 17.

Lastly. It is essential to the fellowship of the members of the church. "Can two walk together unless they be agreed."—They may indeed sit down at the same communion table, as has been already said. But where is that interchange of sentiment, that mingling of souls, that reciprocity of feeling that can be called *communion*? The term communion, by common consent, has been applied to the Lord's Supper; not merely because that in it Christians make a public profession of their conformity to Christ and his laws; but also of their agreement with other Christians in the spirit and faith of the gospel.*

This definition of the word Communion, is also according to the scriptural sense of what is embraced in church fellowship. In Phillipians i. 27, we are enjoined "to strive together for the *faith* of the gospel." In Eph. iv. 13, "The unity of the *faith*," is set before us as one reason for which God has given to his church such a diversity of instructors as are mentioned in ver. 11, of the same chapter. And in chap. v. 11, of the same epistle, we are commanded to have no *fellowship* with the unfruitful works of darkness. Now if some degree of unanimity in the spirit and faith of the gospel be not required of those with whom we engage in the solemn act of communion, who can say that they are not *holding fellowship with the unfruitful works of darkness*? To the same purpose also see 2 Cor. v. 14—18, which passage I intreat the reader to examine attentively, where he will find this same idea of communion confirmed very pointedly; and also the whole tenor of the argument of this Essay, remarkably supported.

Now, I ask, would it not be both a perversion of language and a gross profanation of one of the most sacred institutions of our holy religion, to admit indiscriminately to the communion table persons of opposite sentiments?† Before dismissing this part

* See Buck's Theological Dictionary on the word Communion.

† The writer will here state that he is capable of proving by many living witnesses, that there are repeated instances of ministers who have professed their adherence to the standards of the General Assembly Presbyterian Church, and in regular standing in that society, who have specially invited Roman Catholics, as such, to a seat at the communion table; who have also invited professed Arians, and even persons who never had been received into fellowship by any religious society; or

of the subject, it may be proper to notice some of the objections most usually brought against the doctrine for which the writer is here contending.

It is stated that the communion table is the Lord's table; and therefore the officers of the church have no right to forbid or debar any from that table. But it is answered, that, this is the very reason why they are bound to see that none be admitted to that table, but those who are invited by the Lord, the master of that table. The duty of the officers of the church, respecting the communion table, is altogether *ministerial*; they are but stewards, whose business is to dispense the privileges of that table to such, and to such only, as the Lord of the table himself invites. And these are described in the Word. That, to the ministering steward, is the instrument which contains his instructions. Had this table belonged to the church, and not to the Head of the church, it would then have been the prerogative of the church to have invited whom she pleased. But when it is admitted that the table is the Lord's, it must at once be conceded, that guests can only be admitted according to the directions of the Master of the feast himself. It would be out of place here, to detain the reader in order to show who those are who are invited in the Word. But we have only to open the volume of inspiration, and we shall find that the King of Zion has enemies; and we are not for a moment to suppose that he would prepare, at the expense of his own blood, a feast for his declared and bitter enemies. The honest and faithful steward will not take the children's meat and cast it to dogs.

There is another consideration, worthy of being noticed here, which is also sufficient to answer the objection. This arises from the danger of encouraging an unwelcome guest to come to that table. The man who came to the King's supper, in the parable, not having on the wedding garment, was ordered to be removed, with strong marks of displeasure, by the king himself. "Bind him," says he, "hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Matt. xxii. 13. Would not that steward expose himself to the displeasure of his Lord, who would neglect any appointed means to prevent such a person from taking

all by-standers, whether they ever had made a profession of religion or not. The writer is aware, also, that this was known to many, if not all, the members of the Presbytery to which they belonged.

a seat at the feast? To the purpose also might be urged the direction in 1 Cor. xi. 28, "Let a man examine himself, &c. and the danger of neglecting this direction, stated in ver. 29.

Again, the saints in glory hold communion together; and it is asked, Why then should not saints on earth? To this, it is readily answered, that they should. And it is the sin of some of them, if not all, that they do not. But the sin properly lies in the "divisions and offences," which keep them apart, or prevent that unanimity necessary to their communion. And this sin must lie at the door of those who cause the divisions and offences which destroy the union and fellowship of the members of the visible church. But it would be very unsound reasoning to make one sin justify the commission of another. The sinful divisions of the church cannot justify an unscriptural communion. Besides, there is no need for us to ascend up to heaven, that we may observe the conduct of the saints there, in order to learn our duty here below. A teacher has come down from heaven expressly to teach us our duty. But if the objection has any weight at all it must operate on the other side: For it must be admitted that in heaven there is all the unanimity for which I have been here pleading.

Again, it is objected that unanimity is unattainable, and therefore it is vain to look after it. But if this objection has any force at all, it would equally operate against any attempt at duty whatever. It is admitted "that no mere man since the fall is able, in this life, perfectly to keep the commandments of God." But it would be most unsound theology to argue that this inability released from all obligation to keep the commandments of God.

(To be Continued.)

Selections.

LETTERS ON THE INTRODUCTION AND PROGRESS OF UNITARIANISM IN NEW ENGLAND. NO. IV.

DEAR SIR,

It was shown, you will recollect, in my last, that as early as the close of the revolution, and perhaps earlier, a species of Unitarianism had gained footing in Boston, and the surrounding region. It was studiously concealed, indeed, and measures were taken to continue the concealment, at least till a disclosure could be safely made; but still it was here. The leaven was working in secret, and gradually diffusing itself among an un-

suspecting and confiding people.—What I now purpose, is, to direct your attention to several events which went to expose the existing evil, and give it prominence in the view of the public.

The first was the settlement of Dr. Freeman, as Minister of King's Chapel, in Boston. King's Chapel was formerly the principal Episcopal church in the city, and the most considerable establishment of the kind perhaps in New England. It was here, before the revolution, that the Provincial Governors usually attended public worship. Dr. Freeman was employed as a reader in this church in 1782; and, whether a Unitarian or not, he continued for three years to use the liturgy of the church of England, and to engage and lead in Trinitarian worship.*

But in 1785, the minds of the people being in a measure prepared for it, he attempted a change; and with no small uneasiness and opposition from various quarters, and the loss of a number of his hearers, he succeeded at length in accomplishing his purpose. "The plan of Dr. Clark's reformed liturgy was adopted," and the worship became such as a high Arian might consistently offer. Dr. Freeman allows in a letter to Mr. Lindsey, dated July 7, 1786, that his new liturgy was not such as he should himself prefer, but insists that it was all which the people could be persuaded to adopt. "I wish," says he, "that the work was more worthy of your approbation. I can only say that I endeavoured to make it so, by attempting to introduce your liturgy entire. But the people of the Chapel were not ripe for so great a change. Some defects and improprieties I was under the necessity of retaining, for the sake of inducing them to omit the most exceptionable parts of the old service, the Athanasian prayers. Perhaps in some future day, when their minds become more enlightened, they may consent to a further alteration."

A difficulty still remained, as Mr. Freeman had not received ordination, and it was doubtful whether Episcopal ordination could be obtained for him. As this however was a point "upon which some of his hearers laid much stress," it was determined to make the attempt; and accordingly application was made for ordination, first to bishop Seabury of Connecticut, and afterwards to Dr. Provoost, bishop of New-York.

It is not easy to reconcile these repeated applications of Dr. Freeman to obtain Epis-

* This worship Dr. F. has since represented as "idolatry." See Letter to Mr. Lindsey in 1784.

copal ordination, with that honesty and openness of character for which, in the estimation of many, he is distinguished. He must have known that the church necessarily required, in all candidates for ordination, a profession of attachment to its *doctrines, discipline* and *worship*; and he could hardly have presented and repeated his request, without making up his mind, in case it were granted, to comply with established rules. He must moreover have been acquainted with the ordination service of the church, and knew that, in receiving ordination, he must *seem*, at least, to approve of this service, and to unite in it. Still he knew that (Unitarian, Humanitarian, as he was) he could not make a show of uniting in this solemn service without the most manifest insincerity. And yet he did apply repeatedly for Episcopal ordination, and would have received it at the hands of the American bishops, if it could have been obtained. He confesses, in one of his letters, that he "should have acted wrong" in receiving ordination in this way; and says, "I shudder when I reflect to what moral danger I *exposed myself*, in soliciting ordination of the American bishops." But is there no sin, I ask, in seeking and attempting to do a wrong action, even though our design is defeated? And how much better is he who solicits the opportunity of acting insincerely in one of the most solemn transactions of life, and fails, than he whose purpose is accomplished?

On the whole, must we not conclude that, had Dr. Freeman fallen into some Congregational churches, instead of an Episcopal one, where he could have modified his worship without attracting public attention, and been ordained without examination, his Unitarianism would have been as closely concealed, as that of any of his cotemporary brethren. But the liturgy of the church of England stood directly in his way; and he was obliged, either to relinquish his proffered parish, or to avow his sentiments, alter his prayer book, and endeavour to carry the parish with him. He preferred the latter course, and he succeeded in it. He failed of receiving ordination from the American bishops, and was ordained (if ordination it can be called) by the wardens of his church, Nov. 18, 1787. The senior warden "laid one hand upon him, and with the other delivered him the Bible, enjoining him to make that sacred book the rule of his faith and conduct.*

Dr. Freeman has been instrumental in spreading Unitarianism, not so much by his

own preaching or publications, as by circulating the writings of English authors. He early opened a correspondence with Mr Lindsey of London, received copies of Lindsey's and Priestley's theological works, and procured for them all the attention and circulation in his power. A set of these works was presented to "the Library of Harvard College, for which, as a very valuable and acceptable present," Mr. L. "received the thanks of the President and Fellows."—"Though," says Dr. Freeman to Dr. L. "it is a standing article of most of our *social* libraries, that nothing of a controversial nature should be purchased, yet any book which is presented is freely accepted. I have found means, therefore, of introducing into them some of the Unitarian tracts with which you have kindly furnished me. There are few persons who have not read them with avidity."

The cause of Unitarianism was considerably promoted in this country by the visit of a Mr. Hazlitt, an English Unitarian minister, in 1785. "I bless the day," says Dr. Freeman, "when that honest man first landed in this country." "Before Mr. Hazlitt came to Boston, the Trinitarian doxology was almost universally used. He prevailed upon several respectable ministers to omit it. Since his departure, the number of those who repeat only scriptural doxologies has greatly increased, so that there are now many churches in which the worship is strictly Unitarian."*†

By personal efforts, and the circulation of books, two or three small Unitarian societies were established, in different parts of the country, previous to the year 1800; but they died almost as soon as they began to live. The doctrine, though secretly spreading, was unpopular; very few dared to preach it openly; and for many years—indeed until comparatively a recent date—the society at King's Chapel was the only avowed Unitarian congregation of note in New England.†

The first American Unitarian *author* was

* The labors of Mr. Hazlitt were not confined to Boston. He preached in different places, especially in Maine. A Thanksgiving Sermon, preached by him at Hallowell, Dec. 15. 1785, was published, and may be seen in the library of the Boston Athenæum.

† The Unitarian meeting house at Philadelphia, erected, I believe, in 1812, is said in the London Monthly Repository to be "the *first attempt* that was ever made in the United States to build a house for Unitarian worship." The means of erecting this were furnished, in part, from England. Monthly Repos. vol. ii. p. 58.

* See Lindsey's *Vindiciæ Priestleianæ*, p. 25.

the Rev. Hosea Ballou, now minister of the second Universalist Society in Boston. He published his treatise on Atonement in 1803, which, it is said on good authority, was "the first American work in which the doctrine of Unitarianism was ever advanced and defended."* Whether Mr. Ballou or Dr. Freeman is entitled to be considered the *father of American Unitarianism*—or whether they ought inequity to divide the honor between them—I pretend not to decide.

Et fors æquatis cepissent præmia rostris.

Dr. Freeman was probably the first nominal and open preacher of the doctrine, and Mr. Ballou was the first who inculcated and defended it from the press. These leaders in promoting American Unitarianism have laboured in different connexions, and with various success. Dr. Freeman had the advantage in point of early education; and Mr. Ballou in native ingenuity and resources.—The followers of Dr. Freeman have been the most select; those of Mr. Ballou the most numerous.

The next individual who avowed and inculcated Unitarian doctrine, both from the pulpit and the press, was the Rev. John Sherman, Pastor of the first church in Mansfield, Conn. This aspiring, visionary and changeable young man was led to renounce the doctrines of the Bible and the church, and to become a Materialist and Humanitarian, by reading the works of Priestley and Lindsley. He disclosed his change of sentiments to his people in 1804, and was dismissed by a mutual Council in Oct., 1805. The same year he published a work, entitled "One God in one person only, and Jesus Christ a distinct being from God;" which, in the language of the Anthology (vol. ii. p. 248) was "one of the *first* acts of direct hostility against the Orthodox, which has ever been committed on these Western shores." On leaving Mansfield, Mr. Sherman was settled for a few years in the western part of the state of New-York. He afterwards relinquished the ministry—went into other employments—forfeited his moral and religious character—and not long since died.

The case of Mr. Sherman was followed, after a few years, by another of a similar character in Connecticut. In the beginning of 1810, the Rev. Abiel Abbot, Pastor of the first church in Coventry, was suspected by his people of denying the doctrine of the Trinity; and, on inquiry, the suspicions were

confirmed. He was in consequence, dismissed by the Consociation of Tolland county in April, 1811; and in June, of the same year was dismissed again by a Council of his own selection. This Council was "imported" from the Easterly part of Massachusetts, and consisted entirely of men belonging to what was then styled the *liberal party*. Their proceedings, in interfering with and censuring the ecclesiastical regulations of a sister state, and in affecting to overrule an authorized decision of Consociation, called forth a severe but merited rebuke from the General Association of Connecticut, at their meeting in June, 1812. It does not appear that Mr. Abbot was a believer in the doctrine of the Trinity at the time of his ordination. Yet so ambiguous were his allusions to the subject, and so carefully did he keep his sentiments concealed, that it was not till he had been settled more than a dozen years, that any suspicions were entertained of his dissent from the common faith of the churches.*

Nearly at the same time with the proceedings in Coventry, a more important development of Unitarianism began to be made in another quarter. In 1810, Messrs. Noah and Thomas Worcester, brothers, and both settled ministers at that time in New Hampshire, commenced their publications against the doctrine of the Trinity. The principal of these publications was entitled "Bible News of the Father, Son, and Holy Spirit; in a series of Letters in four parts," &c. The author supposes that "Christ is the Son of God in the *most strict and proper sense of the terms*," "as truly as Isaac was the Son of Abraham;" that "he is not a created," but a "*derived*" Being; that "he is as truly the image of the Invisible God, as Seth was the likeness of Adam;" that "he is a person of Divine dignity," and was "constituted the *Creator* of the world;" that "he is the object of Divine honours;" "that he became the Son of man, by becoming the *soul* of a human body," &c. &c. It is hard to determine respecting this strange theory, whether it is more properly Tritheism, or Semi-Arianism. In either case, it has no foundation in the Scriptures; and the man who adopts it, and who, after due reflection, can feel satisfied of its truth, ought not, surely, to complain of mysteries in the religious system of others. The discussion in support of it, however, was in-

* Mr. Abbot was of the Council who dismissed Mr. Sherman, and, so far as appears, acted harmoniously with his brethren.

* See London Monthly Repository for March, 1837.

generously conducted, and for a time the work made a very considerable impression. Many were led, in consequence of it, to review their grounds of belief in the doctrine of the Trinity; and the faith of several was shaken.

Up to this period (1810) Unitarianism was hardly admitted to have an existence in the Congregational churches of Boston and the vicinity. "Many complaints were made, that the Boston clergy were '*scandalously reported*' to be Unitarians."—The opinion was inculcated "that they did not differ materially from their clerical brethren through the country;" and the fact that, when abroad, they frequently were not invited to preach, was attributed to the false charges of Unitarianism under which their reputation suffered. But the time has now come, when the existence and prevalence of the heresy in Boston could not be much longer concealed. The truth had been leaking out, in conversation, in letters, and periodical works, for several years, and the traces of it were becoming continually more evident and palpable. The pulpit was indeed masked and silent. I do not now recollect a sermon from a Congregational minister in Boston or the surrounding region, which directly contravened the doctrine of the Trinity, previous to 1815. The opposition to Evangelical religion was carried on "for the most part in secret, and proselytes were made, rather by suppressing truth, than by explicitly proposing and defending error." But in the spring of 1815, the cloak of concealment was suddenly taken off, and so far as the *existence* of Unitarianism is concerned, a full and unequivocal disclosure was made. The temporizing policy of Unitarians in this country had long been disapproved by their brethren in England, who took effectual means, at last, to expose and correct it. Mr. Belsham, in his *Memoirs of Lindsey*, printed in London in 1812, devoted a whole chapter to publishing extracts of letters from this country, and giving an account of American Unitarianism. His work soon found its way across the water, and though studiously kept out of circulation for about two years, it fell, at length, into the hands of those who were disposed to make the proper use of it. The chapter on American Unitarianism was published in a pamphlet by itself, and a spirited review of it was given in the *Panoplist* for June, 1815. These measures introduced the controversy between Dr. Worcester and Dr. Channing, and constrained Unitarians to take a stand before the public, a thing

which they manifestly were very unwilling to do, and from the consequences of doing which they have never recovered.

When the disclosure and discussions here referred to had passed over, and time had been given for those ministers and people who had already exchanged the religion of their fathers for Unitarianism, to avow their faith and take sides for themselves; it was found, as was expected, that a very considerable impression had been made. The number of Unitarian parishes in New England has been variously estimated. Exclusive of professed Universalists, it probably ranges between seventy-five and a hundred. A very large proportion of these are in Massachusetts, and in what may be termed the Easterly part of it.

You will be solicitous to know by what means this error was promoted, and made such progress, while as yet it was not professed, and while the very existence of it was often denied. This is indeed an interesting inquiry, and although the remarks in a previous number may have furnished an answer to it, in part, it will be needful to consider it more particularly.

I have spoken already of the opposition which was made to creeds and confessions of faith; and to the examination of candidates for the Gospel ministry. This opposition was continued and increased, till these impediments in the way of propagating error were, in many places, entirely removed. I have spoken also of the *indifference* to religious truth which, years ago, began to be inculcated. This has long been a favorite topic with persons inclined to promote Unitarianism. 'No matter what a man believes. Sincerity is all that we have a right to demand.' It was this which gave to Unitarians the appellation of the *liberal* party.—They were those, who professed to care little or nothing about doctrine, and to think no better or worse of any one on account of his religious opinions; who were willing to tolerate the errors of others, provided others would consent to tolerate theirs; and who honoured this blind indifference respecting truth and error, with the name of *charity*. I might present many striking examples of the feeling which prevailed formerly among Unitarians in relation to this point. The two following may be regarded as a specimen. The first is from a sermon, preached by the Rev. Samuel Cary on the day of his ordination, in 1809, as assistant minister with Dr. Freeman of Boston. Addressing his people, his future charge, he says, "You will expect from me no detail of my specu-

lative opinions. They are really of too LITTLE CONSEQUENCE to be brought forward at a period so interesting as the present. You know that I am a Christian. I have preached to you, and shall continue to preach, Jesus Christ and his Gospel." p. 33. The religious sentiments of a minister "of too little consequence" to his people, to be so much as named at his ordination! "I shall continue to preach Jesus Christ and his Gospel." What is this Gospel? Of what truths does it consist? But this is a point which must not be touched—a matter of no importance!!

The following is from a sermon by Rev. Dr. Porter of Roxbury, delivered before the Convention of Congregational Ministers in Massachusetts, in 1810. "What are we to think of the doctrines of original sin and total depravity; of imputation of sin and righteousness; of a trinity in unity; of the mere humanity, superangelical nature, or absolute Deity of Christ; of particular and general redemption: of moral inability, and the total passiveness of man in regeneration; of the special and irresistible operation of the Holy Spirit; of perseverance, or the impossibility of the believer's total apostacy; and, to mention no more, the absolute eternity of the torments to which the wicked will be sentenced at the last day? My individual belief in respect to the truth or error of these points can be of but little importance, and my subject no way requires that it should be given. *Neque tenco, neque refello.*" "I believe that an innumerable company of Christians, who never heard of these articles, have fallen asleep in Jesus; and that innumerable of the same description are following after." pp. 19, 20. "An innumerable company of Christians" then "have fallen asleep in Jesus," and "innumerable of the same description are following after," "who never heard," either of "the mere humanity, the superangelical nature, or absolute Deity of Christ"—"who never heard" of "redemption," whether general or particular! It would be interesting to know what views this twice "innumerable company of Christians" have entertained of Christ and redemption; or whether they have entertained any views at all. I am curious to know, too, where these "innumerable companies" of good Christians have lived, or are now living, and by what distinctive appellation they are called.

The indifference to religious doctrine of which we have here spoken was absolutely necessary to be inculcated, in order to the

spread of Unitarianism. For had the churches retained the same love of truth, and the same abiding sense of its value, which were felt in the days of our pilgrim fathers, the error could scarcely have entered here; or if it had entered, it must have been immediately detected and suppressed. But when the impression is made all around that religious truth is of very little consequence; that one doctrine is as good and as safe as another; that sincerity is enough; then the door is thrown open to every absurd opinion, and the most dangerous errors may be propagated without let or hindrance.

The way being thus opened for the spread of Unitarianism, it was promoted by various means, as circumstances would allow. It was promoted extensively by conversation, and a cautious personal intercourse. The writings of English Unitarians were procured and industriously circulated. Many of these were republished in Boston—a work for which no body would be responsible, but in which many persons were more or less engaged.* Periodical publications, too, were instituted, having the promotion of Unitarianism as a leading object. The Anthology, which was commenced in 1803, and continued till 1811, laboured assiduously in this work, especially during the latter part of its course. Yet its conductors had the effrontery to declare, in their concluding address, "We have never lent ourselves to the service of any party, political or theological." The General Repository commenced in 1812, and was more open and violent in its measures, than the Anthology. The Christian Disciple commenced in 1813, and though, at first, but moderately Unitarian, it accomplished something. The Christian Monitor, also, which commenced in 1806, and consisted of a series of religious tracts published quarterly by the Society for promoting Christian knowledge, piety, and charity, became, before it closed, very decided, in its predilections for what was called the liberal theology.† These different

*In one year (1809) were published Fellowes' Religion without Cant, with a new title, and slight alterations; the Improved Version of the New Testament; Belsham's Letters on the character and writings of Dr. Priestley; and probably others of the like description.

†An instance of management on the part of the conductors of the Christian Monitor is worthy of being here recorded. The tract No. ix. is entitled "An earnest exhortation to a holy life," and "a Letter to a young lady on preparation for death," written by William Wake, Archbishop of Canterbury. It was said to be published "with little variation from the original;" leaving the reader to suppose there were only slight verbal

periodical works, though written, published, and patronized, by leading Unitarians, and abounding with evidence of the prevalence of the error, were not allowed to be urged as proof against any particular individuals. And when referred to in this view, it was customary to pass them off, "as though they had been the productions of nobody, and nobody was responsible for them."

As Unitarianism advanced, the old collections of hymns, with the doxologies, were in many places laid aside, and others of a more liberal cast were substituted. Different collections, one for the first church in Boston, and another for the church in Brattle Street, were published in 1808. These were so modified, of course, as to leave "most of the capital doctrines of the Gospel entirely out of view." Yet when referred to in the *Fanclist*, as evidence that the Brattle Street church had departed from the faith, *the charge was repelled with apparent indignation*, and the Editor was referred to the former collection of hymns, which it was said were still in use, in which he would find his '*capital doctrines*' remaining untouched in their proper places." *Pan.* vol. iv. p. 275.

A circumstance which tended greatly to promote the spread of Unitarianism in Boston and the surrounding region grew out of the rank and standing of some who early embraced it. These were, in several instances, men of respectability and influence in civil life, whose names were a sufficient shelter for the busy sectarian, and whose opinions the multitude were ready to receive almost without examination. It was taken for granted that what such men as Gov. Bowdoin, and Gen. Knox, and President Adams, and Chief Justice Parsons believed, must be right, and to call in question the correctness of their speculations, on the authority even of the Bible itself, would be little less than arrogance.

The manner in which Unitarianism gained the ascendancy in Harvard College will be considered in another communication.—But having once gained the ascendancy there and in Boston, it will be evident to all, that the influence exerted on the surrounding country must have been immense.

alterations. But, on comparison, it was found, that nearly every sentence in the original tract, which treats of the Trinity, of the atonement, of the pre-existence and incarnation of Christ, of the Divinity and personality of the Holy Spirit, of the existence of the devil, and of future eternal punishment, was either expunged, or was so mutilated as no longer to express the sentiment of the venerable author.

The College was continually pouring forth its streams—its clergymen, its lawyers, its literary and professional men, its various publications; while the city was a centre of attraction and influence, not only to Massachusetts, but to all New England. Here, counsellors, senators, and representatives, from different parts of the Commonwealth, were accustomed to reside several weeks every year. Here, too, men of property and leisure frequently visited, and returned with an abundance of Boston fashions and notions on the subject of religion, as well as everything else.

Add to all this, that Unitarianism, as a system, is very agreeable to the natural, unhumiliated heart—is specially adapted to the tastes and inclinations of the gay, thoughtless, and fashionable world, denying them no liberties or gratifications which come anywhere within the bounds of decency, while it quiets their consciences with the name and forms of religion, and allays the fear of death by promising happiness beyond the grave; and it will not be thought strange—with all this variety of adaptation, preparation and influence—that a considerable number of individuals and churches were secretly, and it may be almost imperceptibly, corrupted.

The concealment practised by the early Unitarians of Massachusetts tended greatly to favour their designs; but this must be the subject of a further letter.

Yours, &c.

INVESTIGATOR.

OBJECTIONS AGAINST PRAYER ANSWERED.

I. It is objected that this duty is vain, fruitless, and unprofitable; and that, whether we pray for temporal or spiritual blessings.

1. They say, it is in vain to pray for temporal ones, such as the removing of sickness, restoration of health, success in our business, fruitful and healthful seasons, &c. For God has already settled the course of nature, the order and connection between natural causes and effects; he has put virtue and efficacy into such and such means, in order to produce such and such ends: and therefore of what use can prayer be? Can we be so foolish as to expect God will break in upon the order of nature, and miraculously suspend the influence of natural causes, in favour of us? In answer to this,

1st. It is granted that all natural causes have not an aptitude and tendency to produce like effects, but do differ according to their different natures; for God, as the God

of nature, has communicated this different virtue and efficacy to them: and this calls for our thankful acknowledgments of his goodness, which is one branch of this duty, considered in its largest extent. I further own, that it is our duty to be found in the use of natural means; for God ordinarily works in, and with them, and not without them. To neglect these, and substitute prayers in their room, would be a *tempting* of him. Nor must we expect that God should work real miracles in answer to our prayers; this indeed he has sometimes done, but we live not in any such age; neither have we any promises that will warrant such an expectation. But notwithstanding all these concessions, *prayer* is very useful and necessary. For,

2d. We need the Divine *direction and assistance* in the choice and use of suitable and proper means. In many cases we are much in the dark, and know not what to do. True wisdom of every sort comes from God, and is to be sought and obtained by *prayer*. "If a man lack wisdom, let him ask of God, who giveth liberally and upbraideth not."* "Though there be a spirit in man, it is the inspiration of the Almighty that giveth him understanding."† The common skill of the husbandman, by which he deals differently with different sorts of grain, is attributed to God as his gift; how much more need do physicians and others stand in, of Divine light and direction in those more difficult and important cases, which concern the lives and health of men? The skill and wisdom of the wisest, if left of God, will soon become foolishness; they soon run into fatal mistakes and oversights: It is left as a great blot upon Asa's character, that "in his sickness he sought to the physicians, and not to the Lord."‡

3d. It is not in the power of mere nature, without a Divine *concurrence*, to exert and draw forth any virtue that is put into it.—When proper means are used, the success depends upon God's blessing, which he keeps as a prerogative and sovereignty in his own hands; without that, our bread will not nourish us, our clothes will not warm us, nor our physic do us any good. Our Saviour tells us, "Man lives not by bread alone, but by every word that proceedeth out of the mouth of God."§ "And every thing is sanctified by the word of God and prayer."|| The "healing of diseases," as well as "the forgiveness of sins," is attributed to God as

his act.* In short, God still continues governor of this world, and all creatures have a necessary dependence upon him, in all their operations; he can easily, without offering any violence to nature, prevent or inflict, remove or continue, temporal judgments and calamities, as shall best serve the wise purposes he has to accomplish. "He is the Lord of life and death, he kills and he makes alive, he wounds and heals."† "He can make it rain upon one city and not upon another."‡ The winds and clouds are under his direction and influence, and are made to *fulfil his will*;§ and consequently there is sufficient room and occasion to deprecate those temporal judgments, and to supplicate for those temporal mercies, which are in part the effects of natural causes. I further add,

4th. That the preventing or removing of temporal afflictions, is not the *only* thing which affords matter for prayer. We need to have all dispensations sanctified to us, to have suitable and proportionable supplies and supports of grace and strength administered, to be prepared for, and in a readiness to acquiesce in all the determinations of a Divine providence. These are greater blessings in themselves than the temporal ones we are concerned about, and are only to be obtained by prayer. The mere exercise of our rational faculties, will not suffice to produce such effects. Without a Divine supernatural concurrence, our consideration of, and meditation upon those moral arguments, which either the nature of things, or external revelation proposes for our support, will be all in vain. We can no more bless moral means than we can natural ones to ourselves. They are strangely unacquainted with the corruption human nature in general, and have little experience of the depravity and moral impotency of their own hearts in particular, who are not thoroughly convinced they have no *sufficiency of their own*, for any thing that is spiritually good, and that their *sufficiency is of God*. His readiness to co-operate with us, and freedom in working, is a great encouragement, and good reason why we should pray and work; but we shall never to any good purpose "work out our own salvation with fear and trembling, till he work in us to will and to do of his own good pleasure."|| This leads to the

2. Part of the objection, which represents this duty of *prayer for spiritual mercies*

* Jam. i. 5.

† Isa. xxviii. 26.

‡ 2 Chron. xvi. 12.

§ Matt. iv. 4.

|| 1 Tim. iv. 5.

* Ps. ciii. 2.

† Deut. xxxii. 39.

‡ Amos iv. 7.

§ Ps. cxlviii. 8.

|| Phil. ii. 12, 13.

vain and fruitless, upon the account of the immutability of the Divine Nature and Counsels. How can prayer have any efficacy, when "God is of one mind, and none can turn him? He is the God that changes not, the same yesterday to-day and forever."† He will accomplish his own purposes, whether men pray or not. If praying persons receive more mercies than prayerless ones, or than they themselves would have received if they had not prayed; how are his *counsels immutable and unchangeable*? This is an objection that is apt to puzzle the minds of some serious Christians, especially in an hour of temptation: and therefore I shall endeavour to set the answer in as clear and full a light as I can, in the following particulars; waving all *metaphysical* niceties, which for the most part, only serve to perplex and darken the matter, to persons of ordinary capacities.

1st. It is a certain and undoubted truth, that God's nature and purposes are *immutable*. This, reason, as well as Scripture, obliges us to own; the contrary supposition being utterly inconsistent with the perfections of the Divine nature. If there be a change in God, it must be either for the better or the worse; if for the worse, then he ceases to be a Being every way perfect, or so perfect as he was before the change: Besides, it argues weakness and folly to change for the worse. If for the better, this necessarily supposes his foregoing imperfection; which contradicts one of the first, easiest and clearest notions we have of God, viz. that he is a Being *every way perfect*. If all God's eternal counsels be most wise, holy, just and good, there can be no reason for a change. To suppose any thing should fall out in time, which God did not foresee from eternity, is to deny the infinity of his knowledge; this were really to *undeify* that blessed Being; for the notion of an imperfect Deity is an absurdity and contradiction. Further, how precarious and uncertain must the Divine felicity and happiness be, if he were of a mutable and passive nature, liable to be impressed and affected, as we are, by the cries and supplications of his creatures? Upon this supposition, the more exact and comprehensive his knowledge was, the greater would his uneasiness and infelicity be: whatever difficulties then, we meet with, we must adhere to this as a first principle, *that God is unchangeable*.

2d. It is as certain, that "The effectual fervent prayer of the righteous availeth

much."* "God never said to the seed of Jacob, *seek ye my face in vain*." His people in all generations have found it good for them to draw near to him. To say, *it is in vain to serve God, and that there is no profit in praying to him*, is to give the lie to the express declarations of Scripture, and to the experiences of real saints in all ages. Hence it follows,

3d. That these two things (the Divine immutability, and the efficacy of prayer) are and must be *consistent*. There is no real inconsistency between them, whether we can satisfactorily clear up this matter in our own minds, or not. I own the Counsels and Decrees of God are a great deep, and have great and many difficulties attending them, some of which may, perhaps, be insuperable to us. Persons of the finest thought and learning have found it difficult to reconcile the certainty of the Divine prescience with the contingency of human actions, and the liberty of the human will; and it seems equally difficult to reconcile the immutability of the Divine purpose with the efficacy of prayer. It becomes us then to be very modest and humble in our inquiries about things of this nature, not forgetting the infinite distance there is between God and us. It should not seem strange to us, if things relating to his nature and perfections are too high and big to be grasped by our dark and narrow minds. Did the apostle see cause, in his discourses concerning some dispensations of Providence, to cry out, "Oh! the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"† And have not we as much reason to take up his words in the present case?

4th. It is certain also, that all God's immutable purposes are consistent with his *moral* perfections of wisdom, holiness and goodness; the display of the latter being his design in the execution of the former. Immutability is not God's only perfection: This alone, separate from wisdom and holiness and goodness, would not be a perfection at all. These are as real and eminent ones as any whatsoever, and consequently must belong to God; and if they do so, must appear in the designs he forms, and the purposes he pursues; since all his actions towards the creature are but the execution of his eternal counsels. We greatly debase and disparage the blessed God, if we conceive of him as a Being made up

* Job xxiii. 23.

* James v. 16.

† Rom. xii. 83.

of mere arbitrary will and pleasure. All the volitions of his will are under the conduct of his infinite and unerring wisdom;—"He works all things after the counsel of his own will."^a Though such are the perfections of his nature, that he need not consult, deliberate, or compare one thing with another, as we do; yet his purposes are as wise, just, and good, as if they were the result of the maturest deliberation and consultation.

God is indeed a *sovereign* being: Sovereignty is a real perfection of his nature; his will is not subject to our will, or the will of any creature; he is neither accountable to us, or controulable by us: but sovereignty is neither his only perfection, nor does he ever exercise it to the wrong or blemish of any of the rest. We entertain injurious thoughts of him, if we think he has taken up any purposes inconsistent with his moral perfections. Hence it follows,

5th. That he has not any purposes of *bestowing* his mercies upon sinners, without their praying for them. This is evident from what has been said concerning the fitness of prayer to be the means of our obtaining mercy. It would be unbecoming the perfections of God's nature, and the wisdom of his government, ordinarily to vouchsafe it any other way; and consequently he has not, and never had any purposes or designs of this nature. This is further verified by daily experience; God does generally communicate his blessings in answer to serious, fervent, humble *prayer*, and not without it. This therefore must always have been his purpose and design; for what he does in time, he decreed to do from eternity. The efficacy of prayer is so far from arguing any change in God's counsels, that their immutability does in part secure the efficacy of it. Hence it follows,

6th. That no persons in the *neglect* of this duty, can have any just reason to conclude, God has any purposes of bestowing spiritual and saving blessings upon them. Purposes of this sort always include and take in the means as well as the end. God observes this order in the execution and accomplishment of them. If he has designed to give you pardon, grace and glory, he has designed you should pray for them. You may as reasonably expect he should give you pardon without repentance and faith, or glory without grace, as give you these without *prayer*. How foolish and absurd is it to object God's eternal purposes as a reason

against this duty; when serious fervent prayer is one of the first and most encouraging notices we can have, that there are any such gracious purposes in the heart of God concerning us?

If sinners reply, they shall be *made* to pray one time or other, if God has any thoughts of kindness or mercy towards them; such argue like persons that are judicially hardened, and finally abandoned by him. It is not easy to apprehend what they mean by his *making them pray*. If they expect that he should not deal with them as rational creatures, but that he should offer violence to their reason and will; they will certainly find themselves deceived and disappointed: For God has not, and never had any such intention or design. What manner and more powerful calls and commands; what greater encouragements to this duty can they have, than what they have already? To neglect it under such invitations, motives and promises, and yet expect that God should *make them pray*, is to talk absurdities and contradictions. These prayerless persons are in the utmost danger of dying in their sins, and of perishing forever.— And yet it will appear in the Judgment of the Great Day, to the conviction of the world and these men's own consciences, that the real proper cause of their destruction, was not any purpose in God not to bestow his mercy upon them; but their own wilful neglecting to seek it, and obstinate refusal when offered to them. It follows,

7th. That those persons who seriously and conscientiously perform this duty, have no reason to fear they shall *miss* of Divine mercy, through any secret purposes of God not to bestow it; for he has in the gospel Revelation, declared his readiness and willingness to give it forth to persons of this character. That is the true indication of the Divine will, the rule of our duty, and the standard and measure of our hope and expectation. After such a revelation of this his general purpose, for us to suppose that he has any secret will contrary to his revealed Will, is to make him inconsistent with himself, and to charge him with insincerity and unfaithfulness. They who take care to believe and accept of the promises, may be assured of their accomplishment. Such as feel their souls drawn forth towards God in earnest desires for spiritual blessings, may safely look upon them as the initial accomplishment of some of God's gracious purposes towards them. How else come they to have such pious and divine breathings and tendency of souls? These

^a Eph. i. 11.

seem also to be an earnest of future mercy; and from hence they may comfortably hope that he has other purposes to accomplish with reference to their pardon and eternal salvation. It is not conceivable that a wise and good God should purpose within himself to put poor sinners upon earnest crying for saving mercy, and that this his purpose should be actually accomplished; and yet he entertain at the same time other *positive* purposes of finally denying and withholding that mercy they importunately pray for. If these things are not clearly apprehended, and taken in by persons of the meanest capacities, I add,

Lastly, That it is foolish and wicked to argue from things dark and intricate, against those that are plain and obvious. We ought to make use of the latter to explain the former. Persons of honest minds will take this way and method, to discover and find out the truth. To reject that which is clear and certain, because there are other things that are past comprehension, is a sure sign of a depraved and vicious temper and disposition. Whatever difficulties attend the doctrine of the Divine Decrees, *prayer* is a plain commanded duty, that carries its own light and evidence along with it; what persons have found and may find very sweet and profitable. Keep close to this duty, and you may cheerfully trust God with all events relating to your spiritual and eternal welfare. You have nothing to fear from his secret purposes. He neither can nor will do his creatures any wrong, but will be sure to approve himself a God of infinite goodness and compassion, in all his dealings with them.

II. Objections taken from the consideration of *Men*, under their different characters of *good* and *bad*. I begin with the latter.

1. It is objected "That the prayers and sacrifices of the wicked are an abomination to the Lord."* It is "only the prayer of the upright that is his delight," and of "the righteous that availeth much."† "The carnal mind is enmity against God." "They that are in the flesh cannot please him."‡ Why should they do that which is a high provocation to God, and so can be of no advantage to themselves? To this I reply,

1st. These expressions can only denote the wickedness and misery of the sinner's *present* condition, and not his freedom from

an obligation to pray: for this is a duty bound upon him, both by bonds natural and supernatural. It is absurd to suppose that Men's wickedness should disannul these their obligations: If this could be done, bold and daring sinners would soon cancel the most solemn and sacred engagements. Let men be ever so wicked, they are still God's creatures, under his yoke and government, and in the enjoyment of many undeserved favours and blessings. Their prayer and praise is a tribute of homage, due to God, and required by him. Till they can dissolve the relation, they can never free themselves from that duty which necessarily results from it. Though they have lost their moral power and disposition to pray in an acceptable manner, God has not lost his right of commanding: He requires nothing but what they once had a power to perform; and that it is not in part restored to them, is their own inexcusable fault. The greater their wickedness is, the greater is their guilt, misery and danger. This is what sinners should seriously weigh and consider, deeply lament and lay to heart, and not think to plead their sins of commission as an excuse for their neglect of duty.

2d. The design of the forementioned scripture expressions, is not to *discourage* sinners from praying. Who more vile than Simon Magus? He was "in the gall of bitterness and bond of iniquity;" and yet the apostle calls upon him to "repent and pray to God, if perhaps the thoughts of his heart might be forgiven him."* As serious prayer is one of the first evidences of real conversion, so it is required as a means of obtaining the first special grace. After God had promised to "give a new heart and a new spirit, to take away the stony heart, and to give a heart of flesh;" he adds, "yet for this will I be inquired of by the house of Israel, to do it for them."† If "earthly parents that are evil, know how to give good gifts unto their children, how much more shall our heavenly Father give the Holy Spirit to them that ask him?"‡

3d. A *distinction* must be made between one sinner and another, and between the nature and quality of the prayers they offer to God. All unsanctified men are not equally and alike wicked, nor are their prayers alike displeasing and provoking to him. Some sinners are presumptuous and secure; others are convinced and awakened, under a mighty concern and solicitude of soul,

* Prov. xv. 8.

† Prov. xxi. 27.

‡ Rom. viii. 7, 8.

* Acts viii. 21.

† Ezek. xxxvi. 26, 37.

‡ Luke xi. 13.

about their reconciliation and salvation.—Some do not really pray, when in words they seem to do it; their desires of spiritual mercies, do not merely fall short in measure and degree of what they ought to be, but they are altogether void and destitute of them. Instead of feeling any inward contrition of soul for sin, or any purpose or desire of better obedience, they secretly resolve to continue in sin, and look upon their verbal confessions and petitions, as a kind of atonement for, and payment of, their former debts; and are thence encouraged to return afresh to the commission of them: or they make use of prayer as a cloak and cover for their secret wickedness, that they may go on in it, without any detection or suspicion from others. Our Saviour tells us, “the pharisees devoured widows houses, and for a pretence made long prayers.”* Certainly there is a mighty difference between such prayers as are the effects of the Spirit’s influences, though in a lower and more common degree, and such as are only the dictates and breathings of depraved nature in them. They are chiefly these latter kind of prayers, that are styled an abomination. When persons go on in a course of known wilful sin, and are resolved to continue in it, their “way is an abomination to the Lord;” and this is one reason why their sacrifices are so. “They ask and have not, because they ask amiss, that they may consume it upon their lusts.”† This is no just discouragement to convinced and awakened sinners, who are in the hand of the Spirit, entertaining serious thoughts of returning to God. They may and ought to go back, with “weeping and supplications,” though they have not assurance of success, equal with that which God’s covenant people have; yet the graciousness of the Divine nature, the perfection of Christ’s satisfaction, the general promises of the gospel, and the experiences of other sinners, afford a sufficient ground of comfortable hope.—They are commanded “to call upon the Lord while he may be found, to seek him while he is near.” “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon.”‡ God heard Ephraim “bemoaning himself, and praying thus, Turn thou me and I shall be turned, for thou art the Lord my God:” And it follows, “Is Ephraim my dear son? Is he a pleasant child? For since I spoke

against him, I do earnestly remember him, still therefore my bowels are troubled for him, I will surely have mercy on him, saith the Lord.”* God did not reject the prayers of Manasseh in his affliction,† notwithstanding his former vile abominations; nor of the Prodigal at his return; nor of Saul the persecutor, when lying on the ground under the greatest anguish and astonishment he cried out, “Lord what wilt thou have me to do?”‡ Though unconverted sinners are not in a state of justification and acceptance with God, and consequently their services can not be throughout pleasing to him; yet he does not overlook the least moral good that is wrought in them, or done by them; as in the case of Ahab. So far as their desires in prayer are influenced by the Divine Spirit, so far they are pleasing to God.—How far Christ by his intercession may concern himself in such prayers, and obtain the blessings prayed for, is not so fully revealed, as to admit of an easy determination.—After all, I add

Lastly, That the state of every unconverted sinner, is very *hazardous* and deplorable: a state not to be rested in. Their immediate duty is both to repent and pray; that they have continued so long, and are at present in an unregenerate state, is their inexcusable sin. Till a sanctifying change passes upon them, they are under the unhappy necessity of sinning more or less, in whatever they do. “The very plowing of the wicked is sin.”§ While this is their wretched condition, the performance of this duty of *prayer*, in the best manner they are able, lays them under less guilt than a total wilful neglect of it will bring them under.

2. It is objected that they *cannot* pray. They want ability for it, and God does not require of them impossibilities.

The meaning of this objection is, either that they want the spirit of prayer, or that they want the gift: If they mean the former, it is the same in substance with the foregoing objection, that has been already answered. Only let such remember, that the *Spirit of adoption*, is a *Spirit of grace and supplication*. It puts persons upon *crying, Abba Father*. By owning that you want this Spirit, you do in effect disclaim all special relation to God as a Father, and all right to the *privileges of the sons of God*. Methinks such a thought as this should startle and awaken you, and quicken you to pray as well as you can, for the pour-

* Luke xx. 47. † James iv. 2. ‡ Isa. lv. 6. 7.

* Jer. xxxi. 18. 20.

† 2 Chron. xxxiii. 19.

‡ Acts ix. 6.

§ Prov. xxi. 4.

ing forth of this Spirit upon you, that you may be enabled to pray by it. But if the meaning be that you want the *gift* of prayer, an ability to express yourselves in decent and becoming words before God upon all proper occasions; I reply,

1st. That it is better you should make use of suitable well composed *forms*, than wholly neglect this duty, or perform it to the scorn and contempt of those that join with you. I find not any thing in Scripture against the lawfulness of *using* forms of prayer. It is hard to charge the body of Dissenters in general with denying the lawfulness of forms, when some of our most eminent divines have frequently expressed the contrary, and in some of their writings have drawn very excellent ones.* When persons really need this help, I do not see that God has any where denied them a liberty of this nature. The Spirit's assistance consists principally in directing our aims and ends in this duty, in stirring up spiritual affections, and working upon those divine *graces* already implanted in us. It savours of an uncharitable, unchristian spirit, to confine and limit praying *by the Spirit*, to any one particular way in use among Christians of different denominations. But yet I add,

2d. That the gift of prayer is *attainable*. Few, if any, are of so mean capacity but that they might attain it, in such a measure as is necessary for them, in that station and circumstance the providence of God has fixed them. Inability for commanded duty is always culpable. God is *no hard master, expecting to reap where he has not sown*. If they are masters of families, who make this complaint; why did they not consider the duty of such relation before they entered into it? It is a great sin to take those trusts upon them, which they have no capacity faithfully to discharge. God always either finds, or makes his servants in some measure fit for the service he calls them to. If you were too careless and negligent in your preparations for such a relation beforehand, you ought to be so much the more diligent and industrious afterwards. Daily read and study your Bible. Acquaint yourselves with the precepts and promises contained in it. And then study your own hearts. Labour after an affecting sight and sense of the corruption and guiltiness of human nature, and of your own wants and necessities, sins and mercies in particular.— This will soon furnish you with abundant

matter for prayer. Men's dryness and barrenness in words, too often proceeds from a blind and ignorant mind, and a cold, insensible, unaffected heart: It is scarce supposable but some measure of the *gift* will always accompany the *spirit* of prayer. Therefore,

3d. Make conscience of praying according to the ability you have. "Stir up the gift that is in you," though at present it be very weak and imperfect. Especially do this in secret between God and your own souls. Tie not up yourselves then to a stinted form of words; but pour out your hearts before him. Tell him, as you can, all that is in your hearts. If he sees they are warm and serious, he will readily overlook any improprieties there may be in your expressions. This spiritual gift is like most other acquired habits, which are obtained, improved, and perfected, by frequent use and exercise. Persons that honestly make the trial, will, in all probability, find the attainment much easier than they expected, as others have done before them. How many have excelled this way, that in other respects were persons but of mean and ordinary capacities? This should shame those of more understanding and knowledge; for it too plainly shews, that slothfulness and disaffection to the duty, and not an incurable inability, is the cause of their neglect.

3d. Their plea, who object want of *time* and *leisure*, is so shameful and trifling, that it carries its own confutation with it. It becomes not the mouth of those who believe a God and providence, who know the need they stand in of his daily direction and conduct, protection and supply; and that the success of all their undertakings, together with their happiness in time and eternity, depend upon his blessing and favour. We have more to do with God, than with the whole world. Have we time to eat, drink, and sleep in; time for our worldly business, diversions and recreation; time for needless visits, and unprofitable conversations with our fellow creatures; and have we no time to pray in? God allows us sufficient time for every duty, if we are careful and skilful duly to proportion it. They know nothing of the nature and advantage of prayer, who think their time thus spent is lost, or that they could spend it any other way to better advantage. This part of godliness is particularly "profitable for all things, having the promise of the life that now is, and of that which is to come."[†]

I shall conclude with suggesting a few

* See Baxter's Poor Man's Family Book. And Henry's Method of Prayer.

† 1 Tim. iv. 8.

things in answer to the complaints and objections.

III. Of good men : There are only two I shall take notice of.

1. Some complain that that they cannot pray with that *warmth* and *fergency* which is required. They find great backwardness of heart to the duty, great deadness and coldness in it. It is only "the effectual fervent prayer of the righteous that avails."—They had as good not pray at all, as to pray to no purpose.

1st. This objection possibly does proceed from *mistaken notions* about the true nature of spiritual *fergency*. Some Christians place it in such things wherein it does not lie ; which at the best are but external, uncertain signs of it : Such, for instance, as the loudness and earnestness of the voice in prayer, bodily gestures and motions, the affectionateness of the words and expressions that are used, the mere length of the duty, or a frequent repetition of the same things. Or else they place it in the brisk motion of the animal spirits, or in the warm and vehement workings of the natural passions and affections : Whereas great allowances in these things must be made for men's natural tempers and constitutions. They pray fervently in the account of God, who in that duty are in the vigorous exercise of those graces which have their principal seat in the intellectual and rational part of the soul : The intenseness of whose desires after mercy bears some proportion to its intrinsic value and excellency ; and who follow their prayers with serious humble pleas, taken from God's nature and name, his perfections and promises ; and who persevere and hold on, maintaining faith and holy importunity, notwithstanding any seeming delay and discouragements they seem to meet with. Of this the *Woman of Canaan* is an eminent instance.* If some serious melancholy Christians had but clearer light and information in these things ; it would go a great way towards scattering their fears, and resolving their doubts and scruples of this nature. I doubt not but many of them, like the *poor Publican*,† have come off their knees *judging and condemning* themselves, when they have been *justified and accepted* by the great God. Consider,

2d. Whether what you complain of be *stated* and habitual, or only *occasional* and accidental. The best saints are not always in the same frame, or in a good one. Several things do sometimes fall out, that do al-

most unavoidably put us out of frame and tune for prayer and praise. But our great comfort is, that our state does not change as often as our frame ; nor must we judge of that, or of the ordinary success of our prayers, by such accidental occurrences.

3d. When it is the best with Christians, they will feel something or other to *complain* of. There are sinful defects in their faith, love, and fervency, and will be, so long as they are in this state of imperfection : though these are just matter for humiliation, they are not sufficient ground of dispondency and discouragement. Whilst Christians lament and strive against the deadness and coldness of their unbelieving hearts, they may take comfort in the mercy of God, and the mediation of Jesus Christ. There may be sincerity where there is little discernable fervency ; and such prayers *God will not despise*.

4th. Suppose the case be as bad as you fear and complain ; this only calls for *repentance* and reformation, but can be no justifiable reason for neglecting and throwing off the duty. You must not live without prayer, you will not, you cannot, if real Christians. That which lies before you is to bewail your past sloth and indifference ; and take more pains with your hearts for the future, both in your preparation for it, and performance of it. Depend upon, and call in, the Spirit's aid and assistance. Represent to, and urge upon your minds, such considerations as are most likely to be affecting and moving : and do not leave off till you feel your *hearts burning within you*. Then will your prayers *avail most with God*, when they have a due efficacy upon yourselves.

2. It is objected also by good men, that they have prayed as fervently as they could, and yet find no considerable *advantage*. They receive not those answers they expected. They see not but prayerless persons are as happy as they.

1st. There can be no truth in this objection, because it directly *contradicts* the word of God, and the experience of other saints. These persons are some way or other mistaken. Either their prayers have not the due qualifications required, or they have wrong notions concerning their efficacy and answer. Some expect more than ever God promised ; they look for that absolutely, which he has promised only conditionally and with limitation. They expect greater measures of holiness and comfort than he sees fit to vouchsafe in this initiatory and imperfect state. Or they take upon them

* Matt. xv. 22.

† Luke xviii. 11.

to determine when and how far temporal mercies are good for them; though this be a prerogative God has reserved for himself. Hence it comes to pass,

2d. That they often *overlook* and disregard the answers he graciously returns.— They think often-times their prayers are not answered, when indeed they are. Are you enabled to hold on in the way of your duty, notwithstanding discouragements to continue praying? And do you maintain your ground against temptation and opposition? Why should you not look upon this as a considerable answer of prayer? Were it not for the daily supplies of mercy you meet with, at the *throne of grace, to help in time of need*, your faith and every other grace would have failed long before this time. If God has not always given you in the particular mercy, either temporal or spiritual; has not he given that which was as good or better? He always answers (as one expresses it) either in kind or kindness. When he denies one temporal mercy, he sometimes gives another that is more suitable and necessary for us in our present circumstances; or he makes up the want of what he denies, in spiritual mercies. As to these, if he deny that measure of inward comfort and joy, which we are very desirous of, and in the room thereof give us greater degrees of humility, mortification, self-denial, &c. we have no reason to complain. God always answers the general design and intention of his people's prayers, in doing that which, all things considered, is most for his own glory and their spiritual and eternal welfare.

Lastly: Though all your prayers are not immediately answered, it does not follow they *never shall be*. There are many prayers upon the file that shall be answered in future time, sometimes to the posterity of God's praying people, long after they are dead and in their graves. He may wisely delay his answer, to try the faith and patience of his people; or till they are in the best disposition to receive and improve the mercies they have been praying and waiting for. We must not prescribe to, or *limit the Holy One of Israel*. Our duty is, "to wait patiently for the Lord, till he incline his ear and hear our cry."*

Thus I have considered the most material objections *against Prayer* in general. Particular objections against the several kinds of it, could not be comprised in a single discourse: But these may receive an easy solution from the answers that have been given to the foregoing ones.

* Psalm xl. 1.

And now Christians, the impediments and obstructions being removed out of the way of this duty, I hope you will be the more constant and cheerful in the practice of it. Dare not to detain or imprison the truth of God in unrighteousness. Live not in the neglect of it, against the light and conviction of your own minds; since it is so plain and reasonable and excellent a duty, and nothing of weight can be objected against it.—*Eastcheap Lecture.*

HAVING on a former occasion published the Eighteen Articles of the Synod of Dort, respecting the doctrine of Election, as translated by Dr. Scott, we think it may not be amiss to publish the Rejection of Errors on this subject, from the same source. And it may not be improper here to intimate our intention, providence permitting, to publish Dr. Scott's translation of the HISTORY OR EVENTS, which made way for the meeting of that Synod, as published by the authority of the States General, so soon as we shall have completed the publication of the Letters on the introduction and Progress of Unitarianism in New-England.

Rejection of Errors by which the Belgick Churches have for some time been disturbed.

The orthodox doctrine of Election and Reprobation, having been stated, the Synod rejects the errors of those,

1. Who teach that "the will of God, concerning the saving of those who shall believe, and persevere in faith and the obedience of faith, is the whole and entire decree of election unto salvation; and that there is nothing else whatever concerning this decree revealed in the word of God." For these persons impose upon the more simple, and manifestly contradict the sacred Scripture, which testifies, not only that God will save those who shall believe, but also that he hath chosen certain persons from eternity to whom, in preference to others, (*pro aliis*) he may, in time, give faith and perseverance: as it is written, "I have made known thy name unto the men whom thou hast given me." John xvii. 6. Also, "As many as were ordained unto eternal life believed." Acts xii. 48. And, "He hath chosen us before the foundation of the world, that we should be holy," &c. Eph. i. 4.

2. Who teach that "The election of God to eternal life is of different kinds (*multiplicem*): one, general and indefinite; another, singular and definite: And again, this either incomplete, evocable, not peremptory, or conditional; or else complete, irrevocable, peremptory; or absolute." In like manner,

“that one election is to faith, another to salvation: so that there may be an election to justifying faith, without a peremptory election to salvation.” This is indeed a comment excogitated by the human brain without the Scriptures, corrupting the doctrine of election, and dissolving this golden chain of salvation: “Whom he predestinated, them he also called, whom he called, those he also justified, and whom he justified, those he also glorified.” Rom. viii. 30.*

3. Who teach, “That the good pleasure and purpose of God, which the Scripture mentions in the doctrine of election, does not consist in this, that God before selected certain men above the rest (*præ aliis*); but in this, that God chose, that from among all possible conditions, (among which are also the works of the law,) or from the order of all things, the act of faith, ignoble in itself, and the imperfect obedience of faith, should be the condition of salvation; and willed (*voluerit*) graciously to account this instead of perfect obedience, and to judge it of the reward of eternal life. For by this pernicious error, the good pleasure of God and the merit of Christ are enervated, and men are called away by unprofitable disputations, from the truth of gratuitous justification and the simplicity of the Scriptures; and that of the apostle is accused of falsehood: “God hath called us with a holy calling; not of works, but of his own purpose and grace, which was given us in Christ Jesus, before the world began.” 2 Tim. i. 9.†

4. Who teach that “In election to faith this condition is pre-required, that man should rightly use the light of nature, that he should be honest, lowly, humble, and disposed for eternal life, as if, upon these things, in some measure, may election de-

* “They be called according to God’s purpose by his Spirit working in due season; they through grace obey the calling, they be justified freely, they be made the children of God by adoption, they be made like the image of the only begotten Son Jesus Christ, they walk religiously in good works, and at length by God’s mercy they attain to everlasting felicity.”—Art. xvii.

† “We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings.”—Art. xi. “Faith is the only hand which putteth on Christ unto justification; and Christ the only garment which, being so put on, covereth the shame of our defiled nature, hideth the imperfection of our works, preserveth us blameless in the sight of God; before whom otherwise, the weakness of our faith were cause sufficient to make us culpable: yea, to shut us from the kingdom of heaven, where nothing that is not absolute can enter.”—Hooker. The error refuted in this article, is as contrary to the doctrine of our church, as to that of the Synod of Dort.

pend.” For they savour of Pelagius, and by no means obscurely accuse the apostle of falsehood in writing—“Among whom we also had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath made us alive together with Christ, (by grace ye are saved.) And hath raised us up together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast.” Eph. ii. 3—9.*

5. Who teach that “Election of individuals to salvation, incomplete and not peremptory, is made from foreseen faith, repentance, and sanctity and piety begun, and for sometime persevered in: but that complete and peremptory election is from the foreseen final perseverance of faith, repentance, holiness, and piety: and that this is the gracious and evangelical worthiness, on account of which, he who is elected, is more deserving than he who is not elected: and therefore, faith, the obedience of faith, holiness, piety, and perseverance, are not the fruits or effects of immutable election to glory, but the conditions and causes required before hand, and foreseen as if they were performed in the persons to be elected, without which there cannot be complete election.” This is what opposes the whole scripture, which everywhere assails (*ingerit*) our ears and hearts with these and other sayings: “Election is not of works, but of him that calleth.” Rom. ix. 11. “As many as were ordained to eternal life, believed.” Acts xiii. 48. “He chose us to himself, that we might be holy.” Eph. i. 4. “Ye have not chosen me, but I have chosen you.” John xv. 16. “If it is of grace, it is not of works.” Rom. xi. 6. “Herein is love: not that we loved God, but that he loved us, and sent his own Son.” 1 John iv. 10.†

6. Who teach that, “Not all election to salvation is immutable, but that some elect

* This error requires from unregenerate man, and ascribes to nature, that which is the effect of regeneration and grace. Prov. xvi. 1. James i. 15—17. Second Collect. Evening Service.

† Some of the texts here adduced seem not decidedly conclusive, but may be otherwise explained; but others might be easily substituted, Eph. ii. 4, 5, 9, 10. 2 Tim. i. 9. James i. 17, 18. 1 Pet. i. 2.

persons, no decree of God preventing (*obstante*), may perish, and do perish eternally." By which gross error they make God mutable, subvert the consolation of the godly concerning the stability of their election, and contradict the sacred scriptures, whereby we are taught that the elect cannot be deceived: Matt. xxiv. 4, that "Christ loses not those who were given to him by the Father." John vi. 39. That "those whom he (God) hath predestinated, called, and justified, them he also glorifies." Rom. viii. 30.*

7. Who teach that, "In this life there is no fruit, no sense, no certainty of immutable election to glory, except from a mutable and contingent condition." But, besides that it is absurd to mention an uncertain certainty, (*ponere incertam certitudinem*) these things are opposite to the experience of the saints, who, with the apostle, exult in the consciousness of their election, and celebrate this benefit of God; who rejoice with the disciples, according to Christ's admonition, "that their names are written in heaven." Luke x. 20. Who finally oppose the feeling of election to the fiery darts of diabolical temptations, inquiring, "who shall lay any thing to the charge of God's elect." Rom. viii. 33.†

8. Who teach that, "God has not decreed from his own mere just will, to leave any in the fall of Adam, and in the common state of sin and damnation, or to pass them by in the communication of grace necessary to faith and conversion." For that passage stands firm, "He hath mercy on whom he will have mercy, and whom he will he hardeneth." Rom. ix. 18. Also, "I glorify thee, O Father, Lord of heaven and earth, for that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it hath pleased thee." Matt. xi. 25, 26.

9. Who teach that, "The reason why God sends the gospel to one nation rather than another is not the mere and sole good pleasure of God; but because this nation is

better and more deserving than that to which the gospel is not communicated." Yet Moses recalls the people of Israel from this, saying, "Behold the heavens and the heaven of heavens is the Lord thy God's; the earth also, with all that therein is; only the Lord had a delight in thy fathers to love them; and he chose their seed after them, even you above all people, as it is this day." Deut. x. 14, 15. And Christ: "Woe unto thee Chorazin! Woe unto thee Bethsaida! for if the mighty works that are done in thee, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Matt. xi. 21.*

"That we thus think and judge, we testify by the subscription of our hands."

Then follows a list of the names of all those who subscribed and attested these articles, and refutations, among whom are found, George, Bishop of Landaff, John Davenant, Presbyter, Doctor, and public professor of sacred Theology in the University of Cambridge, and at the same time president (*preses*) of King's College. Samuel Ward, Presbyter, Archdeacon *Fauntonnensis* Doctor of sacred Theology, and head of Sidney College of the University of Cambridge. Thomas Goad, Presbyter, Doctor of sacred Theology, and preceptor of the cathedral church of St. Paul, London. Walter Balcanqual (*Scoto-Britannus*), a Scotchman, Presbyter, Bachelor of sacred theology; with very many others from various parts of the continent of Europe, amounting to above eighty. These were deputed by churches, differing from each other, in various respects, Episcopalians, Presbyterians, and those in some of the regions which are generally accounted Lutheran, and men that occupied the most important stations in the church and Universities of their several countries; yet they all subscribed these articles of the Synod, agreeing in this respect though not in others. For it cannot be supposed, that they who opposed, or were much dissatisfied with any of the conclusions, would thus *voluntarily and solemnly attest and subscribe* to the same decisions. This consideration should, in all reason, at least induce us to give these articles a candid and attentive examination, comparing them carefully with the scriptures of truth, and praying for the teaching of the Holy Spirit, that we may not be so left "to lean to our own understanding," as to *reject and*

* John x. 27—30. 2 Theas. ii. 13, 14. 1 Pet. i. 5. 23—25. 1 John iii. 9. v. 18.

† See Art. xii. on Predestination.—"The godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons; and such as *feel in themselves* the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God." —Art. xvii. of the Church of England.

* This shows that the election of nations is really as opposite to the Anticalvinists' ideas of divine justice as the election of individuals.

even to *revile* that, which perhaps may, in great part at least, accord with the "sure testimony of God."

FARTHER PROCEEDINGS IN THE CASE OF THE REV. ALBERT BARNES.

In our number for Nov. page 358, we gave from a pamphlet published by the Rev. Mr. McCalla, a narrative of the Proceedings of the Presbytery of Philadelphia in the case of the Rev. Albert Barnes, in which it appeared that a protest had been entered by a minority, against the decision of said Presbytery granting leave to the commissioners from the first Presbyterian Church of Philadelphia to prosecute a call for Mr. Barnes, before the Presbytery of Elizabethtown. The reasons for this Protest were, that the said Mr. Barnes in a printed sermon, entitled, the "Way of Salvation," had broached errors opposed to the doctrinal standards of the Presbyterian Church, on the subject of Original Sin, the Atonement, Man's Ability, Justification, and some others, which they considered of exceedingly dangerous tendency; and because "notwithstanding," it was decided on a previous question by a vote of 37 to 10, that it was the right of the Presbytery, in examining the qualifications of their own members, to bring the said printed sermon of Mr. Barnes under review and to draw from it arguments for, or against the prosecution of the call, yet in the final vote a number of those who voted in the majority whilst expressing their dissent from Mr. Barnes' doctrines, declared that they were guided in their vote by the consideration that Presbytery had no right to enquire into Mr. Barnes' Theological views, or to make them a ground of objection to the Prosecution of the Call.

The subject was brought before the Synod of Philadelphia, at Lancaster, in October last. In the course of discussion a long paper of explanations was read by Mr. Barnes in answer to the exceptions against his doctrine, contained in the protest. (See Rel. Mon. p. 365.) The Synod at last, on the 30th Oct., issued the matter by the following resolutions, viz:

1st. *Resolved*, That the Presbytery of Philadelphia, in not allowing the examination of Mr. Barnes, in connection with his printed sermon previously to his reception as a member of Presbytery, and especially before his installation as Pastor of the 1st Presbyterian Church of Philadelphia, gave just ground of complaint to the minority.

2d. *Resolved*, That the complainants be referred back to the Presbytery of which they are members, with an injunction to that Presbytery to hear and decide on their objections to the orthodoxy of the Sermon of Mr. Barnes, and to take such order on the whole subject, as is required by a regard to the purity of the Church, and its acknowledged doctrines and order."

Two days after this, on the 2d Nov., the Presbytery of Philadelphia met at Philadelphia. The Clerk of the Presbytery, Mr. Engles, reported the Act of the Synod of Philadelphia, in the case of

the complainants, relative to Mr. Barnes. After which, the Rev. Dr. Ely moved "that in consequence of the minute and order of the Synod of Philadelphia this day reported to this Presbytery, and above recorded, the Presbytery will now proceed to take up and consider the charges which were presented against the Rev. A. Barnes, on the 23d of June last, and which were signed by the Rev. Dr. Ashbel Green and others." (See Rel. Mon. as above, p. 365.) After considerable opposition, this motion was carried in the affirmative, against which decision the Rev. Messrs. Engles and Potts protested, for the following reasons, which were given in and read before the Presbytery, at their next meeting, Nov. 30th.

PROTEST.

We the undersigned do hereby protest against the resolution offered by Dr. Ely, and adopted by this Presbytery and which is recorded above, for the following reasons, viz:

1. Because it was proposed at a time when but two members of the minority, (excepting the Moderator) so deeply concerned in it, were present, and when it must have been known to the mover that the remaining members of the minority had not yet returned from the meeting of Synod.

2. Because the attempt to press such a measure at an adjourned meeting, without having first apprised the minority who were absent and entirely unsuspecting of such a design, was assuming an unfair advantage.

3. Because the resolution was intended, as expressed by the mover, to constrain the minority to appear as accusers and thus deprive them of their right to vote in the case.

4. Because the resolution proceeds upon a false presumption that a certain paper of charges existed as the property of this Presbytery, when it is matter of record, that said paper, when presented was pronounced to be out of order and was not therefore considered as before the Presbytery, and when this Presbytery evidently regarded it as having no existence, by refraining from passing any vote for its acceptance, by omitting to take those previous steps which are rendered obligatory by the book of discipline when charges are first presented against a Bishop, and especially, by their proceeding immediately to take measures for Mr. Barnes' installation, which would not have been done had he been under process.

5. Because the resolution takes for granted that that paper was of a certain tenor and was signed by Dr. Ashbel Green and others, when the assumed facts were never before this Presbytery in a formal and regular way and could not therefore by a proper ground of proceeding.

6. Because the course proposed by the resolution, besides being based upon a false presumption, is directly opposed to the recent determination of Synod, which provides that the minority should present their objections to the orthodoxy of Mr. Barnes' sermon, and that the Presbytery should then hear and decide upon the validity of these objections; thus evidently putting it into the power of the minority and not of the Presbytery to commence proceedings in the case and to prescribe the particular course.

(Signed) WM. M. ENGLS,
GEORGE C. POTTS.

The meeting on the 30th Nov. was called for the special purpose of "taking up and issuing this business," and consisted of 29 ministers, and 20

elders,—in all 49 members. The Rev. Dr. Green moved that the following minute, which was read, be adopted as the minute of this Presbytery on the subject of Mr. Albert Barnes' sermon on the Way of Salvation, viz:

FINAL DECISION.

The Presbytery of Philadelphia, agreeably to the direction of the Synod at their recent meeting in Lancaster, having considered the sermon of the Rev. Albert Barnes, entitled the WAY OF SALVATION, are of the opinion that it contains speculations of dangerous tendency on some of the principal points in Christian theology, and ought not therefore to be sanctioned as expressing that view of the great truths of God's word, which the Presbyterian church has uniformly adopted and which is exhibited in their authorised Confession of Faith.

In stating the doctrine of *original sin* the author employs a phraseology which is calculated to mislead, and which appears evidently to conflict with the spirit and letter of the standards of the Presbyterian Church.

1. He denies that the posterity of Adam are responsible or answerable for Adam's first sin, which he committed as the federal head of his race. Thus, p. 6, "Christianity does not charge on men crimes of which they are not guilty. It does not say, as I suppose, *that the sinner is held to be personally answerable for the transgressions of Adam or any other man*."

Although the word *transgressions* is here used plurally, yet it is evident from the whole tenor of this division of the discourse, that the prime sin of Adam, which constituted his apostacy from God, is meant. Again he says, p. 7, "Neither the facts, nor any proper inference from the facts affirm, that I am in either case *personally responsible for what another man* [referring to Adam] *did before I had an existence.*" And he explicitly declares that if God had charged upon mankind such a responsibility, it would have been *clearly unjust*, vide p. 6. The doctrine of responsibility, here impugned is clearly expressed, Con. of F. chap. vi. 6 "Every sin, both *original and actual*, being a *transgression* of the righteous law of God and contrary thereunto doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law and so made subject to death; with all miseries spiritual, temporal, and eternal."

2. In accordance with the above doctrine, that mankind are not responsible for Adam's sin, he affirms, p. 7, that "Christianity affirms the fact, that in connection with the sin of Adam, or as a *result* all *moral agents* will sin and sinning die." And then proceeds to explain the principle that the universality of sin is to be accounted for, by representing it to be the result of Adam's sin, in the same sense, as the misery of a drunkard's family is the result of his intemperance. Here it would seem the author maintains that the same relationship subsists between Adam and his posterity, that the same principle of moral government applies to both cases alike, or in other words, that mankind hold no other relationship to Adam, than that of children to a natural progenitor.

The public, federal or representative character of Adam is thus denied, contrary to the explicit statement in the answer to the 22 Q. of Larg. Cat. "The covenant being made with Adam as a public person, not for himself only, but for his posterity; all mankind descending from him by ordinary generation, sinned in him and fell with him, in that first transgression."

3. He declares, p. 7, "that the notion of imputing sin is an invention of modern times," contrary to Con. of F. chap. vi. 8. "They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation."

4. In p. 5, he admits that his language on the subject of *original sin*, differs from that used by the Con-

fession of Faith on the same subject, and then accounts for this difference on the ground of the difficulty of affixing any clear and definite meaning to the expression "we sinned in him and fell with him."—This expression he considers, as far as it is capable of interpretation, as "intended to convey the idea, not that the sin of Adam is imputed to us, or set over to our account, but that there was a personal *identity* constituted between Adam and his posterity, so that it was really *our act*, and *ours only*, after all that is chargeable on us."

The whole of this statement is exceedingly incautious and improper. The language of the Confession of Faith on one of the cardinal doctrines is held up as obscure and unintelligible, or if possessing any meaning, as expressing an absurdity. The framers of this confession are charged with the absurdity of maintaining the personal identity between Adam and his posterity, when their language conveys no more than a federal or representative relationship. This whole view of the doctrine of original sin, is, in the opinion of the Presbytery obscure, perplexed, fruitful of dangerous consequences, and, therefore, censurable.

The statements of this sermon on the doctrine of atonement, are also, in the opinion of the Presbytery, in some important features, erroneous and contrary to the orthodox views.

1. At p. 11, He says, "this atonement was for all men. It was an offering made for the race. It had not respect so much to individuals as to the law and perfections of God. It was an opening of the way of pardon, a making forgiveness consistent, a preserving of truth, a magnifying of the law, and had no particular reference to any class of men."

Here it is denied that the atonement had any special relation to the elect, which it had not also to the non-elect but if it be true that the atonement offered by Christ, had no "respect to individuals," "no particular reference to any class of men," upon what principle can it be regarded as a satisfaction to divine justice for the sins of men? or in what proper sense can Christ be considered as a vicarious sacrifice? Unless the atonement be a satisfaction for the sins of individuals, upon what principle can it open the way of pardon, make forgiveness consistent, preserve truth, or magnify the law? The special reference of the atonement to a chosen people, in the opposition to this view, is taught Con. of F. chap. viii. 5. "The Lord Jesus by his perfect obedience and sacrifice of himself, which he, through the Eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father, and purchased not only reconciliation but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him." Again, in answer to Q. 44, L. C. "Christ executeth the office of a Priest in his once offering himself a sacrifice without spot to God, to be a reconciliation for the sins of his people," &c.

2. At p. 11, He says, "The atonement of itself secured the salvation of no one," and again, "The atonement secured the salvation of no one, except as God had promised his Son that he should see of the travail of his soul, and except on the condition of repentance and faith." This language is incautious and calculated to mislead, as it seems to imply that the atonement of itself does not secure its own application, and therefore may by possibility fail in its design. It is improper to suspend its efficacy upon conditions, when the conditions themselves are the results of its efficacy. See Con. of F. chap. viii. 8. "To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them in and by the word the mysteries of salvation, effectually persuading them by his spirit to believe and obey, &c."

3. At p. 10, He equivocally denies that Christ endured the penalty of the law. "He did not indeed endure the penalty of the law, for his sufferings were not eternal, nor did he endure remorse of conscience; but he endured so much suffering, bore so much agony, that the Father was pleased to accept of it in the place of the eternal torments of all that should be

saved." Here it seems to be inculcated that Christ did not satisfy the precise claims which a violent law had upon the sinner, but that he did what might be considered a substitute for such satisfaction; or it is implied that God remitted or waived the original claim and accepted of something less. And that this is the sentiment of the author, is evident from his language, p. 11. "Christ's sufferings were severe, more severe than those of *any mortal* before or since, but they bore, so far as we can see, only a very distant resemblance to the pains of hell, the proper penalty of the law. Nor is it possible to conceive that the sufferings of a few hours, however severe, could equal pains though less intense eternally prolonged. Still less that the sufferings of human nature in a single instance, for the divine nature could not suffer, should be equal to the eternal pain of many millions." Here it is affirmed that Christ was not *capable* of enduring that penalty which the justice of God had exacted of the sinner, that his sufferings bore a very distant resemblance to it, and by consequence that the penalty of the law has been either relaxed or is yet unpaid, and that the justice of God has waived its original demand or is yet unsatisfied.

The whole of this language seems derogatory to Christ as an all sufficient Redeemer; it judges of the human nature of Christ as if it were a common human nature, it leaves out of view the infinite support which the divine nature was capable of imparting to the human nature of Christ, and is very different from the view of this subject given by the framers of our standards in the answer to the 88 Q. of L. C. "It was requisite that the Mediator should be God; that he might sustain and keep the human nature from sinking under the *infinite wrath of God* and the power of death; give worth and efficacy to his sufferings, obedience and intercession, and satisfy God's justice," &c. &c.

In discoursing on human ability the sermon contains expressions which do not seem to be well judged. In p. 14, it is said, "it is not to any want of physical strength that this rejection is owing, for men have power enough in themselves, to hate both God and their fellow men, and it requires less physical power to love God than to hate him;" and on the same page he represents man's inability as solely in the will; and on p. 30, that men are not saved because they *will not* be saved. Here physical ability is represented as competent to the performance of a moral action, which is an improper application of terms, and human inability as resulting merely from the will, and not from total depravity, which is contrary to the Confession of Faith, chap. vi. 4. "From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions," and Confession of Faith, chap. ix. 3. "Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation, so, as a natural man being altogether adverse from that which is good, and dead in sin, is not able by his own strength, to convert himself, or to prepare himself thereunto."

Still further, the language of the sermon, on the subject of conformity to the standards of the church, if sanctioned, would give to every individual after adopting these standards, the liberty of dissenting from them as much, and as often as he might desire. Thus p. 6, he says, "It is not denied that this language varies from the statements which are often made on this subject, and from the opinion which has been entertained by many. And, it is admitted, that it does not accord with that used on the same subject in the Confession of Faith, and other standards of doctrine." And again, p. 12—"The great principle on which the author supposes the truths of religion are to be preached, and on which he endeavours to act, is, the Bible is to be interpreted by all the honest helps within the reach of the preacher, and then proclaimed as it is, let it lead where it will, within, or without the circumference of any arrangement of doctrines. He is supposed to be responsible, not at all for its impinging on any theological system; nor is he to be cramped by any frame work of Faith that has been reared around the Bible." This language would seem to imply, that an individual

may enter the bosom of a church by a public reception of its creed, and continue in the communion of that church, although he should subsequently discover that its creed was not founded on the word of God. Whilst the liberty of every person to accept or reject any particular creed, is fully acknowledged by this Presbytery, yet they do deny, that any minister, whilst he remains in the communion of the Presbyterian Church, has a right to impugn its creed, or to make a public declaration that he is not bound by its authority.

In fine, a whole view of this discourse seems to warrant the belief that the grand and fundamental doctrine of justification, as held by the Protestant Reformers, and taught clearly and abundantly in the standards of the Presbyterian Church, is really not held, but denied in this sermon. For the imputation of Adam's sin is denied; and the endurance of the penalty of the law by Christ, is denied, and the righteousness of Christ as the meritorious ground of our acquittal and acceptance with God, is not once mentioned, although the text of the *discoursed* naturally points to the doctrine; and when it is considered that the imputation of Adam's first sin to his posterity, and the imputation of the sins of God's people to their surety Saviour, and the imputation of his finished righteousness to them, do all rest upon the same ground, and must all stand or fall together, and that it has been found in fact, that those who deny one of these, do generally deny the whole, and to be consistent, must necessarily do so, it is no forced conclusion, but one which seems inevitable, that the sermon does really reject the doctrine of justification as held by the Reformers, and as taught in our Confession of Faith and Catechisms; that it does not teach, as the answer to justification in our Shorter Catechism asserts, that "Justification is an act of God's free grace wherein he pardoneth all our sins, and accepteth us as righteous in his sight only for the righteousness of Christ, imputed to us, and received by faith alone."

It is not satisfactory, that the sermon says, "Christ died in the place of sinners;" that it speaks of "the merits of the Son of God, the Lord Jesus Christ"—of "the love of Christ," of "putting on the Lord Jesus Christ," of being "willing to drop into the hands of Jesus, and to be saved by his merit alone," of God, "sprinkling on the soul the blood of Jesus, and freely pardoning all its sins;" since this language may be used and is actually used by some who explicitly deny, that Christ took the law place of sinners, bore the curse of God's law in their room and stead, and that they are saved only by the imputation to them of his perfect righteousness.

On the whole, the Presbytery express their deep regret that Mr. Barnes should have preached and published a discourse, so highly objectionable, and so manifestly in some of its leading points opposed to the doctrines of the Confession of Faith and Catechisms of the Presbyterian Church; they earnestly recommend to Mr. Barnes, to re-consider and renounce the erroneous matter contained in his printed sermon, as specified in the foregoing decisions of Presbytery, and with a view to afford time to Mr. Barnes for reflection and consideration, in reference to the errors of his sermon, and for opportunity for such of the brethren, as may choose to converse freely with him on the subject, the Presbytery do suspend their final decision on the case, until their next stated meeting."

The Rev. Dr. Ely moved to postpone the consideration of the minute offered by Dr. Green, that Presbytery may call upon the Stated Clerk for the charges against Mr. Barnes, which he was required to produce at the last meeting of Presbytery.

Mr. Russell, the Moderator, then decided that Dr. Ely's motion to postpone, for the above stated object, was out of order; and Dr. Ely respectfully appealed from his decision. In favour of the appeal eighteen members voted, and against it twenty-nine, so that the appeal was not sustained.

The consideration of the minute offered by Dr. Green was then resumed; and on the call of members, the paper was again read.

At 1 o'clock, P. M. the Presbytery agreed to have a recess until 3 o'clock.

The afternoon sederunt was spent in considering motions repeatedly made for postponing the consideration of the minute proposed by Dr. Green, all of which were decided by the Moderator to be out of order, in which he was sustained by a majority of Presbytery.

Mr. Engles moved to postpone the consideration of Dr. Green's paper with a view to take up a resolution that the Presbytery will now proceed to hear objections against Mr. Barnes' sermon agreeably to the order of Synod, making Dr. Green's paper the basis of their proceedings. This motion was seconded, and while it was under consideration, it was resolved as a favour to grant Dr. Ely and others the privilege of reading a protest; when after the granting of this privilege, which was thankfully received with a low bow, the following paper was read, viz:

PROTEST.

The undersigned members of the Presbytery of Philadelphia do hereby protest, 1. against the decisions of this body, yesterday, that they would not postpone the consideration of the minute moved by Dr. Green for the purpose of calling upon the Stated Clerk for the charges against Mr. Barnes which he was required to produce at the last meeting of Presbytery, for the following reasons: viz: 1. CHARGES, against the orthodoxy of Mr. Barnes were publicly handed to the Moderator of this Presbytery; and although those charges were then decided to be out of order at a special meeting as the commencement of a trial; yet it will not follow, that it is out of order now to consider and dispose of them in a constitutional way; at a meeting of Presbytery specially called, among other things, "to take such order on the whole subject, as is required by a regard to the purity of the church, and its acknowledged doctrines and order." 2. These charges having been read, this Presbytery gave no leave to any one to withdraw them from their files. 3. The complainants to the Synod of Philadelphia, among other alleged grievances, complained, that they "in due form presented their charges, but their charges were not permitted to lie;" from which it would seem proper that this Presbytery should now formally consider and dispose of those charges, that this ground of complaint may no longer exist. 4. These charges were calculated vitally to affect the ministerial character and standing of the Rev. Albert Barnes, and therefore ought not to be left noted on our records, without some final adjudication in relation to them. 5. The persons who signed and preferred those charges ought still, agreeably to our Constitution to be held as accusers; and therefore it was important to consider and act upon them, that the charges being disposed of, their responsibility as accusers might then cease. 6. This Presbytery on the 2d of November last resolved to take up and consider those charges; and it would have been most consistent with order to have called for them accordingly.

II. The undersigned also protest against the decision of this Presbytery yesterday, by which the Presbytery decided Dr. Ely's second motion to be out of order; because Presbytery has thereby virtually said that they can constitutionally and judicially hear objections against the orthodoxy of one of their own members, when no persons appear as his accusers; and when common fame does not render process against him necessary; which is manifestly in opposition to our book of discipline, which says, "Process against a gospel minister shall not be commenced, unless some person or persons undertake to

make out the charge; or unless common fame so loudly proclaims the scandal, that the Presbytery find it necessary for the honor of religion, to investigate the charge."

III. Finally the undersigned protest against the decision to take up, consider, and act on the paper submitted by Dr. Green yesterday, because it is really the commencement of a process against Mr. Barnes in an unconstitutional way, because it contains numerous impeachments of his orthodoxy, and proposes various censures to be inflicted on him, and because it is the apparent design of the whole paper proposed as a minute, to allow all who have heretofore accused Mr. Barnes to act the part of judges in a case in which they are accusers; and thus unlawfully expose him to suspension or deposition.

For the foregoing reasons the undersigned feel constrained to declare, that if their brethren will proceed in the present unconstitutional manner to try their own objections to Mr. Barnes' orthodoxy, the undersigned must withdraw from all participation in such proceedings; and complain to the next General Assembly.

Philadelphia, Dec. 1, 1830.

Ministers.

Ezra Stiles Ely,
Thos. H. Skinner,
C. Hoover,
William Bacon,
A. H. Dashiell,
Jas. Patterson,
John L. Grant,
Jno. W. Scott,
Thomas Eustace,
George Chandler,
Thos. J. Biggs,
Albert Barnes
John Smith,
Thos. M'Auley,
Jos. Sanford.

Elders.

Ambrose White,
Samuel Withington,
William Darling,
Thos. D. Michell,
Jonathan Roberts,
Alexr. J. Dallas,
D. H. Mason,
Isaac Will,
John O'Neill.

December 2, 1830.

The subscriber unites in the two last grounds of protest, but not on the first with the protestants before named.

R. B. BELVILLE.

The motion of Mr. Engles was then put, and it was resolved to postpone. A division was then called for; and it was resolved, first, "that Presbytery will now proceed to hear objections against Mr. Barnes' sermon, agreeably to the order of Synod;" and secondly that they will do it; "making Dr. Green's paper the basis of proceedings."

The Rev. Albert Barnes here gave notice that he appealed from this last decision of Presbytery to the next General Assembly.

The Rev. Thomas J. Biggs here gave notice that he should protest against the above proceedings of Presbytery.

After some desultory discussion in the morning sederunt of December 2d, Mr. Barnes desired and had leave to read the following paper, viz:

The undersigned deeming it unconstitutional to try and condemn a sermon of his without placing him on trial on regular charges according to the book of discipline; and believing that an investigation of the sermon where he cannot constitutionally make a regular defence of charges regularly brought, is improper; and desirous that full justice may be done to him and the subject, acknowledges himself the author of a sermon called the Way of Salvation, with the notes thereto appended, published at Morristown, N. J. and professing himself ready to answer to any charges which may be alleged to that sermon respecting his orthodoxy; with the proper explanation of its sentiments and meaning; and respectfully requests of the Presbytery to proceed in

regular form to try him on the sentiments of that sermon; either on the ground of common fame, or by a responsible accuser, or by accusers.

(Signed) ALBERT BARNES.

Nov. 2, 1830.

This paper was entered on the records of Presbytery, and Dr. Green, Mr. Winchester and Mr. Belville were appointed by the Moderator to assign reasons why the Presbytery cannot take the course in the examination of Mr. Barnes' sermon which he has requested.

At this stage of the proceedings a motion was made to have the "sermon of Mr. Barnes together with the complainants objections and such explanations as Mr. Barnes may think proper to furnish," referred to the next General Assembly for their final decision; but it was decided to be out of order.

Mr. Engles, Dr. Green and Mr. McCalla were heard to a great length in opposition to the orthodoxy of Mr. Barnes, and to the explanations which he offered to Synod, in which they contended that his explanations confirmed their opinion of his unsoundness in the faith, and rendered his sermon worse.

Mr. Sandford assigned the unconstitutionality of the proceedings of Presbytery as a reason why he could not participate in the trial now in progress. It was agreed to excuse those persons who desire to be excused from voting on the ground of constitutional objections, so that they shall not be reckoned as agreeing with the majority and so as not to be precluded from the right of protesting and complaining. According to the foregoing resolution the following persons were excused, on the condition expressed, viz:

Dr. Ely, Dr. Skinner, Dr. McAuley, Mr. Patter-son, Mr. Belville, Mr. Biggs, Mr. Scott, Mr. Dashiell, Mr. Eustance, Mr. Bacon, Mr. Sandford, Mr. John Smith, Mr. Grant, Mr. Hoover, *Ministers*; with Messrs. Dr. Mitchell, White, O'Neill, Roberts, D. H. Mason, Darling, Dallas, Stratton, Vandyke, Will, *Elders*.

The Presbytery then proceeded to take up and consider Dr. Green's paper which was finally adopted on the evening of Dec. 2, by votes upon different parts of it varying from 26 to 22.

Dr. Green, Mr. McCalla and Mr. Latta were then appointed a committee to wait on Mr. Barnes and inform him of the decision of Presbytery in his case, and converse with him freely and affectionately.

Dr. Green and Mr. Engles were appointed to answer the protest of Dr. Ely and others.

Dr. Ely in behalf of himself and the protestants in the case of Mr. Barnes gave notice that they should complain to the next General Assembly against the whole proceedings of this special meeting of the Presbytery in the case of Mr. Barnes.

"Who are right and who are wrong," says Dr. Ely, in closing his account of it in the *Philadelphian*; "the General Assembly and the Christian Public must decide." But we may be permitted to say that, had not the spirit of defection entered this venerable mother Presbytery of the General Assembly, she would not have been convulsed to her centre by a mere attempt to inquire into the

doctrinal principles of one of her ministers: Neither would the Presbytery's time have been so long employed, with so much ingenuity and evasion, to avoid a fair and candid discussion of the question in agreeableness to the Scriptures, and the standards of the Presbyterian church.

Again: The notices that these proceedings have received from various religious publications, both Presbyterian and Congregational, (and there seems to be but little distinction between these two bodies, in the minds of the great body of the religious public,) should admonish the friends of truth in the General Assembly that they have but little to hope from that judicatory. Their cause will be either evaded or condemned; and in either case, the cause of truth, the cause of God, the cause of immortal beings, destined to eternal felicity or misery, just in proportion as truth or error shall prevail, unitedly call upon them to stand fast amidst reproaches and persecutions, and display a banner for truth. And if the event shall prove that the General Assembly are determined either to bury or condemn the truth, our hope and prayer to God is, that the friends of evangelical religion, in that church, may "come out from among them, and be separate, and touch not the unclean thing." And then shall the blessing of Almighty God be upon them; and though "troubled on every side," they shall not be "distressed;" though "perplexed," "not in despair;" though "persecuted, not forsaken;" though "cast down, not destroyed;" because their "sufficiency is of God."

And if God in his holy providence shall strengthen them to stand in the breach, and commence as it were to build the walls of Jerusalem a new in the midst of enemies; let them not be surprised as though "some strange thing had happened to them," if they should be called to pass through trouble and perplexity and persecution, and be cast down, having their "names cast out as evil," and being "everywhere spoken against;" because the Redeemer's kingdom has never flourished in this sinful world, and never can flourish, when his servants cease to contend. The enemy is always on the alert, and his machinations must be constantly met. And when he succeeds in marshalling his hosts *within* the sanctuary, the contest is bitter and often dubious, till the captain of the Lord's hosts achieves the victory for his people, and proclaims himself King in Zion.

Those who will suffer themselves to look at things as they *are*, and not as they *appear* to be, must see that the contest now waging in the Presbytery of Philadelphia, is one between the friends and enemies of the comely order of God's house.

Those who have exhibited so much zeal to prevent an inquiry into the principles held by Mr.

Barnes, have manifested the same spirit that filled Germany with Rationalism, and New-England with Unitarianism, both of which *isms* are nothing more nor less than infidelity; and should they come off triumphant, the General Assembly of the Presbyterian Church in these United States totally ceases to be a witness for the truth of God; or like causes must cease to produce like effects.

The peculiar characteristic of those who have taken part against doctrinal discussions, is the same that has always distinguished the enemies of the church, viz: *Indifference to the truth*. It is in this way the work of defection commences, and progresses, till apostacy becomes complete. By slow and almost imperceptible degrees, each succeeding generation, while professing to follow the footsteps of its predecessor, gradually recedes from the "holy commandment," until with many, nearly the whole compass of error is traced; and all have learned to scoff at those holy doctrines, on which the church of the living God is based. Confusion and dismay ensue; souls perish for lack of knowledge; and the songs of the bacchanal, and the shouts of the infidel are heard, instead of the high praises of God: And the few names that have not defiled their garments," become a poor, persecuted remnant, "as a handful of corn in the earth upon the top of the mountains," until He that "sits in heaven" comes forth with his terrible judgments; and then "the fruit thereof shall shake like Lebanon, and they of the city shall flourish like the grass of the earth;" because "his name shall endure forever; it shall be continued as long as the sun; and men shall be blessed in him; and all nations shall call him blessed."

THE REV. JOHN NEWTON'S OPINION OF ORATORIOS.

"IN the year 1786, he published a number of discourses, in two volumes octavo. There is a passage so original, at the beginning of his fourth sermon, from Mal. iii. 1—3—"The Lord, whom ye seek, shall suddenly come to his temple," &c—that I shall transcribe it for the use of such as have not seen these discourses; at the same time it will, in a few words, convey Mr. N.'s idea of the usual performance of the oratorio, or attending its performance, in present circumstances.

"Whereunto shall we liken the people of this generation, and to what are they like? I represent to myself a number of persons, of various characters, involved in one common charge of high treason. They are already in a state of confinement, but not yet brought to their trial. The facts, however, are so plain, and the evidence so strong and pointed, that there is not the least doubt of

their guilt being fully proved, and that nothing but a pardon can preserve them from punishment. In this situation, it should seem their wisdom to avail themselves of every expedient in their power for obtaining mercy. But they are entirely regardless of their danger, and wholly taken up with contriving methods of amusing themselves, that they may pass away the term of their imprisonment with as much cheerfulness as possible. Among other resources they call in the assistance of music. And amidst a great variety of subjects in this way, they are particularly pleased with one. They choose to make the solemnities of their impending trial, the character of their judge, the methods of his procedure, and the awful sentence to which they are exposed, the groundwork of a musical entertainment.—And, as if they were quite unconcerned in the event, their attention is chiefly fixed upon the skill of the composer, in adapting the style of his music to the very solemn language and subject with which they are trifling. The king, however, out of his great clemency and compassion towards those who have no pity for themselves, prevents them by his goodness. Undesired by them, he sends them a gracious message. He assures them that he is unwilling they should suffer: he requires, yea, he entreats them to submit. He points out a way in which their confession and submission shall be certainly accepted; and in this way which he condescends to prescribe, he offers them a free and a full pardon. But instead of taking a single step towards a compliance with his goodness, they set his message likewise to music: and this, together with a description of their present state, and of the fearful doom awaiting them, if they continue obstinate, is sung for their diversion; accompanied with the sound of cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of instruments. Surely, if such a case as I have supposed could be found in real life, though I might admire the musical taste of these people, I should commiserate their insensibility!"

[For the Religious Monitor.]

QUERIES.

1. Is the Church bound to help congregations that are not able to meet fully the expense of maintaining ordinances.
2. If she is so, what is the method of discharging this obligation most agreeable to the Word.

THE
RELIGIOUS MONITOR,
AND
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**LETTER FROM A MINISTER TO
HIS PEOPLE.**

DEAR BRETHREN:—

It is known to you that the Associate Synod have of late engaged, in their judicial capacity, in covenanting. In doing this, their object was to declare in the most explicit and solemn manner, their allegiance to Jesus Christ, and give to each other, and the people under their inspection, the strongest pledge of sincerity in the entire profession of the Associate Church, and their determination through grace to exemplify it in their lives, defend it in their ministry, and transmit it unimpaired to posterity. The question will occur to some; have they *divine authority* for this their transaction? I answer they have. To expect authority, in express terms, for the time, place and circumstance of the transaction, would be unreasonable and inconsistent with the scriptures, as a standing rule for all ages; but for the nature, manner and ends of it, there is no difficulty in producing authority in abundance.

1st. It is clearly comprehended in the Moral Law. For this transaction of the Synod was nothing else than an acknowledging of Jehovah, three persons in one Godhead, to be their God—an engagement to keep pure and entire all such religious ordinances and worship as he has appointed in his word—a holy and reverend use of his great name, for ends and purposes clearly enjoined in his word, in which the keeping of the christian Sabbath is included; and it was a promise through grace to endeavour a faithful performance of the duties in the second table of the law. If you will compare the engagement to duties which was sworn and subscribed; with the duties required in the ten commandments, I am persuaded, that, with the exception of the words in which it is expressed, you will not

find a single point of opposition. Therefore, unless any will take upon them to prove that the Synod, as such, was not bound by the moral law, it must be admitted, that, without such an act, their obedience would have been defective, and consequently, that it has the authority of the moral law.

2d. This transaction, properly and formally expresses an acceptance of the covenant of grace. A short summary of the covenant of grace, we have in the following words of the prophet: "they shall be my people and I will be their God," Jer. xxxi. 33. and xxxii. 38. compare Heb. viii. 10. In covenanting the Synod have said:—"We avouch: the Lord to be our God," and by various specified engagements, they have also said "we will be his people." Was not this as plain and formal an acceptance of that covenant as could be put into words? where is the difference between it and the act of Israel at his return, which Hosea foretells, "I will say to them who were not my people, 'thou art my people,' and they shall say *thou art my God.*" Hos. ii. 23. Therefore to deny divine authority to their act, is the same as to deny that they ought in a public and formal manner to accept of the covenant of grace: Some conclude that if a people *be* God's in their heart, it is a matter of indifference whether they *say so* or not; but they certainly do not understand either the design of God in *having* a people, or the nature of that principle, under the power of which, people are brought to give themselves unto God. As to the first, his main design is, that they "should show forth his praise," of which this public and express declaration that they are his, is no inconsiderable part. And the more public and express it is, so much the more does it agree with his design. As to the second, it is just as natural for the man who "believes in his heart" that he is God's, to, "make confession of it with the mouth," as it is for him to breathe.

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3d. *We have express authority for their act, in Ps. lxxvi. 11. vow and pay to the Lord your God.* There were many things vowed under the Law, which might or might not have been so, just as the person pleased. The Nazarite was under no moral obligation to make his vow. Hannah was not bound by the moral law, to vow that the child which the Lord might be pleased to give her, should be his. Of this sort was the vow of the four men mentioned, Acts, xxi. 23. Concerning this sort, the Scriptures say, "WHEN thou shalt vow a vow unto the Lord thy God slack not to pay it," Deut. xxiii. 21. And "better it is that thou shouldst not vow, than that thou shouldst vow and not pay," Eccl. v. 5. But in the text above quoted there is no such reserve. It is a peremptory command to "vow to the Lord our God," and not to do it, will be disobedience. It is required of "all them that are round about him," and upon a remarkable display of divine perfection, as the context will show, to the joy of the church and the terror of her enemies. Although it is not expressly said *what* is to be vowed, yet it is easily gathered to be in substance, what was vowed by Jacob at Luz, "if God will be with me, &c. then shall the Lord be my God:" such a vow is the duty of all who profess to fear God, in every age and nation. But wherein does the vow of Synod differ from this? Did they not, according to this command "vow to the Lord their God?" This is undeniable.

4th. *It will not be difficult to find authority in the words of the Psalmist,* "My hands also will I lift up to thy commands which I loved." "I have sworn and I will perform to keep thy righteous judgments," Ps. cxix. 48. 106. For if the Psalmist under the infallible direction of the Holy Ghost, set down his covenanting in the Psalms, it is plainly intended that all whose duty it is to sing these Psalms should go and do likewise. And unless it can be shown that the profession of the Associate Church is not agreeable to God's commands—not founded upon his "righteous judgments," it must be admitted that the act of Synod coincides with that of the Psalmist. In the sincere and firm belief, that the profession was agreeable to the word of God, they lifted up the hand to it and swore. But what can those people mean who startle at lifting up the hand and swearing to continue in the belief and practice of the truth, when they sing these verses, unless it be the very opposite of what their lips express?

5th. *It has authority from the prophecy*

in Isa. xix. 18. 25.—In these verses two things, principally, are foretold, first, that the Egyptians shall become God's people, worshipping him in all the ordinances of his appointment, among which, vowing and swearing to the Lord, holds a conspicuous place; and second, that their conduct in this, receives divine approbation. Although these events were to fall out under the Gospel, for they could not under the law, yet they are expressed in terms borrowed from the Law. "In that day they shall do sacrifice and oblation," ver. 21. "There shall be an altar to the Lord in the midst of the Land," ver. 19. In other words Christ crucified shall be generally preached, and those ordinances instituted by him observed. "And a Pillar in the border to the Lord," ver. 19, "And it shall be for a sign and a witness (or a public testimony) unto the Lord." "Yea they shall vow a vow unto the Lord and perform it," ver. 21; or they shall engage by solemn covenant to serve the Lord; "Five cities in the land of Egypt shall speak the language of Canaan and swear to the Lord of Hosts," ver. 18; which, if it means any thing, means that swearing to the Lord of Hosts is a chief and prominent part of the language of Canaan. This oath we take to be an oath of allegiance to the Lord of Hosts as King and head of the Church, to maintain and defend the whole constitution which he has given to his spiritual kingdom. The *language of Canaan*, I take to mean the true religion, for in it was carried on the worship of the true God, and that private conversation which was agreeable to it. This interpretation is strengthened by Zeph. iii. 9. "For then will I turn to the people a *pure language* that they may all call upon the name of the Lord and serve him with one consent." The service of God makes any *language pure*, and for that same reason, the *language of Canaan*. Therefore swearing allegiance to Christ is a chief and prominent part of the true religion in New Testament times, and the Egyptians shall in these times be a covenanting and witnessing people. And, as to the second thing, that their being so, has divine approbation, there are many things said which prove it; but the 25th verse is itself decisive—"whom the Lord of Hosts shall bless, saying, blessed be Egypt my people." Now my inference is, that this covenanting and swearing to the Lord will have his approbation, when, where and by whomsoever it is done, under the Law and under the Gospel, by Jews or by Gentiles, Egyptians or Americans, because it belongs

to the true religion. And where is the difference between this and what the Synod have done? Most assuredly they vowed and sware to the Lord of Hosts.

6th. A public confession of the name of Christ is incomplete without public covenanting.—This will appear manifest upon comparing two passages, one in the old testament and another in the new. Isa. xlv. 23. "I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow and tongue shall swear," either voluntarily under the constraining influences of his Grace, or the tremendous power of his iron rod. Those who do it voluntarily, will, in substance, swear as follows: "surely, shall one say, in the Lord have I righteousness and strength." Compare Phil. ii. 10. 11; "That at the name of Jesus, every knee should bow, of things in heaven, and things in the earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Two things are here obvious, *first*, that the above prediction is here applied to the submission due to Christ as King of the Church; and *second* that "the tongue confessing that Jesus Christ is Lord," necessarily includes the above swearing and saying, "surely in the Lord have I righteousness and strength." And therefore *confession* would be incomplete without it.

But is it not the duty of all to make as complete and full a confession of Christ as it is in their power to do? or will any friend of his dare to say that we *may* be too particular and full in this duty? And what have the Synod said, any thing more or any thing different? They have said and sworn, "surely in the Lord have we righteousness and strength."

7th. They have authority, also, for subscribing their deed with the hand, in the 44th chap. of the same prophet, and 5th verse. "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," &c. That all this particularity has the seal of divine approbation, will appear from this, that it is done under the influence of the spirit poured out. Immediately before this, God says, "I will pour water on him that is thirsty, and floods on the dry ground, I will pour my spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass," &c. Agreeably to this passage Jeremiah says—"This is the name whereby he shall

be called, The Lord our righteousness." xxxiii. 16.

8th. Authority for it is contained in the two following passages which I mention without comment.—Jeremiah iv. 2. "And thou shalt swear the Lord liveth in truth, in judgment and in righteousness, and the nations shall bless themselves in him, and in him shall they glory." Rom. xii. 1. "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

9th. It has been frequently exemplified.

First. When the law was given and Israel was organised as a church, "And he took the book of the covenant and read in the audience of the people, and they said, all that the Lord hath said, we will do and be obedient, &c. Exod. xxiv. 7. From this instance it may be inferred that God *will have* his Church to walk with him in the way of solemn covenant engagement, and that in no other way can the Church upon receiving his laws and ordinances, properly express her acceptance of them and submission to them. And accordingly when that system of types and ceremonies was to be set aside and the Gospel order, as founded on the death and resurrection of Christ, was to be set up, it too was given as a covenant, and consequently ought to be received in a similar way, see Isa. xlii. 6.

A *second* instance took place on the plains of Moab, at the express command of God, Deut. xxix.

A *third* time it was done before the death of Joshua, when the people solemnly engaged and said, "Nay but we will serve the Lord," Ch. xxiv. 21.

Again: in the regency of Jehoida the priest, they entered into a covenant "to be the Lord's people," 2 Kings xi. 17. In the reign of Asa "they entered into a covenant to seek the Lord God of their Fathers with all their heart and with all their souls, and they sware unto the Lord with a loud voice," 2 Chron. xv. 12. 14. In the reign of Josiah "they made a covenant to walk after the Lord and to keep his commandments and his statutes and his testimonies, with all their heart and with all their soul, to perform the words of the covenant which are written in the law," 2 Chron. xxxiv. 31. In Ezra's time they made a covenant to put away all the strange wives, Ch. x. 3: In Nehemiah's "they entered into a curse and into an oath to walk in God's law which was given by Moses the servant of God, and to observe

and do all the commandments of the Lord, and his judgments and his statutes, and that they would not give their daughters to the people of the land, nor take their daughters to their sons; and if the people of the land brought ware, or any victuals on the Sabbath day to sell, that they would not buy it of them on the Sabbath or on the holy day, and that they would leave the seventh year and the exaction of every debt, Ch. x. 29. 31. And in the gospel time it has been often done, and even in the Apostle's days. He says of the Macedonian church, "and this they did not as we hoped, but first *gave themselves to the Lord*, and to us by the will of God," 2 Cor. viii. 5.

Farther, this act perfectly harmonizes with the several characters sustained by the Church. From the moment of her organization she became the *army* of the living God, and must so continue until the contest with the serpent and his seed is decided. She is a militant or a fighting church, and her life, to the end, must be spent in war and battle. And who will deny that she acts in character when she lifts up her hand and swears allegiance to the King, and who would not suspect the fidelity of that army who would refuse to do this?

Again: she is God's *witness*, solemnly called on, both under law and gospel, to give testimony on every point that shall be at issue between him and his enemies. Neither is this a mere accidental character, but one that is essential to her. That moment she became a church, she became also a *witness*; and that moment in which she shall completely and thoroughly cast off this character, she ceases to be a church of God. But is it not plainly agreeable to this character and necessary to it, that she engage by oath and covenant to tell the truth, the whole truth and nothing but the truth? In this particular the common sense of mankind so fully concurs, that they have made the refusal of a witness to swear this, a punishable offence.

Lastly, she is the "Bride, the Lamb's wife." Where and who is he that will deny that she acts in character, when she solemnly vows before God and men to be Christ's wholly and forever and not for another? After all this, can you doubt whether Synod had divine authority for what they did? Some object, because,

1st. It is only a man's covenant, and to claim for it divine authority is too much. God calls no covenant his but those which he expressly enjoined. Answer. Any promise made by the church agreeably to his revealed will, he acknowledges, and holds

her responsible for its fulfilment, as much so, as if he had commanded her to make that promise. He says of the covenant which Zedekiah made with the people to set at liberty their bond servants—"Ye were turned and had done right;" and when they fell from this and caused them to return again to their masters, he threatens them in these terms—"And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf and passed between the parts thereof, into the hand of their enemies," Jer. xxxiv. 18. 20. After the same manner he reproves this Prince for his breach of oath and covenant with Nebuchadnezzar King of Babylon, Ezek. xvii. and he calls it "my covenant" ver. 19. And it makes nothing against this argument, to say that God means by this, the covenant made at Horeb, because these particular covenants are so far identified with that, that the violation of the one is the violation of the other.

2d. The church is bound to every thing moral in that covenant made at Horeb, and it comprehends the whole duty of the church, therefore there is no need for any other covenant. Answer. Why then did God command Moses to make *another* covenant with them in the land of Moab, besides the covenant which he made at Horeb? Deut. xxix. 1. This objection condemns all the instances of covenanting under the Old Testament, which yet are manifestly set down in scripture with divine approbation. But the truth is, it is not enough *to be* under covenant obligation, because, *covenanting* itself is a standing duty of the church and a part of the honor which God exacts of her, in all ages.

3d. It is not expressly mentioned in the New Testament which surely would have been done if it had been so great a duty.

Answer. Unless the authority of the Old Testament be wholly set aside, in things moral as well as ceremonial, it is sufficient that it is expressly mentioned and positively commanded *in it*. The New Testament proceeds on this principle, that any thing moral commanded in the Old Testament, stands, and therefore, there is no necessity for repeating it. Therefore the ten commandments and a multitude of precepts that grow out of them for particular cases in society, are not given again, but recognized as already given, in which this very duty is included.

It has been shown from Isa. xix. 18. 25. that it was to be practised with approbation in New Testament times. And if it be

impossible to give Rom. xiii. 1. any sound interpretation which excludes this duty, then we have express authority for considering it one of the most eminent fruits of the mercies of God, through Jesus Christ.

4th. Since the same obligations are implied in Baptism and the Lord's supper, what need is there of this covenanting, or what propriety is there in it? Answer. It is needful to do every thing which God has commanded, as this is, and in the precise way and manner in which it is commanded. Moses and Israel might have offered this objection on the very same ground, unto God when at Horeb, and again in the plains of Moab, when he commanded them to enter into covenant with him. They might have said "since obligations of the very same extent are implied in circumcision, under which we, as the seed of Abraham, were brought to thee 430 years ago, and since we in our own persons did substantially come under them again in the late celebration of the Passover, what need is there of this covenanting or what propriety is there in it? Nay this objection implies an impeachment of God himself, for it might be said to him, since he once made promise of all in the covenant of grace to Abraham, what need of repeating it again and again and adding to it his oath. But if it be proper to receive the SEALS of the covenant, who can disapprove of the propriety of formally and expressly taking hold of the *covenant itself*? Jonathan made David swear a *second* time because he loved him. Is there not ground to conclude that very many refuse to swear the *first* time because they *do not love* Christ much or any at all? For to me it is inconceivable that he whose heart is warm with love to that great and glorious one, could thus stand to economise the expressions of it.

5th. Some say where is the authority or reason for the *binding* obligations of covenants upon posterity? Answer. The general principle upon which this is maintained is embraced in both the covenant of works and the covenant of grace. And to be consistent in refusing this sentiment, we should have to deny the imputation of the guilt of Adam's first sin and of Christ's righteousness. God has recognized the binding force of the covenant made at Horeb; in his dealings with every generation of Israel to the present hour. And let it not be said, that this was because it was a covenant of his own appointing, because certainly the covenant he made with the Gibeonites was not of his appointing, and yet he held the nation through successive generations bound by it. It is a

principle commonly acknowledged and universally acted on among men. Every nation considers itself bound by its own legal and constitutional deeds, though it may be ages and generations after the individual framers of them are gone. We do this day hold ourselves bound by the declaration of independence. In like manner a church is bound by her own promises and oaths, made agreeably to the word, while she continues to be the same society. And therefore we say, that we are bound by those covenant engagements entered into and sworn many ages ago, because we are the *same body ecclesiastic* which entered into them. For it must be recollected that it is neither time, place, nor individuals that make the identity of a church, but her *constitution*. Therefore, although we are a seceding minority, yet, because holding to the original principles and constitution of the church which made these covenants, *we are that church* and bound by them. This takes no advantage of those who join in our fellowship, because, after an attentive perusal of our standards, in which this doctrine is set forth, and satisfaction therewith declared, or necessarily understood, they assume these obligations by their own free act of accession.

6th. And last. Some do not see it to be *seasonable* at present. Answer. Being a moral duty it can never be out of season, any more than to be chaste or honest. But it was believed to be peculiarly seasonable at present, because,

1st. Numerous and incessant attempts are making to lesson all regard to a scriptural profession, and the most seductive wiles are employed to allure into modern liberalism those who yet adhere to it.

2d. Lukewarmness to the principles of the reformation prevails to an alarming extent even among those who still profess to be friends, and very many set their names to a witnessing profession who scarcely give it any other countenance.

3d. The simple act of adherence to a profession has become ambiguous. It is done by some in a general and vague manner, and does not express their approbation of every particular included. And it means nothing more with others than a ceremony which is necessary in order to admission to Baptism and the Lord's Supper.

And 4th. A flood of errors and innovations have come in and threaten to overthrow the order and constitution of the church of Christ. These things give to all the friends

of present truth, a loud call to come forth, in the most explicit and unequivocal manner possible, in its behalf.

I now propose for your consideration another question. Is this the duty of Synods and ministers only, or of *private christians and congregations also*? Are not those arguments adduced to prove it the duty of the former, as conclusive in proving it to be also the duty of the latter? It has been shown to be clearly comprehended in the ten commandments, and are not you and all men bound to observe as a rule of life every thing comprehended in them? By what principle soever a man can reason himself not bound to vow and pay to the Lord his God, by the same may he prove that he is released from the whole law.

Covenanting is an acceptance of the covenant of grace, and in no other way can a society of believers so fully and properly express their acceptance of it. Is it not your duty to accept of it? This no sober Christian will doubt. And surely it can be no less your duty to *declare* that acceptance. It is needful, in order to convince all that you are not *ashamed* of the connection. It is due to fellow professors, to satisfy them that you are sincerely attached to the common cause; and above all it is due to that God who hath so solemnly and explicitly declared himself pledged to accomplish the promise of that covenant, to come forth, in the most solemn and explicit manner possible, to accept of it.

Again: it is taught and exemplified in the Psalms. The binding authority of that portion of the word you are continually acknowledging. Every moral duty there expressed, you are tacitly declaring to be *your* duty every time that you sing them. There is but one way in which I can conceive it possible for any child of God to be opposed to this duty and at the same time use the following words of the spirit of God, "vow to the Lord your God and pay all ye that near him be"—"to thy commandments which I loved my hands lift up I will," and that is, by not thinking what they are saying.

It is your duty to "confess that Jesus Christ is Lord," and to do so in as full and particular a manner as you possibly can, but it has been shown that swearing to the Lord is included in the Apostle's meaning, and this is within the ordinary measure of Christian attainment, and therefore, clearly your duty. And what can be more certainly the duty of every believer, or more plainly suitable to every case, than the matter of the

oath mentioned by the prophet; "surely in the Lord have I righteousness and strength." And is it not, Christian reader, a very weighty matter to stand out against this duty, seeing Jehovah has even pledged his Being, "that every knee shall bow to him and tongue shall swear?" Consider that when the Apostle exhorts to this duty he is not addressing ministers or church courts only, but all the members of Christ's mystical body together. See at large, Rom. xii. In the plains of Moab it was not the Priests and Levites only that were required to engage in it, but "your Captains of your tribes, your Elders and your officers, and *all the men* of Israel, your *little ones*, your *wives*, and the *stranger* that is in thy camp, from the *hewer* of thy wood unto the *drawer* of thy water, that thou shouldst enter into covenant with the Lord thy God and into his oath," Deut. xxix. 10, 11, 12. In Nehemiah's time, it was the duty of "all that had separated themselves from the people of the land unto the law of God, their wives their sons and their daughters, *every one* having knowledge and having understanding." Ch. x. 28.

Does not consistency and good faith require this duty of you? The Westminster Confession is a covenant sworn at sundry times by the Church of Scotland, of which we are a part, and in this character that instrument is held by the Associate Church, and you, before a constituted court of Christ have assumed it as your own.

In the testimony, besides the permanent obligation of these engagements on us, it is contended that public religious covenanting is a part of the homage which the church in every age and nation owes to Christ; and this testimony you have said and some of you have often said, is *ours*. How then can you redeem these pledges to Christ and his church, or maintain consistency of *character* and refuse to embrace the first opportunity of performing this duty. To the weak and uninformed *time* is conceded to use all means and diligence to come to satisfactory clearness, upon the faith of a friendly disposition towards the duty, and a sincere purpose to seek without delay requisite instruction. And when this is the true state of the case, with an ordinary capacity and the common diligence used in obtaining other ends, it is not long till it is found. But when this concession is asked for the purpose of hiding a secret antipathy at the duty, or an absolute indifference about it, which is no better in itself and more hopeless of cure, the longer time that is given and the more pains used

to instruct, the more dark and perplexed the subject appears; by degrees it excites disgust, and finally the tardy truth comes out that they are *opposed* to it. They may still say that they have not changed their minds in the least, and this may be true, but how shall their first and their last step be reconciled together? How shall their conduct in this whole matter be exculpated from treachery to that society whose confidence they could never have obtained but by daring before God to belie their own purpose? But I hope better things of you.

Have not posterity a claim on you for this duty? At their baptism you promised to teach them the way of life according to the best of your abilities, and in particular the truths and duties of your own profession. On your faithful performance of this, under the divine blessing, depends their salvation and their present comfort in walking with God.

Again: on *their* being faithfully taught depends their ability and qualification to transmit these truths unto their sons who shall arise, and by a chain of such dependencies, the interest of the latest posterity hangs upon your fidelity to your vow. And while the habits and opportunities of private Christians do not permit them to go far in detail of the doctrines and practices of their profession, *here is a duty* within the compass of the weakest capacity to understand, and the circumstances of the *poorest* to perform, which gives a concise but distinct expression of the *whole* profession, and with all, so public and so solemn an example as may leave on their minds an impression never to be effaced.

For ought that you know, God of his rich mercy may give such power to your deed as will send the truths embraced in it down to the latest posterity. But, if on the other hand, through your neglect of this duty, every succeeding generation of professors shall become more ignorant than the one before it, until every peculiar doctrine of salvation has vanished from their visible forms of religion, and their souls for lack of knowledge shall sink into endless perdition; what will you answer? If there be any mercies in the covenant of grace, if any solemn vows, if any worth in immortal souls, if there is a judgment seat, let not this solemn testimony to the only possible way of salvation be withheld.

Do you not owe it as a duty to your own souls? will there no spiritual profit result from it? When it is as it ought to be, an act of faith appropriating, an expression of the heart, I see no limits or bounds to its

happy fruits and effects. Where the soul shall in that act recognize the great Three in One, Jehovah as its portion, a consolation and a joy unspeakable must spring up within it. Henceforth it may be no more sad. Faith, love, patience, meekness and all the graces may receive new strength. Unbelief, fear, pride and all the affections of the flesh may receive a death-blow. The bitter waters of affliction may be sweetened. The way of duty may become delightful and pleasant; and it may give courage to your hearts and boldness to your faces in the day of battle, and the enemy will flee seven ways before you.

With a soul thus refreshed, it must be that your conversation will become more edifying to your brethren and theirs to you also. The fragrance of this holy anointing will fill the domestic habitations, the public assembly of the saints, and the whole sphere of duty. Reciprocated on every side, it will melt away every prejudice and hard feeling, and kindle up a bright flame of brotherly love, confidence and sympathy, until the whole congregation is animated by one soul. Then how amiable would the tabernacles of his ordinances and his grace be to your souls! To attend upon them, to support them in every proper way, to watch over their purity, to teach them to your children, and to commend them to all around, would be an enjoyment as well as a duty. And this, again, would be a strong barrier against innovation and defection. For this is the way to be rooted and grounded in the love of the truth; in this way the heart becomes established in grace, and the mind attains to the full assurance of understanding. Every wind of doctrine may then blow with all its fury and the tempest of persecution may roar with satanic rage, but you will stand. The top may bend beneath the blast, but your roots will strike deeper into the soil of eternal truth. And may it not be blessed to beholders; may not a testimony so public, so solemn and express, establish a conviction of the reality in religion on the hearts of many, to which, by the grace of the Holy Ghost all their prejudices may yield at once, and they who have hitherto stood afar off be brought near even into the household of God.

What is now your answer?

1st. All this we believe, say some, but we are not worthy. Answer. This is true, we are not and never can be worthy to enter into covenant with God. But the objection goes too far, for we are as unworthy to receive baptism, the Lord's supper, the preaching of the gospel or any spiritual priv-

ilege. We are not worthy of Christ and salvation; shall we therefore stand back from *all* the offered mercies of God's purpose and grace and *all* the duties of religion? Let Christians beware of the spirit of this objection; it is at variance with the claims of sovereign free grace. There is no worth either supposed or required in us, and the redeemed will eternally acknowledge their unworthiness and ascribe all worth to the Lamb.

2d. Others say, we are not prepared.

Answer. This may be the fact, and preparation is necessary. *First.* We ought to have a competent understanding of this duty, to do it ignorantly would not only be unacceptable but profane. But a diligent use of means, with earnest application for the teaching of the divine Spirit, will soon enable any one entitled to sit at the Lord's table to acquire a competent knowledge of it; to know that it is not a covenant of works, upon the keeping of which we are to be justified and on the violation of which we are to be condemned, but a public and joint declaration of the church's belief in God's covenant of grace and her acceptance of it. That it is an act of public and solemn religious worship, in which she gives testimony before God to the present truth and the whole truth; and that it is an engagement to all the duties of new obedience, in a sole dependence on the grace that is in Christ. *Second.* The heart ought to be rightly disposed towards it. We ought to be disposed heartily to approve of this covenant of grace and to take hold of it. And here lies the chief difficulties of all serious Christians; they are not satisfied with the disposition of their hearts and affections towards it. Nor will this be an easy matter to settle with a tender conscience. In this particular there is so much for every one of us to do within himself that there is but little room and less ability in one to help another.

But there are two things here which we ought to inquire into. *First.* Are our affections of the right sort? And *second.* Of what measure are they? As to the first: Does a consideration of this solemn duty bring upon the heart a deep sense of sin and unworthiness before God? Are we led by it to renounce all self-sufficiency and self-righteousness? Do we admire the amazing condescension and love of God? Are we brought anew to place our sole dependence on Christ as all in all? Is there any delight in the prospect of thus publicly appearing on the side of Christ? Any desire to say with David—"All my salvation and all my desire." Finally, do you desire to be only

wholly and forever his? With *any* measure of these affections and desires, however small, it would not be warrantable to stand back. Nevertheless it is still proper to inquire—second, *what measure* of these we have; to ascertain how small it is; to be deeply affected therewith; and to use all means and cry mightily and give him no rest until he pour water on him that is thirsty and floods on the dry ground, his Spirit upon our seed, and his blessing upon our offspring. These two things, understanding and the approbation of the heart, were all that were required as preparation for this duty in the time of Nehemiah: "every one," men, women and children, "having knowledge and having understanding," Ch. x. 29; for the term knowledge in this text, means an experimental knowledge and approbation. But if under this objection, any conceal a criminal apathy and indifference to the duty, and a disinclination to relinquish the pleasures of sin and come into close fellowship with God; it will not answer their purpose. Such a spirit will not long remain a secret, it *will* speak in due time its own language and leave them to account some other way for neglecting this duty.

3d. Some seem to speak of this duty, as though they apprehended some danger in coming so near God. But there is no danger to any thing but sin, for he is a God of love, the fountain of living waters, a Father that pities his children, and the nearer to him the more safe and happy. But if men have in all their professions made a reserve in favour of some sin, and against some truth or duty, and are still determined to adhere to it, no doubt there is danger. "Cursed be the deceiver, that hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing." Mal. i. 14.

4th. Some plead excuse in the words of Ecclesiastes, "Better it is that thou shouldst not vow, than that thou shouldst vow and not pay," (ch. v. 5.) and as they cannot expect to keep free from sin, which would be a breaking of their vows, they conclude it is better for them not to vow. But this is not a correct view of the text, nor of covenanting. This text applies chiefly, if not exclusively to such things as were of pure choice, vowed unto the service of God, and things that were fully in their power to pay; for example, when a man vowed to give a male from his flock, or when Hannah vowed that the child should be the Lord's, such vows could be fully paid, as far as respected the thing vowed. But, admitting that it applies to all vows and to this covenanting,

we do not in it engage and promise to live *without sin*; we abhor this doctrine as the fruit of self-sufficiency and gross ignorance of the human heart. But we vow to *war* and *fight* against *all sin*, and if that enemy should some times prevail, it does not follow that we have broken, or not paid this vow. Yea, farther, we vow it as our belief, that we are, and will continue sinful and insufficient for any duty to our life's end; and that to our dying moment we shall need to wash in the blood of Jesus. But we vow that the aid promised is sufficient to enable us to perform all duties.

5th. Some are afraid of mocking and reproach, if they would make such an appearance on the side of Religion. If the words of Christ—"of him will I be ashamed before my father and his holy angels"—do not balance the weight of their objection; to them I have nothing to say.

6th. And last, some may be afraid that they are too young. But if they have "knowledge and understanding," this cannot be. The younger, with these requisites, it is the more honourable to God, and beyond all controversy, the more happy for themselves. "Him that honoureth me I will honour."—While it more fully disposes the heart for all social duties, it increases all social and temporal comfort. But what is incomparably more excellent, inasmuch as it might be a cutting short of the corruptions of the heart it might give grace an ascendancy, and bring the soul into a measure of experience and holy joy, which, but for this, it would have never known. And assuredly it will not grieve you, my dear friends, to reflect at the solemn hour of your departure, that the morning of your days was devoted to him into whose presence you are about to enter. To what are you here invited? Is it not to bear your weakness on the arm of omnipotence? Is it not to go up through this wilderness so pregnant with sorrows, so full of dangers, snares and death, leaning upon the beloved of your souls? Is it not to sit down under his shadow, who is an hiding place from the storm, and a covert from the tempest; who is the chief among ten thousand, yea altogether lovely.

O, taste and see that there is a blessed, a soul ravishing delight in near fellowship with God. Come to the Fountain of living waters, and drink abundantly, and they will spring up to your everlasting consolation, when every human cistern has run dry. I earnestly beseech you all to consider that the opportunities of this duty are of very rare occurrence. Seldom twice to the same

person through his whole life. If an opportunity is offered you, it may be the last, the only one to you, beware of letting it pass with a slight consideration. Let nothing hold you back but what you can plead at a Judgment Seat. Ponder it deeply in your hearts. Scrutinize all your motives, both for and against it. Bring all to the test of the word. Make it the subject of many prayers. And now may the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in *every good work to do his will*, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

Ne rogites quisnam, sed quidnam scripserit, auctor. Please don't inquire who is the author, but examine what he hath written.

ON THE DIVINITY OF CHRIST. DISSERTATION II.

The truth of the doctrine proved from John i. 1, 2.—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

PART III.—SEC. 1.

HAVING proved, in opposition to the perverse disputings of the ancient Sabellians and modern Unitarians, that there is a distinction of persons in the Divine Nature, by showing that the account of the Word cannot be applied to the Father or the eternal Spirit; it is necessary to place the same guard upon the glorious gospel of God our Saviour against the Arians, who make their assault another way; not denying the distinction but the equality of the Divine persons. The reverse is taught by John: For, as he saith, "the Word was with God," viz. the Father, as to his person, so he adds, "the Word was God," i. e. as to his nature. One justly observes "that it is with God's cause as it was with his people, 'there are Syrians before and Philistines behind, and they devour Israel with open mouth.' 'The spirit that now works in the children of disobedience is always the same, a liar from the beginning,' and so he will be to the end. But he has not kept to one form of opposition, in his enmity to the truth of God. He is forced to be often shifting hands and changing his schemes." It may not, therefore, be improper, when entering upon this branch of the subject, to present the reader with some of the opinions of those who make opposition to the supreme Deity of our glorious Redeemer. Thus a certain au-

thor, as quoted by Bradbury, has delivered his thoughts in these propositions—That

“With the Father, who is the first and supreme cause, there has existed, from the beginning, a second person, who is his Word and Son; and with the Father and the Son there has existed from the beginning a third Divine person, who is the Spirit of the Father and the Son. That the Father alone is self-existent, underived, unoriginated, and independent. That the Father is the sole original of all power and authority, and is the author and principle of whatever is done by the Son or by the Spirit: and that the Scripture, when it mentions one God, or the only God, always means the Supreme person of the Father. That the Son, or second person, is not self-existent, but derives his being, or essence, and all his attributes from the Father, as from the supreme cause.”

In the next proposition he distinguisheth himself from the *Arians*, and from those that I hope we may be allowed to call *orthodox*. “They, saith he, are worthy of censure who either on the one hand, presume to affirm that the Son was made out of nothing, or on the other hand, that he is a self-existent being.” And the ground of this critical peculiarity, he lays down thus—“That the Scripture, in declaring the Son’s derivation from the Father, never makes mention of any limitation of time, but always supposes and affirms him to have existed with the Father from the beginning, and before all worlds. They are also justly to be censured, who, presuming to be *wise above what is written*, and intrude into things which they have not seen, presume to affirm that there was a time when the Son was not.” Others have lighted their candles at this author’s; but as they do not write with his caution, it will be very hard for them to keep clear of his censure. We are told by one, “that the Word, or the Logos, was an intelligent agent, or a being distinct from God the Father. And that to assert he was the same being with the Father, is to assert that he was the Father.” And again, “that Christ is not represented in the Scripture as equal to God, and that the same absolute perfections are not ascribed to Christ which are to the Father.” “I hope the contrary to this has appeared from a collection of Scriptures such as all the adversaries in the world will not be able to gainsay or resist.”*

A certain author of the *present age*, with regard to one personal glory of the Son, delivers himself in the following proposition:

* Bradbury’s Sermon on the Mystery of Godness, pp. 752, 753. 755.

“The glory peculiar to him as the only begotten Son of the Father. Solomon tells us ‘that the glory of children are their parents.’ The Jews fully aware of this, gloried much in having Abraham, the friend of God, for their father. Consider Jehovah the father of Jesus Christ: he is the Lord of glory, the fountain of all excellence. His whole proceedings are entirely worthy of his august character. What an honour to be the Son of such a Father. Thus Christ felt and took peculiar delight in approaching and addressing God in the character of his own father!” Horesco referens! I transcribe with horror! Do not these sentences chill the reader’s blood, and set him a shivering? But let us return to the beloved subject, and in opposition to all these gross errors and horrid blasphemies, ancient or modern, establish the supreme deity of the great God our Saviour, from the Holy Scriptures.

The language of John is as plain as can be: he saith the Word was God. Several reasons have been given why the title *Word* must be understood of no other than the second person of the three that bear record in heaven. And thus the text will support our belief of a distinction among them. Let us go on with the same liberty and impartiality into another inquiry, if the text will also support our belief that Christ is a divine person?

In opening this argument for our Lord’s divinity, let us examine fairly, if the name God, when applied to Christ, is to be understood in a lower and inferior sense, as when it is applied to creatures; or if it is expressive of a divine nature, and includes all those perfections which are contained in the title “I AM.”

Sec. 2. Some account of the lower sense of the title *God*, in the Holy Scriptures.

In order to clear the road, and prevent digressions, in answering the objections and exceptions of the adversaries, it may be proper to mention the lower sense of the title *God*, or the limitation with which it is sometimes to be understood in the Bible.

1st. Some are gods by the choice of those who make them so: they are the work of men’s hands, and their makers are like unto them, stupid and undefended. Paul declared to the Athenians “that we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” They changed the glory of the incorruptible God into that which eateth grass. “Professing themselves to be wise, they became fools.” “The residue of what

he has burnt in the fire he makes a god, even his graven image, he falls down and worships it, and saith, deliver me for thou art my God: they have not known, nor understood, for he hath shut their eyes that they cannot see, and their hearts that they cannot understand." And in this age when Popery is spreading, and enthusiasm so much abounds; it is worth while to observe that the idolatry is only a little more refined, when people frame to themselves an intellectual image of deities in the heavens, though they do not carve or paint them upon earth. "The notion," says one, "is as wild, though not so wooden. I would no more fall down to St. Ignatius, or St. Thomas, or Becket, than I would to Mars, Bachus, or Appollo. The canonizations at Delphos are as good to me as those at Rome. There are, as the apostle saith, 'lords many and gods many;' but to us there is no more than *one God*." These idolators pretend, indeed, that they do not worship the image. But observe, first, they worship in a manner directly opposite to the express command of God—"Thou shalt not make unto thee any graven image." And, secondly, It is destructive of that worship which is by faith; because a faith in God presents him to the soul, in all the perfections of his nature, in all the promises of his gospel, and in all the demands of his law,—“He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him.”

From this note, we may lead on the reader's contempt of a subordinate worship.—Neither of them pretend to worship an idol, or a creature with any more than subordinate devotion. But none ever talked of subordinate worship, but they who talked of subordinate gods. And are we to speak of Christ, concerning whom the voice of heaven is, "Worship him all ye gods," and Christ himself saith, "that all men should honour the Son, even as they honour the Father," no other wise than we do of these imaginary deities? "Are we beholden to the people who do service to these, that by nature are no gods, for our vindication in bowing the knee, and confessing with the tongue 'that Jesus is Lord?' Shall the vain gabbling of the heathen be brought in as an improvement upon our religion?" Is not the command of God express, as Christ himself declares, "Thou shalt worship the Lord thy God, and him *only* shalt thou serve?"

2d. There are gods by office, or appointment: "He called them gods to whom the

word of God came." But, as they were all mortal, so many of them were wicked gods, a scandal to the title. "God standeth in the congregation of the mighty, he judgeth among the gods: how long will ye judge unjustly, and accept the persons of the wicked? They know not, neither will they understand, they walk on in darkness, all the foundations are out of course; I said ye are gods, and all of you children of the Most High:" But that makes them neither *sacred* nor *secure*, for "they shall die like men, and fall like one of the princes." "And therefore as the title of god by office is laid down with so much contempt, let us not talk of him in that way, who is the blessed and only Potentate, the King of kings and Lord of lords. The names of these titular gods are taken up in a curse, but let his name be as ointment poured forth."

That the Son was appointed by the Father to the office of Mediator, is plain enough, from his own declarations,—“I was set up, and consecrated from everlasting;” and again, “the Father sanctified and sent the Son into the world.” But here observe, first—“inequality of office does not exclude equality of nature. A King's son is of the same nature with his father, though he may be employed by him in an inferior office. He that is less than his father, as to the work of mediation, being the father's servant therein, is equal to him as his Son, as God to be blessed forever.”* Secondly, the appointment of the Son to the work of mediation, necessarily supposes his Divine nature. If he were not God, he could not have engaged with an infinite offended majesty, whose law we had broken, and to whose wrath we were liable: he must be God that he might purchase the church with his own blood: and as he is placed at the head of an empire as great as the whole universe, “all things are put under his feet:” this is too much for the most exalted creature. And, Thirdly, when he saith, “All power is given unto me in heaven and in earth,” the worship that was paid unto him on that occasion, proves that he is God.—“As man, he was not equal to God in nature; as mediator, he was not equal to him in place, but appeared 'in the form of a servant.' But in the existence that he had before he took upon him our nature, 'he thought it not robbery to be equal with God.'”

3d. Those are gods who are so called from their influence over mankind. Whe-

* Owen's Vind. Evan. p. 188.

ther they get their authority from usurpation, or any other way, from this they have their title. But here observe, that when the word *god* is applied to rulers, it does not at all determine the right of the person. Saith God himself, "They have set up kings but not by me." The title does not make the men sacred, or their government irresistible, because Satan himself is called "the god of this world," but this gives him no title to exercise universal empire, nor does it supersede the authority of Christ to resist him.

When we affirm that the word *God* is applied to Christ, they insult us with this answer—"So the devil is called god, and will you therefore worship him?" But it is easy to observe, that the name is given to him on account of the influence he has upon those that give such answers. "If our gospel be hid, it is hid to them that are lost, in whom the god of this world has blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine into them."

4th. Some creatures are called gods from the dignity and excellency of their natures. And these are the elect angels. "Worship him all ye gods." But, though the angels have the name, they have not the nature of God. And therefore, there is a great difference between the deity who is the object of worship, and the one who gives it. The apostle exhorts against worshipping of angels. And though one of them had shown the apostle John all the glories of the "New Jerusalem," yet he blames him because he fell down to worship him: "Sec," saith he, "thou do it not, for I am thy fellow servant, and of thy brethren the prophets, worship thou God." Now if Christ had not been God, he would not have received worship which was refused by this angel. And therefore he must not be considered merely as a servant, but equal with the Father, as God. In addition to all these particulars, it may be observed,

5th. That the name *God* is one of the greatest titles of Deity. To say that it only "signifies the relation that he stands in to his creatures, and that the word imports no more than dominion," is an insult both upon reason and Revelation. Saith Moses, "In the beginning God created the heavens and the earth." Is it not evident that He, who is there spoken of, had a being before these heavens and this earth? And this is correspondent to what Moses records in his prayer, "Before the mountains were brought forth, or ever thou hadst formed the earth, from everlasting to ever-

lasting, thou art God;" conformably to what Moses declares, John saith, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." Is it to be supposed that God would give us a revelation relative to his decrees, his worship, and his works; and yet not one word in all that book expressive of his own absolute perfections? You see what a wild unhappy chase we are led into by those who deny the Divinity of our dear Lord. We thought the only question was, whether or no *He* is spoken of as the supreme God: but here is a new start of imagination, whether the word *God* be a supreme nature: so that we are not disputing about the application of the word, but the meaning of it, which was supposed to be clear enough to all religion, both natural and revealed. What will these men bring us to at last? How long shall vain thoughts lodge within them? When we ask them if Christ is a creature, their answer is so mysterious that though they mean this they dare but mumble it. Well, we think there is but one negative upon his Deity, and therefore if they will not call him a creature, they cannot be angry that we call him a God. Here, they are masters of reason indeed; that is, they have got the better of it, and throw the same contempt upon philosophy that they do upon Revelation, by telling us of a medium between a God and a creature.

When, by the affluence of all the learning, language, maxims, and arguments of the world, we bear down this peculiar cant, and show them that no people ever talked as they do; they are at us with another singularity, that the word *god* itself, which we have contended for, and they have pleaded against, does not signify the undervived perfections of him that has it, but is purely a relative term. So that not only Christ has lost his name, but the name has lost its meaning; and with such robberies do they make their burnt offerings.*

6th. Notwithstanding all that has been said of the different applications of the name *god*, it is certain there is but "one God." And therefore the communication of the title ought to be regarded with the greatest caution. No perfections of the Divine nature go along with it. This is the language of all true religion—"The Lord our

* Bradbury.

God is one Lord." He alone is the possessor of "immortality." "We know that there is no idol in this world, and there is no other gods besides one." So that it is evident, though God has been pleased to allow the title, it is with such limitations that it must never signify, in any other, that which it does in himself, a supremacy of power or a claim to worship. The angels have the name with an eminence above every other creature, and though they "excel in strength, they *obey* his commandments, fulfil his pleasure, and *hearken* to the voice of his word." Nor dare any of them take the homage with the title. One of them would not let "John fall down before him," but saith, in a peremotory manner,— "See thou do it not, for I am thy fellow servant, and of thy brethren the prophets: worship God."

Thus it is evident, that though God has suffered his creatures to wear his *titles*, he will not suffer them to share with him in his *honour*. Both angels and men have suffered when they pretended to this. "Lucifer the son of the morning said, I will be like the Most High: I will exalt my throne above the stars of God," and thus being "lifted up with pride" he fell into that which is called "the condemnation of the devil." And thus it fared with our first parents: they presumed to be as gods; upon that, "he drove out the man." So it has been with particular tyrants. Nebuchadnezzar by raising himself to be a god, was thrown down into a beast, to live and feed as they do, in their manner, and perhaps in their company. The king of Tyrus had his "heart lifted up, and said, I am a God, I sit in the seat of God, and he had set his heart as the heart of God." But his pride was to be humbled. "Wilt thou say yet before him that slays thee, I am a God? But thou shalt be a man, and no God, in the hand of him that slays thee." Thus the man of sin, the son of perdition, "opposes and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. This wicked one will the Lord consume with the spirit of his mouth, and destroy with the brightness of his coming." "From hence we may conclude, that whoever is called by the name of God, and *upon that*, makes a demand of religious worship, must either be the Supreme being, or an usurper. Would Christ, being a man, make himself equal with God, if he had not the same infinite and eternal nature? But, when he rose

again from the dead, it was said *of* him, "Worship him all ye gods," and *to* him, "Thy throne, O God, is forever and ever." This proves, against all gainsaying, that Christ is infinitely greater than those who are called gods, either from their office, or the dignity of a derived and dependent nature.

The candid reader will easily perceive the necessity and propriety of enlarging so fully and particularly upon this branch of the subject. The adversaries of the Divinity of Christ tell us, that angels, and governors are called gods: so Christ is God by the Father's appointment. That the name *god* is to be understood with a limitation, in many scriptures, is not only confessed but proved. But would it not be very dangerous to say, that the word God never once in the Bible signifies the Supreme Being? And when it is taken in a subordinate sense, the Holy Ghost has always taken care not to lead us astray. "There was no danger of leading us into any idolatry, in his calling kings by the name of god, because he adds in the same breath, 'they shall fall like men,' and speaks of their death as a punishment. Nay, though the glory of an angel's person might be insnaring to us, yet the dignity of his title is not: for when they are called upon, 'Worship him all ye gods,' we are led to consider them as depending creatures." But, are there any drawbacks in the language of the Evangelist, when he saith, "In the beginning was the Word, and the Word was with God, and the Word was God"? Doth he not fully explain himself, and confirm the Divinity of Christ, by declaring "all things were made by him, and without him was not any thing made that was made;" and again, "In him was life, and the life was the light of men." And again, when he speaks of him as a distinct person, he saith, "The Word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father." This is correspondent to what Paul declares—"He is the brightness of his glory, and the express character of his substance."

PART III.—SEC. 1.

As by the name *God*, John expresseth the Divine nature, so all the perfections peculiar to that nature are, in the Scriptures, attributed to Christ: therefore he is the Supreme God.

There is no room to dispute the fact, that John ascribes the name God to the Word; that is, to Christ. For any to drive in their

arrogant distinctions between a supreme and derived God, a self-existent and originated deity, is to be wise above what is written, and shows that he is vainly puffed up in his fleshly mind. If John had known of a God that had no beginning, and a God that had one, he would have kept the characters clear and never run us into the hazard of confounding the one with the other; especially as he wrote his gospel to prove the Divinity of Christ, and gives such a distinct and particular account of his person and speeches, of his miracles and works. The Arians tell us "that the Son is both above and before the creation, yet there was a time when he *was not*: that he was not *in* the beginning, but after the beginning: that the Father produced him by a voluntary act.

Dr. Watts, in his Arian invited to Orthodox Faith, saith—"May we not suppose the Logos, or Word, considered as something in the Godhead, analagous to a power or virtue, to be infinite, uncreated, co-essential, and co-eternal with God the Father, as being of his very essence, true God? May not this sometimes be represented in a personal manner, as distinct from the Father? May we not suppose also, that in some *unknown moment* of the *divine eternity*, God by his sovereign will and power, produced a glorious Spirit in an immediate manner, and in a very near likeness to himself, and called him *his Son*, his only begotten Son?" From these sentences it may be observed, First, that it is very surprising that one who published a Treatise on Logick, should talk of *moments* in the divine eternity: and, Secondly, what mortal can depend upon what he saith, when the author himself confesseth his own ignorance, by acknowledging that the *moment* of the divine eternity is *unknown*: and, Thirdly, the whole scheme is built upon a supposition. "May we not suppose," saith he. In this he differs very much from Solomon: that wise man saith—"Have I not written to thee excellent things in counsel and knowledge, that I might make thee know the *certainty* of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Prov. xxii. 20, 21. And Paul declares, "My speech and my preaching was not with the 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 men*, but in the power of God." 1 Cor. ii. 4, 5.

Thus, "Some condemn the Arians for talking of any time when *the Son was not*. They allow him to be eternal, and yet *de-*

rived; to have received a beginning, and always to have had it; to have proper deity, without independence; divine perfections, and yet not absolute sovereignty; that he has divinity in *some* of its distinctions, and yet not with *all its essentials*: that is, they will pretend to adjust the rights of empire between Father and Son. But where has the Most High called them thus to divide the inheritance of unsearchable glory? May it not be said, 'vain man would be wise'?"*

The Socinians, or if they please, Unitarians, are fairer adversaries than these people, though no less enemies to the truth, because they speak plain, we can understand what they mean. They assert that Christ is no more than a man divinely inspired, and deny that he had any existence before *that* in the womb of the Virgin Mary. We do not find that their notion goes any higher than what the apostle tells us his very enemies had of him,—“Ye men of Israel, Jesus of Nazareth was a man approved among you by signs, and miracles, and wonders, which God did by him in the midst of you, as ye yourselves also know.” Acts ii. 22. But, saith Dr. Owen, “We deny that the human nature of Christ had any such subsistence of its own, as to give it a *proper personality*, being from the time of its conception, assumed into subsistence with the Son of God.” And again, “the divine nature of Christ had its *own personality* antecedent to this union: nor is the union of his person the union of the several parts of the same nature, but the concurrence of several natures in one subsistence.”

Though the Socinians, or Unitarians, affirm that Christ is only a man divinely inspired, yet they confess that the highest titles of Deity are attributed to him. They concur in calling him “God, the mighty God, the great God our *Saviour*, and God over all blessed forever.” But the explanation they give us of all these texts, sucks out the glory of them. They maintain that he is a God not by nature, but by the Father's appointment—thus a god by office. But the gross absurdity of this notion has been so fully proved in the preceding Part, Sec. 2, that it is unnecessary again to rush into the argument.

We read in Dr. Owen, “He that ‘was in the beginning,’ before the creation of the world, before ‘any thing’ of all things that ‘are made,’ was made, who was then with God, and was God, who ‘made all things, and without whom nothing was made;’ in

* Bradbury.

whom 'was life,' he is God by nature, blessed forever: nor is there in the whole Scripture a more glorious and eminent description of God, by his attributes, name, and works, than here is given of him, concerning whom all these things are spoken: but now all this is affirmed of the 'Word that was made flesh,' that is confessedly of 'Jesus Christ,' therefore he is God by nature blessed forever.*

The Messiah was called *Word* by the Jews. The Chaldee Paraphrasts, the most ancient writers among the Jews, generally make use of the word *Mamre*, which signifies *Word*, in those places where God puts the name Jehovah. And it is generally thought, that in this term, the Paraphrasts would intimate the Son of God, the second person of the Trinity. Now their testimony is so much the more considerable, as having lived before the time of Christ; they are irrefragable witnesses of the sentiments of their nation concerning this article; since the Targum, or Chaldee paraphrase has always been, and still is, in universal esteem among the Jews. And as this ascribes to *Mamre*, or *Word*, all the attributes of deity, it is concluded from thence that they believed the divinity of the *Word*. They say it was *Mamre*, or the *Word*, which created the world, and appeared to Moses on mount Sinai, &c. And as the other Evangelists in the beginning of their gospels, speak of Christ as to his human nature, and give us an account of his nativity as the Son of man; John opens his in a more lofty manner, by leading our thoughts above the springs of time and nature, in giving us an account of his divinity.

MR. EDITOR,—

I have read, with interest, the "Letters on the Introduction and Progress of Unitarianism in New-England," republished in the Religious Monitor. The subject is of immense importance. I trust it will appear, in the course of the Letters, that the writer has done it justice. And, while it would gratify the friends of truth to see the true causes, and all the causes, of that overwhelming error fully developed, they must, nevertheless, regret to see any of the doctrines of God's word represented as the cause. In No. 3,† the introduction of foreign books is mentioned as one cause. The writings of Whitby and Taylor, are said to have scattered the seeds of Arminianism in New-

England. It is next said that the works of Hervey and Marshall inculcated those views of faith which Brainard and Bellamy so strenuously opposed. The writer seems here to have deviated from his usual candour. He brings a heavy charge, without any specification, against men who have ably and pointedly defended the doctrine which it is insinuated in the Letters that they have contributed to subvert. The *divinity* of the Son and the Holy Spirit, are fundamental doctrines, conspicuously running through all the writings of these two eminent divines. The common rules of justice would have required the author of these Letters, to have given some intimation, however brief, of the peculiar views of faith, if unsound, advocated by Hervey and Marshall, and opposed by Brainard and Bellamy. And, if it was not evident, the writer should have shown in what way these views tended to advance the cause of Unitarianism. For, with those of your readers who are conversant with, and approve of the views of faith presented in the Standards of the churches, both of Scotland and England, the names of Hervey and Marshall will be considered of more weight than those of Brainard and Bellamy. And the writer of the Letters gives his readers no other evidence that the doctrines advocated by the two former, had a tendency to advance the cause of Unitarianism, than, that they were opposed by the two latter. The peculiar views of the merits and efficacy of the atonement, which the Arminian system embraces, may, indeed, not very indirectly lead to Unitarianism; because that system does not seem to rest the whole efficacy of the atonement sufficiently upon the infinite merits of the person of the Redeemer. And the same might also be said of the Hopkinsian system, which denies a particular and definite atonement. But, I am persuaded that the views of faith advocated by Hervey and Marshall are, in their tendency, directly opposed to the advancement of Unitarianism. For, notwithstanding the opposition of Messrs. Brainard and Bellamy, I trust that it will appear to any one who will candidly and carefully examine the writings of Hervey and Marshall, that their views of faith are Scriptural. Consequently, the true causes which favored the introduction of Unitarianism into New-England, must be found somewhere else than in their writings, whatever the writings of the others may have done. If it would not occupy too much room, I would suggest the publication, in connexion with this subject, of one of the late venerated Dr. Anderson's Letters, in vindication of the doctrines set forth in the writings of these eminent men, against the attacks of Bellamy and others.

Yours, &c.

A READER.

* Dr. Owen's Vind. Evan. p. 207.

† See Rel. Mon. vol. vii. p. 432.

On the appropriation which is in the nature of Saving Faith.

CHRISTIAN BROTHERS,—

Mr. Bellamy inveighs with great severity against Mr. Marshal, Mr. Hervey, and others, for teaching that the language of the direct act of faith is to this purpose, I believe, upon the footing of the gospel promise, "that the Lord Christ is my Saviour, and that I shall have life through his name: that the Lord is my God in Christ, my light and my salvation." Persons, according to him, cannot use such expressions, without presumption, till they have found, by self-examination, the sincerity of their faith and repentance. Such, he allows, was the language of assurance commonly used by the saints recorded in Scripture. But, then, says he, "they had sufficient evidence of their good state by their sanctification. This was their evidence; they knew no other."

Mr. Bellamy's opinion, then, on supposition that it is contradictory to that of Mr. Marshal and Mr. Hervey, (and to say that it is not so, is to charge Mr. Bellamy with gross calumny,) must be, that no person, without reflection on his good qualifications or inherent righteousness, can have any well grounded belief that Jesus Christ is his own Saviour.

In order to form a right judgment of this matter, we must attend carefully to the representation which the Holy Scripture gives of saving faith, as distinguished from the other graces of the Spirit. In the first place, it may be observed, that the words by which *faith* is expressed in the languages wherein the Scripture was first written, are such as certainly imply *persuasion*. Mr. Bellamy ought to have taken notice of what is urged to this purpose by the authors whose doctrine he undertakes to confute. "This notion," says one of these authors, "of assurance or persuasion in faith is so agreeable to the nature of the thing called *believing*, and to the style of the Holy Scriptures, that sometimes when the original text reads faith or believing, we read in our translation assurance, according to the genuine sense of the original phrase; Acts xvii. 31—"Whereof he hath given *assurance* to all men that he hath raised him from the dead;" in the original, *faith*, as is noted in the margin of our Bibles. Deut. xviii. 66—"Thou shalt have none *assurance* of thy life;" in the original, "Thou shalt not *believe* in thy life." This observation shows, that to believe, in the style of the Holy Scriptures, as well as in the common usage of mankind in all other matters, is to be assured or persuaded,

namely, according to the measure of such believing.* "Budeus and Stephens," says Mr. Hervey, "derive the Greek word rendered faith, from another word in that language, which signifies, He is persuaded; and I think they do so very properly; for whatever we believe, of that, we have a real persuasion. The interpretation which Stephens, one of the most accurate critics of the Greek language, gives of the word in the New Testament, rendered *faith*, is, that it is a persuasion which the Holy Spirit works in us of salvation promised in Christ, which a person applies to himself in believing." George Pason, in his Lexicon for the New Testament, observes, concerning the word rendered to believe, "That in profane authors, it is used for trusting, depending, placing confidence in a person or thing. He who believes in Jesus Christ holds him not only to be the Saviour of the elect, but his own Saviour, placing all his hope and confidence in him. Whosoever does not adhere to Jesus Christ by faith, and to God in him, remains in the kingdom of Satan, and is spiritually dead."

In the second place, it may be observed, that a real persuasion of our warrant to rest on Jesus Christ as our own Saviour, not only belongs to the nature of saving faith, but serves to distinguish it from the other graces of the Spirit. Mr. Bellamy himself allows, "that there is in saving faith an entire dependence for acceptance with God on the free grace of God through Jesus Christ, as exhibited in the written Word."† It is true he, at the same time, sets this *dependance* in opposition to the *confidence* which Mr. Marshal and others put in their definition of saving faith. But Mr. Bellamy had no warrant from the holy Scriptures to represent these expressions as opposite to one another. On the contrary, believing and trusting, faith and confidence, are used indifferently for one another. Thus, *confiding* or *trusting*, in Ps. ii. 12, is parallel to *believing* in Mark xvi. 16. What we are exhorted to in Prov. iii. 5, "*confide* or *trust* in the Lord with all thine heart," is parallel to that which is affirmed in Rom. x. 10—"With the heart man believeth unto righteousness." In Ps. lxxviii. 2, believing in God is explained by trusting in his salvation. Believing is expressed in other places by relying, staying, leaning on the Lord; 2 Chron. xiii. 18, and xvi. 7. Isa. i. 10. Song viii. 5. As fear and doubting are op-

* See Mr. Boston's Notes on the Marrow of Modern Divinity, Chap. ii. Sec. 3.

† Dialogue ii. page 80.

posed to confidence, so they are to believing: Mark v. 36—"Be not afraid, only believe."

Knowledge, or some competent understanding of the truths of the gospel, and a *speculative assent* to these truths, belongs to historical and temporary faith, as well as to saving faith. It requires, therefore, something else to constitute the faith of God's elect. Some judicious divines have said, that a cordial approbation of God's way of saving sinners by Jesus Christ, to the praise of the glory of his grace, is the true spiritual notion of justifying faith. And it is certain, that such an approbation is always included in the exercise of saving faith: yet it may be questioned whether our approbation of God's way of saving sinners, exclusive of his application of his salvation to ourselves, will sufficiently characterize true faith, or distinguish it from every other gracious or spiritual exercise; since it is obvious that the notion of believing or trusting in a person or thing, is different from that of approving that person or thing. Besides, it is evident that any holy, rational creature, such as an angel, must approve of God's way of saving sinners by Jesus Christ; though his case neither requires nor admits the same faith or dependence on that salvation with the case of sinners. Nor is faith, formally considered, our turning from sin to God; which, under the name of repentance, is properly distinguished from faith, in our Shorter Catechism. The saving graces, which the Holy Spirit works in the hearts of true Christians, are inseparable; yet he teacheth us to distinguish them from one another. He teacheth us particularly to distinguish saving faith from all the other graces, by the peculiar designations he gives it, and by the peculiar office he assigns to it. He calls it our receiving the testimony of God concerning his Son, our coming to Christ, our leaning on him. He assigns to faith, and not to love, repentance, or any other grace, the office of receiving the righteousness of Christ for our justification. The simple account, which our old Reformers used to give, of the formal nature of saving faith, however much despised by their Popish adversaries, or by degenerate Protestants, was scriptural, and served well to distinguish faith from every other gracious act or habit. The formal nature of saving faith, according to them, is a sure trust in the Lord Jesus Christ, or a fiducial dependence on him for all our salvation; a trust that he is and will be our atoning and interceding High Priest, our teaching Prophet,

our sin-subduing king. The Psalmist speaks the language of this faith, when he says,—“The Lord is my high tower and my deliverer, my shield, and he in whom I trust;” that is, as Mr. Hervey justly observes, “Of this I am well persuaded; and therefore I trust in him! or this I believe, and, in so doing, I trust in him.”

Thus, when the writers whom Mr. Belamy opposes, spoke of our having a real persuasion “that Christ is ours,” they meant no more than a fiducial dependence on the Lord Jesus Christ for all our salvation. Indeed, such a persuasion cannot well be denied to be the native import of this dependence. When we trust in a person, or depend on him for doing us a favor, we are persuaded that he will do it. Nor have we any more dependence on him than we have of this persuasion.

Mr. Marshal proves, that by saving faith we appropriate Christ to ourselves, as our own Saviour, for such reasons as the following:

First: an argument for this truth arises from the evils to which true faith is opposed; among which are staggering, (Rom. iv. 20,) wavering, (Heb. x. 23,) doubting, (Matt. xiv. 31,) fear, (Mark v. 36.) These contraries serve greatly to illustrate the nature of faith, and to show that believing must have some confidence in it; otherwise it would have doubting and fear in its very nature. For what man, that understandeth the preciousness of his immortal soul, and his danger of losing it, can ever avoid fear, doubting, and trouble of heart, by any believing whereby he doth not at all assure himself of salvation?

In the next place, the right manner of trusting and hoping in the Lord, after the examples recorded in Scripture, is by assuring ourselves against all fears and doubtings, that the Lord is our God, and that he is become our salvation: Ps. xxxi. 14—"I trusted in thee, O Lord; I said, thou art my God." Ps. xviii. 2—"The Lord is my rock and my fortress and my deliverer, my God, my strength, in whom I will trust." Isa. xii. 2—"Behold, God is my salvation, I will trust and not be afraid." Ps. xlii. 11—"O my soul—hope thou in God—for I shall yet praise him, who is the health of my countenance, and my God."

Farther—That the direct act of faith, by which we are justified and saved, assures of salvation, appears from the titles and attributes given to it in Scripture. It is “the substance of things hoped for, and the evidence of things not seen.” Heb. xi. 1. It

sets the great things of our salvation hoped for, evidently before the eyes of our mind, as if they were already present in their substance, though not, as yet, visible to our bodily eyes. That faith whereby we are partakers of Christ, and become his house, must be worthy to be called *confidence*, and must be accompanied with the rejoicing of hope. Heb. iii. 6. 14. In Heb. x. 22, we are exhorted to *draw near* to God *with a true heart, in full assurance* of faith.— Many apply this text to that which they call the reflex act of faith; because they imagine that all assurance must needs be by reflection. But the words of the text clearly teach us to understand it of that act of faith whereby we draw near to God, that is the direct act; and it is that very faith by which the just liveth. This assurance must be full, in the true and proper nature of it, in opposition to mere doubtfulness; though we are yet farther to labour for that which is full in the highest degree of perfection. In James i. 6, 7, we are expressly required to ask good things of God, *in faith, nothing doubting*; which manifestly includeth assurance; and he tells us plainly, that, without it *a man ought not to think that he shall receive any thing of the Lord*. Therefore we may firmly conclude, that, without it, we shall not receive the salvation of Christ. And that which the apostle James requireth us not to doubt of, is, the obtaining of the things which we ask; as we may learn from an instruction to the same purpose, given by Christ himself, Mark xi. 24—“*Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them.*”

Again, if we be altogether in a state of suspense and doubting whether God will be pleased to give Christ to us or not, it is evident that our souls are quite loose from Christ, and have no holdfast or enjoyment of him as our only salvation and happiness. We do not, in that case, as much as pretend to any actual receiving or laying hold of him; but are rather still to seek whether we have any good ground or right to lay hold of him. Can a woman honestly receive any one as her husband, while she is not assured that he is fully willing to be her husband?

The same thing may be said concerning the several parts of Christ's salvation, which are to be received by faith. For example, we do not actually receive into our hearts our reconciliation with God, and adoption of children, and the title to an everlasting inheritance, until we can assure ourselves that God is graciously pleased to be our God and

Father, and to take us to be his children and heirs. If we do not assuredly believe that we are dead to sin, and alive to God through Christ; that we are risen with Christ; that we are not under the law, but under grace; that we are members of Christ's body, temples of the Holy Ghost, and the dear children of God; it would be hypocrisy to affect to serve God on account of such privileges, as if we reckoned ourselves partakers of them. And is it not a miserable, worthless kind of faith, which cannot fit a believer to practise in a gospel manner, upon the most pure and powerful principles of grace, but rather leaves him to work upon legal principles; such as, the justice and wrath of God against sinners, and his mercy towards those who perform the condition of sincere obedience? A faith, we may add, which faileth in the very matter of some great duties which are of such a nature, that they include assurance of God's love in the right performance of them; such as the great duties of peace with God, rejoicing in the Lord always, hope that maketh not ashamed; owning the Lord as our God and Saviour; praying to him as our Father in heaven; offering up body and soul as an acceptable sacrifice to him, casting all our cases of body and soul upon him; contentment and hearty thanksgiving in every condition; making our boast in the Lord; triumphing in his praise; rejoicing in tribulation; putting on Christ in our baptism; receiving Christ's body as broken for us, and his blood as shed for us, in the Lord's Supper; committing our souls willingly to God, as our Redeemer, when he shall be pleased to call for us; loving Christ's second appearance, and looking for it, as that blessed hope.

A reader who expects to find these, and other arguments offered by Mr. Marshall on this subject, fairly stated and answered in Mr. Bellamy's work, will be utterly disappointed. He takes notice, indeed, of one or two of the texts from which Mr. Marshall reasons. On Heb. xi. 1, he observes, that, “*If the word of God gives a sinner, out of Christ, no absolute unconditional right to the blessings of the gospel; faith cannot see what is not, nor believe without evidence.*” Here he only denies Mr. Marshall's doctrine about the freeness of a sinner's right of access to Christ, (which doctrine we propose to consider afterwards,) but says nothing against Mr. Marshall's remark, that the apostle's expressions in this text carry in them an appropriation of the good things not seen. It is plain that a

person who has the faith described in this text, views the things which that faith apprehends as things for which he hopes; and the certainty of his expectation of them is expressed by emphatical words, *substance* or *confidence*, (as the same word is rendered in chap. iii. 6, of this book,) and *evidence* which produces full conviction.

With regard to James i. 6, Mr. Bellamy says—"To ask in faith: In the faith of what? Of the truths revealed in the gospel, concerning the way of access to God, in the name of Christ, as our great High Priest, and God's readiness to hear and answer all requests agreeable to his will, put up to him in his name. These truths ought to be—these truths must be, firmly believed." But Mr. Bellamy could not deny that, when a person has the faith of these truths wrought in his heart by the Holy Spirit, and, in the exercise of that faith, asks such things as God hath promised to give poor sinners for Christ's sake; such a person will believe that he shall certainly receive these things of the Lord. This being the faith in which the apostle directs us to ask, it is plain that the contrary, doubting, against which he cautions us, must be, as Mr. Marshall observes, a doubting whether we shall obtain the things that we ask. This is all that Mr. Marshall's argument requires; and there is nothing against it in Mr. Bellamy's observations.

On Mark xi. 24, Mr. Bellamy puts the following gloss:—"Whosoever the disciples of Christ were called to perform any miraculous works, and were looking up to God to do them, they must firmly believe that he would do the thing." This observation is nothing against, but rather serves to strengthen Mr. Marshall's argument: for though the faith of miracles differed from saving faith, in respect of its aim or end; that of the one being the accomplishment of an external miraculous work, that of the other being the salvation of the soul; yet they agreed in two respects; for both proceeded upon a word of promise; and both were means of obtaining the thing promised. Hence, as Mr. Marshall justly observes, "the faith of miracles gives us some light as to the nature of saving faith. Christ assured them on whom they were wrought, and who had the commission for working them, that the miracles should be wrought if they believed, without doubting of the event. There is a reason for this resemblance; because, the end of working miracles was to confirm the doctrine of the gospel of salvation, by faith in Christ's name,

as the Scriptures clearly show: and, indeed, the salvation of a sinner is, itself, a very great miracle." But, the truth is, Mr. Bellamy had no sufficient reason to limit the faith spoken of in v. 24th to the faith of miracles. Our Lord, indeed, speaks of the faith of miracles in the foregoing verse; but, in this verse, he goes on to speak of that faith which is common to all his people. It is usual with our Lord to take occasion, from things of a more peculiar nature, to discourse of the common duty of Christians. Thus, for example, from the case of one doing a miracle in his name, he takes occasion to speak of the ordinary duty of doing offices of kindness to Christians, for his sake. Mark ix. 39, 40, 41. That, in this 24th verse, he speaks of that believing which is common to all true Christians, appears from the expression, *when ye pray*. Wherever praying is mentioned absolutely, as here, it is to be understood of the common duty of prayer. This is still more evident from the following verse, which shows that the prayer here meant, is that in which we are to exercise the duty of forgiving others their trespasses against us. Now, if the praying in which this faith is exercised, be the common duty of Christians, then the faith itself is so too. It is plainly the import of our Lord's words, that the former ought never to be without the latter. This place of Scripture, says Mr. Calvin, serves excellently to set "forth the nature and efficacy of faith, showing that it is an assured resting upon the goodness of God, which admits not of doubting. They only believe in Christ's account, who view God as propitious, or reconciled to them; and who doubt not but that he will give them what they ask. Hence we see what a diabolical delusion, or fascination, the Papists are under, who contend for a doubting faith, and charge us with presumption if we dare come into his presence in the persuasion of his paternal favour towards us. Paul represents it as a principal benefit which we have by Christ, that in him we have boldness and access, with confidence, by the faith of him."

Before we conclude this letter, it may be proper to take notice of Mr. Bellamy's remarks on some passages of the xvi. Dialogue of Mr. Hervey's *Theron and Aspasio*.

Mr. Hervey observes, that "this appropriating persuasion is comprehended in all the figurative descriptions of faith which occur in Holy Writ. Faith is styled a looking unto Jesus. But if we do not look unto Jesus as the propitiation for our sins, what

comfort, or what benefit can we derive from the sight? When the Israelites looked unto the brazen serpent, they certainly regarded it as a remedy, each particular person for himself. Faith is styled a resting upon Christ, or a receiving of him. But when I rest upon an object, I use it as my support. When I receive a gift, I take it as my own property. Faith is a casting ourselves upon Christ. This may receive some elucidation, from an incident recorded in the Acts. When those who sailed with Paul, saw their vessel threatened; saw the waves prevailing; saw no hope of safety from continuing in the ship, they cast themselves upon the floating planks. They cast themselves upon the planks without any scruple; not questioning their right to make use of them; and they clave to these supporters with a cheerful confidence; not doubting but, according to the apostle's promise, they should escape safe to land. So we are to cast ourselves upon the Lord Jesus, without indulging a doubt concerning our right to make use of him, or the impossibility of his failing us. Faith is characterized by eating the bread of life. And can this be done without a personal application? Faith is expressed by putting on Christ, as a commodious and beautiful garment. And can any idea, or any expression, more strongly denote an actual appropriation?

The unprejudiced will allow these observations to be much to Mr. Hervey's purpose; that is, they clearly prove that there is, in the nature of saving faith, an application of Christ to ourselves in particular.

And what does Mr. Bellamy reply? Why, says he, "Christ is to be acknowledged, received, and honoured, according to his character, as the promised Messiah. Is he compared to the brazen serpent? We are not to believe that we are healed; but to look to him for healing. Is he compared to a city of refuge? We are not to believe ourselves safe; but to fly to him for safety. Is he compared to bread and water? We are not to believe that our hunger and thirst are assuaged; but to eat the living bread, and to drink the living water, that they may be so."

In this reply we observe, first, that Mr. Bellamy misrepresents the sentiments of his opponents. For they are so far from saying that faith is a belief, that we are healed, or that we are already in a safe state, or that our hunger and thirst are assuaged; that they will not allow that faith, properly speaking, believes any thing concerning the state

we are already in, excepting that we are miserable sinners, of Adams family, to whom the gospel is preached. And while they tell sinners that the gospel is directed to them, in such a manner as to warrant their immediate reception of Christ, as therein exhibited; they at the same time declare that the gospel, without that reception of Christ, will be unprofitable to them. In the next place, it is to be observed, that, in Mr. Bellamy's remark, there is no notice taken of Mr. Hervey's argument; the force of which lies in two things. One is, that it is only true and saving faith, which is meant by these metaphorical expressions. The other thing is, that each of them includes the notion of a person's application of something to his own use, or for the benefit of himself, in particular. If these two things hold true, (and Mr. Bellamy says nothing against either of them,) it will necessarily follow, that there is such an application of Christ to ourselves, in the nature of saving faith.

Another argument which Mr. Hervey offers in support of this doctrine, is, that our Saviour calls the act of Thomas, which he expressed by saying, *my Lord and my God*, believing. John xx. 28, 29. To this Mr. Bellamy answers in the following words—"The thing that Thomas was so faithless about, was not his particular interest in Christ; nor was this the thing he believed, that Christ died for him in particular. But the resurrection of Christ was the thing, the only thing in question with him. Overjoyed to see him, feel him, hear him, know him; in the language of fervent love, he cries out, *my Lord and my God*. Thus then stands the argument—because Thomas believed that Christ was risen from the dead on the clearest evidence, therefore justifying faith consists in believing that pardon is mine, grace is mine, Christ and all his spiritual blessings are mine, without any evidence at all from Scripture, sense, or reason."

Here it is necessary to observe, as before, that the force of Mr. Hervey's argument lies in two things. The first is, that what Thomas expressed on this occasion, was true and saving faith. That it was so, is evident from our Lord's declaration of the blessedness of those who should believe, as Thomas had done, without having the opportunity, which he had, of seeing Christ with the bodily eye. The other thing on which Mr. Hervey's argument stands, is, that what our Lord calls Thomas's faith, or believing, included the appropriating persuasion, that Jesus Christ was his own Lord

and God. This, indeed, Mr. Bellamy seems to deny; because, says he, "the resurrection of Christ was the thing, the only thing in question with him;" and, therefore, the only thing that our Lord represented Thomas as believing on this occasion. But when Mr. Bellamy supposes that Thomas might have doubted of Christ's resurrection, without doubting of his being his Lord and his God, he supposes a gross absurdity; namely, that Christ might have been Thomas's Lord and God, though he had continued in the state of the dead. Surely, as the apostle declares, (1 Cor. xv. 17,) "If Christ be not raised, *our faith is vain, we are yet in our sins.*" Besides, the believing which our Lord here ascribes to Thomas, cannot be limited to the historical fact, that Christ rose from the dead; because our Lord pronounces them all blessed, who attain such believing. But they are not all blessed who believe that historical fact. For wicked men may believe it, and devils believe it, and tremble. After all, can any thing be plainer than this, that our Lord, when he says to Thomas, *thou hast believed*, refers to the declaration which Thomas had made immediately before, of his faith, in these words, *my Lord and my God*; or that the faith declared in these words is an appropriating faith? We may add a judicious observation of Dr. Guise on this passage: "Though the seeing and the handling of the risen body of our Lord," says this expositor, "were strong inducements or motives to this divine appropriating faith; yet it was the word of Christ set home upon his heart, with power, which begat it in him; for, it was immediately upon Christ's saying, *Be not faithless, but believing*, that he cried out, *my Lord and my God.*"

We conclude this letter with a caution, which may be of use to remove a common prejudice against our doctrine, concerning the nature of saving faith. When we say, that a real persuasion that Christ is mine, and that I shall have eternal salvation through his name, belongs to the essence of faith, it is not meant that a person never acts faith but when he is sensible of such a persuasion. There are various degrees of faith; and its language is sometimes more, sometimes less distinct and explicit. The confidence of faith is, in many, like a grain of mustard seed; or like a spark of heavenly fire amidst the troubled sea of all manner of corruptions and temptations; which, were not this faith secretly supported by the power of God, according to his promise, would soon extinguish it. Hence this real persua-

sion may be rooted in many a heart, in which, for a time, it cannot be distinctly discerned, yet in some measure discovers itself, by secret wrestling against unbelief, slavish fear, and all other corruptions.—*Anderson's Letters—Letter 2.*

AN ESSAY

Towards bringing about a Scriptural Unanimity amongst all the different branches of the visible Church of Christ.

(Continued from page 469.)

III. THE third thing proposed in this essay was to notice some of the obstacles, which seem at present to be preventing this unanimity, in the visible church.

1. The first which I will notice, is a low estimate of divine truths. It must now be evident, that the unanimity required of the visible church can never be attained to, until all her branches and all her members, are brought to walk by the same rule, and to mind the same things; and this must be the rule and the things prescribed in the word of God. But persons will never study to attain to a correct, or a particular understanding of this rule, and these things, until they are persuaded that they are of divine importance. There is a specious, though a very false maxim of extensive influence in the church at present, the whole tendency of which must be to depreciate the value and importance of divine truths. The maxim is this—'*That the particular truths of God's word are not of very much importance.*' If you specify any particular truth, of divine revelation, it may be admitted to be a truth, but then it is but one truth, and it may be reckoned a small one, and therefore, even by many professors in these times, it is reckoned illiberal to contend for these small and solitary truths. They are set down as the mint, the anise, the cummin of gospel truth. But then it should be remembered that the operation of this maxim has a tendency to destroy the scriptures as a rule altogether. If I am at liberty to reject from the rule of my faith or my practice, this or that article that I may judge to be small, my neighbor certainly possesses the same prerogative. What I judge small and reject, he may judge of sufficient importance to be retained among the articles of his faith. And on the other hand, what he may judge small and lay aside as unimportant, I may deem worthy of a place in my creed. Thus the question between us would be, not what is taught? or, what is not? Not, what has God revealed? But what is important?

And where is the infallible standard to which we could appeal to determine this question? Not the word of God; for the dispute is not whether the article is there or not, but whether it is important or not. This then can only be a matter of opinion. And hence it would be our own opinion of the importance of what God has revealed, and not that which he has revealed, that we would be taking for our rule. And this is all the Deist would ask. He is ready to receive the scriptures as far as they accord with his own opinion. But another objection to this maxim is, that it charges the want of *wisdom* on the author of divine revelation. For according to it, he has revealed and recorded what was not necessary to be known.

2. Another thing which prevents unanimity in the visible church, is a decline of a spirit of investigation after truth. People, even professors, are willing to ask, with Pilate, "What is truth?" And it is apt to be too much in the spirit of Pilate, "What is truth," that so much need be said about it! What is it, in comparison of union? What is it, that it should stand in the way of church fellowship? That it should be a barrier in the way of Presbyterians, Congregationalists, Episcopalians, Methodists, Baptists, Papists, &c., all sitting down at the same communion table? This, if we take practice for a comment on profession, seems to be the amount and the spirit of the inquiries after truth in the present times.—There is now no daily searching of the scriptures, to see whether these things be so, which are heard from the pulpit. Does the preacher avoid doctrinal discussions and controverted points, say nothing but what will please every body, and warmly address himself to the feelings of his hearers? It is enough. He is at once set down for a great preacher. And nobody cares what doctrines he may teach, or whether he teaches any at all, provided he pleases them, while he is preaching. The direct tendency of such a spirit is to place it in the power of every popular speaker, to create a division in the church. However generally the scriptures be acknowledged as the rule of both faith and practice, but few take the trouble to compare the doctrines which they either hear or read, with that unerring standard. And whatever may have been the causes to which the present divisions of the church, should be traced, it must be evident, that this indifference to truth, is a principal cause in keeping them up. And until this obstacle be removed, we may look in vain for that happy period, when all the members of the

visible church, "shall think the same things and speak the same things," and when they shall, "with one mind and one mouth praise the Lord:" And when "assembled kingdoms" shall unite in this glorious exercise. Yet such a period is in prospect to the church. He who is able to bring it to pass, and who cannot lie, has promised it. But yet, if we believe his word, it cannot come until these obstacles be removed. 'That which letteth [hindreth], will let, until it be taken out of the way.' When the truth could only be professed at the expense of every earthly enjoyment, even of life itself, men were more diligent in their researches after it. Though the number of professors might not be so great, yet their unanimity, their intelligence would be incalculably greater. Every article of their faith would then be brought to the standard of God's word. But unhappily for union in the church, a set of false but specious maxims, have, to a very great extent in the visible church, usurped the place of the word of God. One of these was considered under the last particular. Another, and the one which chiefly supplanted that spirit of investigation, that once distinguished the followers of Jesus, falls properly under notice here. It is this, 'provided men be sincere, it is not very important, what they know or believe or profess.' That this maxim, which indeed, is nothing else, but that old papistical adage, 'That ignorance is the mother of devotion,' [they mean true devotion] in a modern dress; I say that this maxim, has not only an extensive influence at present in the church; but, that it is openly avowed and defended by many, the writer can attest, from his own observation. Its practical operation with that of other maxims of the same class, is well set forth, by a correspondent in Vol. IV. of the Religious Monitor, at page 100. And although the remarks there, are rather more extensive than had been contemplated, by the writer of this Essay, on this part of his subject, yet they are so judicious, and so reasonable that he is induced to adopt them in this part of his subject. "It is a fact," says that writer, "which will not be disputed, that the sentiment contained in this maxim is entertained and avowed by many in the church, and something very nearly akin to it, is frequently emitted both from the pulpit and the press. And there is reason to believe, that it is often acted upon when it is neither avowed by the lips nor well defined in the mind. Under its influence, many a thoughtless sinner is bolstered up in ignorance and error, and goes down to the grave

with a lie in his right hand. Under its operation, men either make no profession at all, or make such a profession as caprice or convenience dictates, without enquiring whether they are espousing the cause of God or not. Under its influence, men live at ease in their consciences, ignorant of their own creed and that of others; and thus there is danger of the truth perishing from the earth. Such at least would be the danger, were it not for the faithfulness of the church's Head, pledged for its preservation. I may add, that the spurious charity and liberality of the present day, either originate in this manner, or are fostered and cherished by it. Let us, then endeavour to ascertain its true character. 1st. It involves a very absurd supposition, viz: that man may be truly sincere, and yet indifferent to the truth of God? It is granted that the heart may be sincere when there is much darkness, much unbelief, much error remaining. But this cannot be the case, when the darkness is loved, where the unbelief is cherished, where error is fondly embraced. Strange sincerity indeed! What! a sincere believer, who takes no pains to know the truth! A sincere lover of Christ, who regards not his authority! A sincere servant of God, who loves not, and who examines not his word! A sincere witness for Christ, who cares not whether he testify truth or falsehood! Away with such inconsistencies. They carry their own confutation along with them. There may be sincerity, where there are many weaknesses and defects; but if the heart is indeed sincere, there will be a desire producing an effort to know the true ways of the Lord. 2d. The maxim in question not only involves absurdity, but infidelity. It is an infidel sentiment, because it goes to emancipate men from the authority of God, and to place their faith under no other rule than that of their own wandering imaginations, or erring consciences. Protestants have always said that "God alone is Lord of the conscience;" but this sentiment dethrones God, and says, that conscience has no Lord. Again, it is an infidel sentiment, because it would render the Bible entirely useless as a rule of faith; for if one sentiment, or system of belief, be as good and as safe as another; where is the use of any Revelation on the subject? It is manifest that there is none. Such a sentiment therefore in the mouth of the infidel would be quite appropriate; but in the mouth of a professed Christian, it is sadly out of place. 3d. This maxim will sanction the greatest absurdities that have ever been believed, and the most atrocious

abominations, that have ever been perpetrated. Saul of Tarsus "verily thought that he ought to do many things contrary to the name of Jesus of Nazareth." Saul then was sincere. And this maxim would say, that he was perfectly right in persecuting Christians to the death. The Saviour forewarns his disciples, that the time was coming when whosoever should kill them, would think he was doing God service. Upon the principle of this maxim these persecutors were perfectly right. And God accepted the blood of his saints, shed by them, as a pleasing sacrifice. The superstitious Catholic, in the worship of images—the follower of Mahomet, in his furious zeal for the cause of the false prophet—the Hindoo devotee, in his self immolation under the *car* of Juggernaut—all may be sincere. Of this there can be no doubt, when we consider the practical efforts, and sacrifices by which their sincerity is attested. And are we then to conclude, that all these are just as acceptable worshippers of God, as the man who is taught by his spirit through his word, and who worships and serves God in Christ, in knowledge, sincerity and truth?" If these views be correct, sincerity is no test of truth. And *that unanimity* which has any thing else than the truth of Gods word, for its object, can have no tendency to produce or maintain union among the friends of our Redeemer; which is the great object to be obtained. So long as the professors of religion are disposed to consider every sentiment or doctrine, however contradictory to one another, equally acceptable in the sight of God, and equally instrumental in the sanctification of believers, they will give themselves but little concern about unanimity.—And were this the case, it would indeed be a matter of small moment. But this is a sentiment contrary to the whole tenor of scripture. The very fact that God has made a revelation which teaches us, what we are to believe concerning God, proves that it cannot be a matter of indifference. Consequently, neither sincerity nor any other consideration except conformity to God's written word, can be safely adopted as a test of orthodoxy, or what is acceptable to the God of truth. And until the whole inquiry respecting either faith or practice, turns on this one question—"Is it taught in the word of God?" we may continue to look for divisions and schisms in the visible church. But I must proceed to notice other existing causes.

3. Another cause which has its full share of influence at present, in causing and keep-

ing up divisions, is, a spirit of innovation in religious matters. It is true that the enquirer after divine truth may be continually progressing in knowledge, he may be attaining to clearer discoveries of duty, but it will be only in proportion as his acquaintance with the revealed will of God, is extended. Because this is the only instrument which the holy spirit makes use of in communicating saving knowledge. But then the principal means of attaining to all necessary knowledge on religious subjects, is just the same now, to those who have the word of God in their hands and can read, that it has ever been. For with our greatest exertions after knowledge on divine subjects, we never can rise above what is written in the volume of inspiration. What of God's will has been revealed and recorded in the scriptures, has been written for our learning, and belongs to us. But all that is above this, belongs to God. The scriptures are, then, the utmost limits to which the human mind can reach, in its pursuit after divine knowledge. These have been long completed. See Rev. xxii. 18, 19. Hence there is no place left for *inventions* in religious matters. Not only all necessary, but all admissible ordinances must be found in the word. And that religious system is the most perfect, which has approached the nearest in conformity to the rule of the word. The command of Jehovah, is "stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein." To which he annexes this promise, "and ye shall find rest to your souls." Jer. vi. 16. But many in the present age seem to think that there is the same room for discovery and invention in religious matters, that there is in mechanical philosophy or physical science, where every thing depends on actual experiment. Does any new doctrine, institution, scheme or plan, appear to short-sighted human reason, better calculated to make men religious, than what is to be found in the "old paths" of divine revelation? the new is immediately adopted. And that too, by thousands in the church who never once suspect that they are giving human invention, the preference of divine institution. This is a spirit which has long been disturbing the peace of God's church. When Ahaz, one of the kings of Judah, on a certain occasion went over to Damascus to meet the king of Assyria, he saw at Damascus, an altar, the fashion of which pleased him. He preferred it so much to the altar in the temple at Jerusalem, that he took the pattern of it, which he sent to Urijah the Priest, with instruc-

tions to have one made like it by the time he returned to Jerusalem. 2 Kings xvi. 10—18. Now the altar in Jerusalem had been made according to a pattern and directions given immediately by God the Supreme Architect of the Universe, and by men highly gifted by God, with a spirit of ingenuity and skill for this special purpose. But the one at Damascus was invented and built by a heathen man, whom indeed God made, but on whom he bestowed no special qualifications for that purpose. Now if there was a pious worshipper at Jerusalem, who revered the institutions of God's own appointment, he must have perceived with deep concern the preparations for a new altar making by Urijah.

Such a person must have felt himself, excluded from the Temple, when he saw the altar of the Lord at which he and his fathers had worshipped, removed, and this one, made after an idolatrous pattern, placed in its stead; and the morning and the evening sacrifice offered upon it. And so long as that innovation continued that person could not bring his offering to that altar. But many persons plead that the same strictness is not required under the New Testament dispensation that was under the Old. But in reply to this, it should be enquired: Has God changed his will? or is he not the same yesterday, today and forever? Has God relinquished his right to prescribe the way and manner in which he is to be worshipped? If he has not, it must now be as sinful to worship him in any other way than that which is appointed in his word, as ever it was. And that he has not, that solemn sanction which he has given to his word as a rule of faith and obedience, already referred to, (Rev. xxii. 18, 19.) plainly shows; "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the prophecy of this book, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book."

Selections.

LETTERS ON THE INTRODUCTION AND PROGRESS OF UNITARIANISM IN NEW ENGLAND. NO. V.

DEAR SIR,—

It was intimated, you will recollect, in my last, that the manner in which Unitari-

anism gained the ascendancy in Harvard College would be considered in another communication. To this branch of the general subject allow me now to call your attention.

Harvard College, you know, was instituted with special reference to the exigencies of the church, and for the maintenance and promotion of true religion. Accordingly, "the first law in the College code respecting the students, enacted by the Overseers in 1642, was, that 'Every one shall consider it the *main end* of his life and studies, to know God and Jesus Christ, which is eternal life.'" For many years after its establishment, the Institution continued to fulfill the object and the wishes of its pious founders. During the first half century, nearly all the ministers who were settled in New-England received their education at Harvard College. And until within the last thirty or forty years, by far the greater part of the clergy of Massachusetts were graduates of the same institution. The College, at different periods of our history, partook deeply of the religious character of the times; or perhaps I might better say, it *gave* a character to the times. Those who were first educated, in the days of the original settlers, and under the enlightened and fervent ministry of Mr. Shepherd, were in general pious and devoted men.* A season of declension afterwards followed, in the College, as well as throughout the country. It should be said, however, of Dr. Increase Mather, the sixth President of the College, and perhaps the most distinguished of all its Presidents, that he strenuously opposed the introduction of the half-way covenant, and the views of Mr. Stoddard relative to the terms of Christian communion.

When Mr. Whitefield visited the College in 1740, he found it in what he considered a state of lamentable declension. "Tutors," says he, "neglected to pray with and examine the hearts of their pupils. Discipline was at a low ebb. Bad books had become fashionable amongst the students." The forms of religion were maintained, but its power was not felt. It should be added, that Cambridge profited less from the revival under Whitefield, than most other places in the vicinity of Boston. Still, however, there was no avowed and

* It was from a regard, says Mather, to "the enlightened and powerful ministry of Mr. Shepherd, that, when the foundation of a College was to be laid, Cambridge, rather than any other place was pitched upon to be the seat of that happy seminary." Book iii. p. 87.

open defection from the faith of the New England churches, till many years subsequent to the time of Whitefield.

Dr. Langdon, who was elected President in 1774, and resigned in 1780, was a decided Calvinist, as appears from his "Summary of Christian Faith and Practice," published in 1768. The younger Wigglesworth was at this time Professor of Divinity, who, though less explicit on some points than his father, was certainly a Trinitarian and a Calvinist. Dr. Willard* succeeded to Dr. Langdon; was inaugurated Dec. 19, 1781; and continued in the Presidency till his death in 1804. He was a literary man, and was thought by many to be an Arminian. He did not insist on some theological points so fully as most of his predecessors; still, if he used words and phrases in their customary acceptation, he is to be regarded as a man of Evangelical principles. In his farewell sermon to his people at Beverly, he exhorts them to choose a successor, "who will preach Jesus Christ, and him crucified, as the *great foundation of their hopes*." In his sermon at the ordination of Mr. M'Keen, his successor at Beverly,† he speaks of Christ as having "*assumed our nature*," and "offered himself a *sacrifice and atonement for a guilty world*." He calls the church "the flock of Christ, which he hath purchased with his own blood," and directs his hearers to pray for "pardon-*ing mercy through the merits of our blessed Redeemer*." In his sermon at the funeral of Rev. Mr. Hilliard, of Cambridge, he says, The good minister "will direct the views of his hearers to Jesus Christ, whom God hath set forth to be a *propitiation for the sins of a guilty world, that he might be the great foundation of men's hopes*." President Willard knew very well the sense in which this phraseology was customarily used, and all who do not wish to charge him with intentional deception will agree with me in the belief, that, though less explicit on some points than might be desirable, he was, on the whole, a man of moderate Evangelical principles—very different, certainly, from the Unitarians of the present day.

The late Dr. Tappan was constituted Professor of Divinity at Cambridge in 1792, and continued in the office till his death, in 1803. He was an amiable and excellent man, whose name is still revered, and whose memory is precious. His influence was

* Great grandson of the first President Willard, who published Lectures on the Assembly's Catechism

† Afterwards President of Bowdoin College.

great, while connected with the College, in arresting the progress of infidelity, and corruption, which then threatened to overspread the land. His religious principles were decidedly of the Orthodox or Evangelical stamp. "It is well known," says his biographer, "that his views of some of the most important subjects, such as Christ's character and atonement, God's eternal scheme and all-directing providence, depravity and regeneration, the distinguishing nature of religion, and future retribution, were conformed to the views which the founders of the College and the fathers of New England entertained. They were such as were exhibited in the renowned Assembly's Catechism, which, for the sake of distinction, has been generally called the Orthodox, or Calvinistic scheme." This representation of the religious sentiments of Dr. Tappan is abundantly confirmed, by quotations from his published works. See Panoplist vol. i. pp. 185—192.

Of the religious character of President Webber, who succeeded President Willard in 1806,* I am not particularly informed. He was chiefly distinguished as a mathematician, and probably exerted but little direct influence in forming the religious character of the College. Professor Ware, in the eulogy pronounced on occasion of his death, in 1810, speaking of his religious character, says, "His views of doctrines were *liberal and enlightened*." I infer from this, that Dr. Ware considered him a Unitarian; and probably he was one. At any rate, he exerted no influence to check the progress of Unitarianism, which was insiduously spreading all around him, during the period of his administration.

After the death of Dr. Tappan, the Professorship of Divinity was vacant for more than a year. The Corporation were divided, and for a time equally divided, so that nothing could be done. At length, a change was known to have taken place, so that a majority could be obtained for the present incumbent; † and in Nov. 1804, the Corporation were called on in the public papers to act, and not to wait for greater unanimity. A warm newspaper discussion now commenced, and was continued, chiefly on

* The Hon. Fisher Ames was appointed to succeed President Willard, but declined.

† Two of the Corporation died in 1804, viz. Dr. Howard and President Willard; and in place of Dr. Howard, Dr. Elliot of Boston was elected. After his election, the Corporation consisted of Hon. Oliver Wendell, Hon. John Davis, Rev. Doctors Lathrop, Elliot and Pierson, and Ebenezer Storer, Esq., Treasurer.

one side of the question, till after the election was made and confirmed. In opposition to the election of Dr. Ware, it was urged that he was understood to be a *Unitarian*. But his friends replied, that he had never professed the sentiment imputed to him, and that to mention such a thing was "a *calumny*." Indeed, the pretence that his religious principles were unsound, was ridiculed as one not entitled to serious consideration. "it is well known," it was said, "that an alarm has been raised: 'Beware, he is an Arminian! he is an Arian!'"

"Fœnum habet in cornu—longe fuge."

One of the principal writers in favor of Dr. Ware professed to be "solicitous to establish the opinions of our forefathers about *essential doctrines*," but urged the liberality of the Hollises as a reason for not being strenuous, and cautioned his opposers against imputing to him "unpopular or erroneous sentiments." It was urged by some, that the creed of the proposed Professor was of no consequence; that he need not inculcate, or so much as avow, his particular sentiments; that his business was to open and explain Divine subjects, and leave his pupils to form their own opinions.*

In this controversy, the press was quite at the service of the friends of Dr. Ware, and it was with great difficulty that those of a different opinion could procure the insertion of their communications. One writer in particular, calling himself Calvinus, sent an article to the office of the Centinel, where it was detained for some considerable time, then promised an insertion, and then refused. It was afterwards published in the Palladium, though attempts were made to dissuade the conductors of that paper from inserting it. (See Palladium for Dec. 18, 1804.)

The grand objection to the election of Dr. Ware, or rather to the confirmation of his election by the Board of Overseers, was, that the Board had no evidence of his possessing the qualifications required by the founder of the Professorship. Mr. Hollis, the founder, had required *expressly* "that the man chosen, from time to time, to be a Professor," on his foundation, should be "of sound or *orthodox principles*;" and the Corporation of the College had solemnly pledged themselves and their successors, by a written bond, that the orders of Mr. Hollis, in respect to this, should be fulfilled. But the Overseers had no evidence that Dr.

* See Columbia Centinel, from Nov. 1804, to March 1805; also the Anthology for Feb. 1805.

Ware was a man "of sound or Orthodox principles," according to the intent of Mr. Hollis; nor could they obtain any satisfaction on this point. "The right to examine him was denied" them. His "particular religious principles, though often asked for, were not disclosed." "It was particularly asked, whether he was a believer in that important doctrine, the *Divinity of the Lord Jesus Christ*;" but "the reply conveyed no precise or satisfactory answer on that point.* Indeed, so far were the opposers of Dr. Ware's election from being convinced that he was "of sound or Orthodox principles," according to the intent of Mr. Hollis, they had the utmost reason to believe, from his silence, and from a variety of collateral evidence, that this was not the case. It was insisted, therefore, that whatever they might think of him as a man, and whatever judgment they might, as individuals, form in regard to his principles, they were bound by the orders of Mr. Hollis, and by the solemn pledges which had been given him, and could not vote to confirm the election.

Those who opposed the election of Dr. Ware, were at that time the subjects of much severe reproach. They were attacked in some of the publications of the day, without decency or mercy; and the most of them have gone down, unforgiven, to the grave. But posterity, certainly, will do them justice. Future generations will appreciate their motives, and honour their correctness of principle, their decision and firmness.

For, in the first place, whatever meaning we attach to the requisition of Hollis, Dr. Ware had no right to the Professorship, until he had been examined, and ascertained to be in the belief of the principles prescribed. If by "sound and Orthodox," Hollis meant Unitarian, Dr. Ware was not certainly known to be a Unitarian, and his friends denied that this was his sentiment. Or if, by "sound and Orthodox," Hollis meant Universalist, Dr. Ware was not certainly known to be a Universalist. "The right to examine him was denied." His "particular religious principles, though often asked for, were not disclosed." Consequently, whatever meaning the Overseers might attach to the words of Hollis; they could not know that the candidate was of the prescribed belief, and therefore could not with propriety vote to confirm his election.

But, secondly, those who opposed the elec-

tion of Dr. Ware had no doubt, and could have none, as to what meaning they were bound to put upon the words of Hollis. These words, they knew, had a *definite* theological meaning in the time of Hollis, as they now have, and this meaning they felt themselves bound, as honest men, to regard. Or if they receded from this ground, and consented to interpret the words of Hollis by his own principles, they were brought to the same result: For Hollis, they knew, was Orthodox in the *technical sense*; i. e. he was a decided *Trinitarian and Calvinist*. They had heard him (by his letters) express his full approbation of the works of Calvin. "I imagine they will please you (Dr. Coleman) AS THEY DO ME." They had heard him lament his "corrupt nature," and ascribe his salvation to the "rich, free and *sovereign electing love*" of God. They had heard him say, "My rejoicing is in Jesus Christ, *my God and Saviour*. My hope is to be accepted in the beloved, and to be acquitted and justified before God the Father, *only on account of the obedience, active and passive, of the Lamb of God who taketh away the sin of the world*. He is the *propitiation* for our sins, and through faith in him I hope for peace with God, the continued influences of his Spirit, and complete redemption. Glory be to God in the highest, while we *adore the economy of the DIVINE THREE* in the revealed works of our salvation. Amen."* And lest it should be said (as it has been) that he afterwards changed his principles; in a poem pronounced on occasion of *his death*, they had heard his zeal for the Calvinistic doctrine very highly extolled.

"Rather proclaim for ancient truths his zeal;
For truths there were Hollis would boldly own,
Loose as the age, and desperate, is grown.
Such did *imputed righteousness* appear,
Title to heaven, and ground of pardon here;
Such, Christ, the honours of thy rev'rend name;
Such, glorious Spirit, thy celestial flame;
Such the grand mystery of the *ETERNAL THREE*,
Persons if meant—but ONE, if Deity.
On these, he *frankly did his thoughts disclose*;
For these, his *int'rest frequent interpose*."†

To these lines, the following note was appended by the Poet:—"I have been informed that Mr. Hollis entertained a very honourable esteem for the doctrines of the *ever blessed Trinity, the imputed righteousness of Christ, &c.*, and that his openly avowing these principles was a check up-

* Morse's True Reasons, p. 8.

† Extract from a poem on the death of Thomas Hollis, Esq., by Sayer Rudd, London, 1731. p. 23.

* See Morse's True Reasons, &c. p. 19.

on some, who appeared to have no great opinion of them."

A respected member of the Board of Overseers requested leave to present, for the consideration of the Board, the evidence that Hollis was a Calvinist; but *he was refused*—a majority fearing probably (for I can account for their refusal in no other way) that the light might derange their intended proceedings, and therefore choosing to move in the dark.

Knowing therefore, as the opposers of the election of Dr. Ware certainly did, the religious principles of Mr. Hollis, they could not doubt as to the sense in which he used the words "sound or Orthodox." He used them, beyond all dispute, in the proper sense—the technical sense—the sense in which he was himself Orthodox—the sense in which every person of similar sentiments, whether in old England or New, would have used them, who expected or wished to be understood. Besides, Mr. Hollis left a practical comment on the phraseology of his orders, in the first Professor Wigglesworth, who was examined and chosen under his inspection, and with his entire and avowed approbation.

With all this evidence before them as to the meaning of Mr. Hollis's orders—with the solemn promise staring them in the face that these orders should be fulfilled—without any evidence, or the means of obtaining any, that Dr. Ware was such an one as these orders required—but in the possession of abundant evidence that this was not the case; how could those who opposed his election have done differently from what they did? Manifestly they acted from principle, and they acted right; and the time has already come, when their once injured names, are revered and honoured for the stand which they then took, and the firmness which they exhibited.

Of Dr. Ware himself I have no disposition to speak reproachfully. His situation is, of all men's, least to be envied. He is approaching that period when the countenance and the caresses of interested and partial friends will avail him nothing. He may possess many estimable social qualities, and I doubt not he does; but on the question of his accepting and holding the Hollis Professorship of Divinity in Harvard College, the impartial of all denominations have formed their judgment, and it will not be reversed. He knew the conditions of this Professorship; he knew the solemn pledges which had been given in respect to it; he knew also his own religious sentiments,

though he took care that others should not know them; yet, he accepted the appointment, promised that he would "religiously observe the statutes of his founder," and for almost twenty-five years has been receiving his bread from a Professorship, which was founded by a strictly Orthodox man, and was consecrated and pledged for the support of such a man, in all future time.

Nor is even this, perhaps, the worst of the case. In 1747, Daniel Henchman, Esq. of Boston left a legacy to aid in the support of the Hollis Professor of Divinity in Harvard College—on the *express* condition that "the person in that office," "shall *profess* and *teach* the principles of the Christian religion, according to the well known Confession of Faith drawn up by the synod of the churches in New England." This legacy was accepted, on the annexed condition, and added to the endowment of Mr. Hollis. But the present Hollis Professor neither professes nor teaches the principles of the Christian religion, according to the New England Confession of Faith. He professes and teaches entirely different principles. Yet the Henchman legacy is retained, and during his whole term of office, Dr. Ware has consented to receive the avails of it.

For this perversion, I know not that an excuse has ever been attempted. To justify their approbation of Mr. Hollis's donations, Unitarians have alleged, that in requiring his Professor to be "of sound or Orthodox principles," Mr. Hollis did not bind him to embrace the sentiments which he himself approved—or to embrace any particular system of doctrine; but merely to be Orthodox in his own opinion—to prefer his own principles—to be fully persuaded in his own mind. But this obviously is mere trifling—wicked trifling. It is to impute to Mr. Hollis the folly (after consulting, as he tells us he did, with "some of the most learned divines who had been educated at the first Universities in Europe")—the folly of affecting to say something, when in reality he said nothing. For who is not, in this strange, unheard-of sense of the term, Orthodox? Who does not prefer his own religious sentiments? Who would not say that he thought his own principles correct; at least if by so saying, he could secure a lucrative and honourable appointment? The Catholic prefers his own opinions; and so does the Universalist; and so does the Mahometan; and so does the Infidel; and so does every body else; and hence, according to the interpretation here given, no person

is disqualified, or ever can be, in point of religious sentiment, to be the Hollis Professor of Divinity in Harvard College. But really such a perversion of language is too gross to be seriously refuted or examined.—The resort to it only shows the straits to which persons are sometimes driven, and in which they force their consciences to acquiesce, in order to secure a favorite object.*

I have dwelt at length on the circumstances of Dr. Ware's appointment, as this was in fact the triumph of Unitarianism in Harvard College. Unitarian books had been previously circulated, and the minds of many had been deeply poisoned. But now the evil assumed character and prominence, and took possession of a seat from which, of all others, it could be propagated with the greatest facility. During the Presidency of Dr. Webber, the religious concerns of the College were almost entirely under the direction of Dr. Ware; and the opportunity was improved to create and extend an influence in favor of "the new doctrine." Unitarian sentiments were strongly inculcated; Unitarian ministers and lawyers were raised up and sent forth; Unitarian Professors and tutors were appointed; and a system of measures was put in operation to advance the

* The instance here considered is not the only one in which the funds of Harvard College have been appropriated to objects the most remote from the intentions of the pious donors. In 1657, Hon. Edward Hopkins, previously Governor of Connecticut, died in England, and, among other instances of his great liberality, ordered that "£500 be made over into New-England, for the upholding and promoting the kingdom of the Lord Jesus Christ in those parts of the earth." The sum afterwards fell to the Corporation of Harvard College, and the avails of the fund created by it, to the amount of 700 dollars a year are now appropriated to the support of Unitarian students in the Cambridge Theological School. Gov. Hopkins came to this country in company with Mr. Davenport, in 1637—was a strict Puritan and Calvinist—a parishioner and admirer of the excellent Mr. Hooker. He considered Unitarianism as not only different from, but opposed to, "the kingdom of the Lord Jesus Christ," and would sooner have sunk his money in the ocean, than have given it for the education of Unitarian ministers.

Further; at the time when Mr. Hollis founded the Professorship of Divinity at Cambridge, he made provision for an annual bounty of £100, to be distributed equally among ten "pious young students, devoted to the work of the ministry." No one acquainted with the principles of Hollis can doubt as to the sense in which he must have used the qualifying word "pious." He certainly used it in the Calvinistic sense, as denoting those who believed the doctrines of grace, and had been hopefully renewed by the special operations of the Holy Spirit. It was for the education of such young men that Hollis gave his money; and to apply it, as it is now applied, for the education of Unitarian ministers, is a gross and wicked perversion of it.

cause of Unitarianism, make it popular, and give it currency and favour. Still, however, the name was not avowed, and the existence of the thing, at times, was scarcely admitted.

President Webber died suddenly, July 17, 1810; and on the fourteenth of November of the same year, President Kirkland was inaugurated. He commenced his administration by attending a ball on the same evening, "given by the students."—See Anthology for Nov. 1810. Dr. Kirkland had, at this time, made no open profession of Unitarian sentiments; and I have good authority for saying that he owed his elevation to the concealment which he had practised. In a letter from the Rev. Francis Parkman, one of the Unitarian ministers of Boston to a friend in England, dated Feb. 20, 1812, I find the following candid and explicit avowal:

"You say that Dr. Kirkland is a professed Unitarian, and mention him, as if his election to the Presidency of Cambridge University, were a decisive proof of the prevalence of your sentiments among us. Dr. K. was formerly one of the ministers of Boston, and whatever his particular friends may think of his opinions, he never preached these sentiments. Nay, I may venture to say, that had Dr. Kirkland been an acknowledged defender of Unitarianism, he would not have been elected to that place. Unitarianism is too unpopular in the country, and his friends, who are at the same time the friends and governors of the University, with all the respect they most justly entertain for his exalted talents and character, and particularly for his candid and liberal mind, would, I believe, have deemed it necessary to sacrifice their private wishes, and consulted the interests of the University in electing a President, whose sentiments were more agreeable to the great body of the Massachusetts clergy, of which, *ex-officio*, he is generally considered the head, and to the sentiments of community at large. Had a decided Unitarian been elected, I really believe that the number of the students would have been diminished."

To this statement of the grounds on which President Kirkland came into office, I need add nothing. His elevation was clearly an imposition on the public; for as Mr. Parkman well observes, "Had Dr. Kirkland been," at that time, "an acknowledged defender of Unitarianism, he would not have been elected to that place."

Of the measures taken to promote Unitarianism in College, during the Presidency of Dr. Kirkland, suffice it to say, that *all possible means were used*.—Periodicals were established; books in great numbers and variety were patronised and published; very large sums of money were, in some way, expended; Unitarian officers were appointed; and the work of innovation was carried

on, until the whole concern was revolutionized. The late Dr. McKean, who succeeded Hon. John Quincy Adams as Professor of Rhetoric and Oratory, and received his appointment in 1809, was the last Professor, and I believe the last College officer of any kind, who made pretensions to Orthodoxy. He continued in office till his death, in 1818; though his situation is said to have been rendered unpleasant, at times, on account of his religious sentiments and character.

A Society for Theological Education in Cambridge University was formed in 1816; from which originated, shortly after, the Theological School. This school consists of three classes, each containing, perhaps, on an average, about seven or eight students:—a very small number, it may be thought, but sufficient, I believe, to meet the calls for Unitarian preaching—at least, such calls as the students think it an object to regard.

In introducing and spreading Unitarianism in this region, the community and College have exerted a mutual, reciprocal influence. Both became infected about at the same time, and each has contributed to sustain and assist the other in giving currency to the flattering error. Almost the earliest Unitarians in the country—a full quarter of a century before the name was acknowledged here—became connected with the Corporation of Harvard College. Doctors Lathrop and Howard of Boston were members of the Corporation, from the time of the adoption of the Constitution of Massachusetts, till their death. Judge Lowell became a member in 1784, Gov. Bowdoin (for the second time) in 1793, Judge Davis in 1804, Dr. Elliot in 1806, Judge Parsons in 1807, Hon. John Lowell in 1810. With gentlemen such as these, originated all the College appointments; and, under their influence, appointments would, of course, be made, so as to encourage and advance their particular views.

For the purpose of promoting and perpetuating Unitarianism in Harvard College, repeated alterations have been attempted in the constitution of the Board of Overseers. This Board consisted originally of the Governor, Lieut. Governor, Counsellors and Senators of the Commonwealth, with the ministers of the Congregational churches in Cambridge, Watertown, Charlestown, Boston, Roxbury and Dorchester. But as a body constituted after this manner was liable to continual changes, and Unitarians might not long constitute a majority, an alteration was, in due time, proposed and effected.—“An act passed in 1810, prepared by the

late Chief Justice Parsons, which he declared to a member of the legislature he had held in readiness for more than two years, waiting for a safe opportunity to bring it forward, according to which” the Board was to consist of the President of the Senate, the Speaker of the House of Representatives, and an elective body of fifteen clergymen, and fifteen laymen, with power to fill their own vacancies. By this law, Unitarianism was virtually enthroned at Cambridge, and the way prepared for its perpetual dominion. It was soon found, however, that what the legislature could do, the legislature could undo; as, in 1812, the new order of things was totally abolished, and the government of the College restored to its former standing. Only two years after, the law of 1810, with some alterations, was revived. “According to this last enactment, which is still in force, the Board of Overseers consists of the Governor, Lieut. Governor, the Council, Senate, Speaker of the House Representatives, and an elective body of thirty persons, having power to fill their own vacancies.”

The circumstances under which this act was introduced, were very extraordinary.—The Rev. Dr. Griffin had been for some time pastor of a Congregational church in Boston, and as such, by the express language of the constitution, a member of the Board of Overseers of Harvard College.—No notice, however, was taken of him, nor was he apprised of the time or place of any meetings. At length, he went unasked, and claimed his seat as a member of the Board. His claim was disputed, and the subject referred to a committee, a majority of whom reported in favor of Dr. Griffin. Still, his right was not allowed him; an adjournment was called for to save time; and, in the interval, the law of which we are speaking was whipped through the legislature, obviously for the purpose of excluding Dr. Griffin, and preventing others of similar sentiments from ever more obtaining seats, in the old established way, as Overseers of Harvard College. I am sorry to add, that Hon. Mr. Quincy, now President of Harvard College, was a leading instrument in this crooked business.

The existing act, although less odious, on account of the alterations, than that of 1810, is equally sectarian in its character and tendency, and equally an infringement of constitutional rights. There was an attempt made in the Convention of 1820 to incorporate this act with the Constitution of the State, and thus put it out of the power of any

future legislature to repeal or alter it. But this attempt entirely failed. The article on the subject, prepared and sent out by the Convention, was, by a great majority rejected.*

The effect of the introduction of Unitarianism into Harvard College has been to change, throughout, the character and the intended results of the institution. It was originally devoted to Christ and the church; but instead of affording aid to the *church of Christ*, as this phraseology was understood by its founders, it has been, for several years, a principal engine of opposing and oppressing the church. It was originally intended to furnish to the people of New-England a succession of pious and devoted ministers, and in other ways to sustain the religious interests of the country; but for these many years, not one in ten of the ministers of New-England, and probably not a quarter of the ministers of Massachusetts, have been furnished from this institution, while its influence has been exerted in a variety of ways to subvert and supplant those views of religion, to a regard for which it owes its existence. This College was founded, and has been liberally patronized by the government of Massachusetts, with the intention that it should be the *College of the State*; but by its departure from the principles of the New-England churches, and embracing and inculcating Unitarianism, it has forfeited the confidence of the people at large, ceased to be the College of the State, and became almost entirely the creator of a sect. Its departments are all filled with Unitarians, and Unitarianism is the religion which it labors, every where, and by all methods, to spread and propagate. It is even boasted of, as "the *bulwark of the Unitarian cause*"—"the *pure, uncorrupted fountain head of Unitarianism*."

Do any ask, in this state of things, *What is to be done?*—Without mentioning all that may be done, one thing to me is very plain. As Harvard College has been seized upon, turned from its original design, and converted into the College of a sect, that sect should now be left to support it. Until Unitarians will so far relax their hold upon it, as to give other denominations a *fair* proportion of influence in its instruction,

* A more full account of these legal changes, of the probable reasons which induced them, and of the circumstances under which they were accomplished, may be found in the Rev. Mr. Cook's "Reply to a Letter in the Christian Examiner," (pp. 31—38.) a work to which no answer has ever been attempted, and to which we solicit the attention of our readers.

councils and government, they cannot expect other denominations to unite with them in its support. *Let Evangelical Christians, then, for the present, stand aloof, and give their scholars, their property and their influence to other institutions.* Propriety and consistency of character require this of them. And a regard for the cause of truth and for the immortal interests of those they love best requires the same. Says a student of Harvard College, "I consider myself bound to testify before the world, *that the influence there exerted against sound religious sentiments and vital godliness, is like a SWEEPING FLOOD; to the unfortified minds of youth, it is RESISTLESS.* I am acquainted with no situation where, in my view, (and I speak from sad experience,) a principle of Evangelical piety, and faith in the doctrines of the cross, would be less likely to be obtained, or, if possessed, would be placed in circumstances of greater peril."*

I propose the direction here given in regard to Harvard College, not surely because I am an enemy to the College, but because I am its friend;—because I wish to see it restored to its pristine usefulness and glory. It can never have the confidence or support of the Christian public, and can never permanently prosper, as it now is, and the sooner its governors become convinced of this, the better. Let them consent to abandon their present narrow, sectarian policy; adopt a truly liberal course; divide their authority and influence, in some *fair* proportion, among Christians of other denominations; restore the College to its original destination; and make it what it ought to be, the College of the State; and then they may look with confidence to the State to support it. Then may they solicit, without a blush or a fear, the countenance and patronage of a Christian people.

INVESTIGATOR.

EXILED SWISS PASTORS.

Extract of a letter from one of the exiled Swiss Pastors, dated Grenoble, 1830.

"WELL do I know that this world is not the place of rest. Thanks unto God I do not seek it here; and I can rejoice in being called to labour, though often in a way contrary to the taste of the natural man. The Lord is my portion, my refuge, and my deliverance; and his sweet peace, which amidst the storms of time he richly affords, makes me regard all things as nothing, compared with the excellency of the knowledge of Jesus Christ.

"Notwithstanding persecution, rather should I say by the very help of persecution, the kingdom of Christ continues to make great progress in the

* Church Register, May 31, 1828.

canton of Vaud. That small territory now presents the most gladdening aspect. One may reckon at least fifty ministers who preach the gospel faithfully, and every day their labors in preaching are the means of bringing souls to Christ. The missionary seminary at Lausanne, continues to be supported, and a few pious young men are in the course of education there.

"In France, the kingdom of our Lord has been making happy advances for several years; and the new political revolution which has just taken place will probably facilitate the labours of the genuine servants of God, by disconcerting the dark and impious efforts of the Jesuits.—*Evan. Mag.*"

LETTER FROM REV. JONAS KING.

Mr. King, in a letter to the Editor of the *Philadelphian*, dated Tenos, August 28th, says:

With regard to the state of this country, I can only say, that the people are wearied with remaining so long in suspense and doubt, with regard to their political affairs, and that there is much discontent, and murmurs are heard from different quarters. The spirits of many are depressed, and that ardent desire for books and schools, which was manifested a year ago, seems to be in some measure abated, and that from the political circumstances in which they are placed, and perhaps from some other causes.

A new Manual for the schools of mutual instruction is now publishing, (a translation from French,) the first part of which has been sent out by the Government, I believe to all the teachers in Greece, and (as I am told) with an injunction to follow that in the strictest manner. This requires that in every school should be placed in front of the scholars, "the picture of our Saviour, of the transfiguration, or of the Almighty." How shocking to us to speak of placing in the schools, or any where else, a picture of the Almighty! ***** The school which I have here is not one of mutual instruction, and so I have nothing to do with this subject at present. ***** A change of government may produce a change with regard to schools. Affairs may be better, and they may be worse; and here I leave the subject. The Lord reigns, and I believe he will in some way, cause a reform in this nation. Many things appear favorable; and some quite the reverse. Every thing is liable to change, and especially in this country. One day the heavens are clear and beautiful; the next, overhung with clouds and darkness.

According to the new Manual of mutual instruction, the teacher is to have the Old and New Testaments in his school library: and religious instruction is to be given to his scholars every Tuesday, Thursday and Saturday, one hour each day. The schools are to be opened with prayer, both in the morning and in the afternoon. Scripture history and the gospel are to be taught, and some kind of Catechism. In this I rejoice.

NO RELIGION WITHOUT ITS SPIRIT.

The following fine passage is from a sermon of the late Right Rev. Dr. Middleton, Bishop of Calcutta:—

"Let me caution you against the easy mistake, that you are standing fast in one spirit, if in truth you are sunk into indifference. Men are apt to believe that they agree in religion, and even take credit to themselves for the agreement, when the

subject does not sufficiently interest them to afford any cause of discussion. Unity is indeed precious in the sight of God, and lovely in the eyes of men; but remember that religious unity supposes that we are really religious. In no other case does it deserve the name; and in candour I must admit that better are differences when all men are in earnest, than the mere semblance of Christian agreement when the great and vital doctrines of the gospel are little regarded."

EDUCATION OF THE APPETITES.

It must begin from the earliest infancy, long before the dawn of reason, and even anterior to the evolution of the moral sentiment. The rule on which it is conducted, is a very simple one, applicable to all classes. It is to allow no child the indulgence of an appetite or propensity, other than what is required by its instinctive wants for its bodily support and health. Nothing is to be conceded by the whim or caprice of a parent to the imaginary wants of a child; for it must be constantly borne in mind, that every gratification of any sense, whether of taste, sight, sound, or touch, is the beginning of a desire for its renewal; and that every renewal gives a probability of the indulgence becoming a habit; and that habit once formed, even in childhood, will often remain during the whole of after life, acquiring strength every year, until it sets all laws, both human and divine at defiance. Let parents who allow their children to sip a little of this wine, or to just taste that cordial, or who yield to the cries of their little ones for promiscuous food, or for liberty to sit up a little later, or to torment a domestic animal, or to strike their nurse, or to raise the hand against manna, ponder well on the consequences. If they do not, often vain are the after efforts of instructors; vain the monitions from the pulpit. Their child is in danger of growing up a drunkard, or a glutton, a self-willed sensualist, or passionate and revengeful; prompt to take the life of a fellow being, and to sacrifice his own; and all this because the fond parents were faithless to their trusts. They had not the firmness to do their duty; they feared to mortify their child, and in so doing they exposed him in after life to be mortified by the world's scorn; to wander an unloved, unpitied thing.—*Journal of Health.*

TALLEYRAND ON ROMISH OATHS.

This anecdote is taken from the proceedings of the London Missionary Society:

"When the deputation from the London Missionary Society visited France in 1802, to ascertain if Protestant Missionaries would be admitted into France from the English Theological seminaries, they were astonished to find, we believe, nearly all the Prefects of the Departments, Protestants. Having received prompt and full permission for Protestant Missionaries to enter and preach in France, provided they would abstain from all interference in politics, which of course was engaged to be fulfilled—the deputation expressed to Talleyrand their surprise at discovering that all the Chiefs of the public authorities were Protestants. That famous ex-Jesuit and Romish Prelate answered to this effect, that '*the first Consul could not trust any others—for he knew that a Papist could not be bound by his oath any longer than it pleased his confessor—but a Protestant who once swore to be faithful to his Government, would always keep his fidelity.*'"

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FALSE PROFESSORS WITNESSES AGAINST THEMSELVES.

A Sermon, on Joshua xxiv. 22.—“ And Joshua said unto the people, ye are witnesses against yourselves, that ye have chosen you the Lord to serve him. And they said, We are witnesses.”

THERE never was a generation of Israelites which equalled in piety that which entered Canaan, under the conduct of Joshua. The awful judgments inflicted on their fathers, their own troubles in following the wanderings of their fathers in the wilderness, the wonderful works of God in bringing them into Canaan, subduing their enemies, and giving them that good land, their numerous wars and the proof afforded by them of the superiority of Jehovah over the gods of the nations, appear to have left impressions on their minds not easy to be effaced. And we are told that *they served the Lord all the days of Joshua, and all the days of the elders who over lived Joshua.* Yet the best of men read warnings: and though Joshua had long been a Father to Israel, and though at this time alive to all that tenderness which must fill the good man's heart, when departing from the world, and bidding farewell to those whom he leaves behind, he spends his last moments in faithful and affectionate warnings: he gives them as the last and best evidence of his regard. He neither flatters the people nor exhibits a flattering picture of the ways of God. He tells them that “they cannot serve the Lord, for he is a holy God; he is a jealous God.” Like Christ he appears to discourage rather than allure, and cautions where we would expect him to command. His object, however, is not to discourage, but to set before them all the difficulties of a religious life, that their choice might be deliberate and fixed. And

after they had made and repeated their profession in the strongest terms, he calls on them to consider that the profession which they had made would be a testimony against them; that is, if they forsook it. And they also assent to this, *We are witnesses*; that is, witnesses against ourselves, that we are guilty and justly condemned if we walk not according to our present engagements. A person is a witness against himself when he makes an open confession of his faith, when his former writings or declarations are produced as evidence against his present plea, when that truth is discovered which he desired to conceal, when different parts of his testimony are unintentionally against his cause, and when the falsehoods or contradictions appearing in his evidence, not only defeat its intention, but give wright to the side against which he contends. It is easy to see how much such testimony militates against men. One witness produced to testify in our favour, if he testify against us is equal to the loss of two favourable witnesses; he takes one from us and adds one to the opposite party. And our loss is much greater if we give testimony against ourselves, for no evidence is less liable to the suspicion of falsehood. And who will plead the innocence of those whose own testimony condemns them. The words of Joshua suppose men amenable to the bar of God and to be tried by witnesses. And we are warned by them that their case will be dreadful who shall be convicted at that bar by their own testimony; and that this will be the case of all false and careless professors.

In remarking on these words we propose to consider, What this Testimony is, and, When it is against ourselves.

I. What is this testimony of professors which may be against themselves?

This testimony is the same in all professors of religion. They all appear as witnesses, and all come under the very same

obligations. We are never for a moment to measure our duty to Christ by the determinations of men. They never can absolve us from the obligation of any thing which Christ requires, nor bind us when he has left us free. It is not uncommon to find men vindicating their faith and practice by appealing to the constitutions and acts of churches to which they adhere, and so far as these are according to the truth, the vindication is good and sufficient if we obey men out of regard to Christ, but so far as the decrees of men add to the word of God or take from it, we not only sin in obeying them, but go against our own profession while conforming to our church. Perhaps there is not a little of that blind attachment to "our church," which we censure in Catholics, to be found among Protestants. It may be that some consider themselves excusable in rejecting parts of the truth because they make no part of the testimony of *their* church. For the same reason some may consider themselves justified in following modes of worship which they cannot altogether approve; some may consider themselves as not obligated to a full and regular attendance on public ordinances, to the worship of God in their families and the religious instruction of their own children, because their ministers lay upon them no such obligations. But can the will of man set us free from the authority of God? Have we learned with Catholics to set the authority of the church above the authority of the Scriptures? Does not every believer espouse the Lord for his God, does he not profess to receive his whole word and engage to walk by it as the rule of his life? If we do not engage ourselves without reserve to walk in all the commandments and statutes of the Lord, we cannot be his people; and if we stand thus engaged to him no man can lawfully give us a dispensation from our vows. What then though the church may take into her bosom those who hold error, those who are not only destitute of the life but of the forms of godliness—What though ministers may admit professors to the seals of the covenant, and parents to present their children to be baptized without requiring them to attend to the duties of public and family and secret devotion—What though they take such powers of dispensation upon themselves, can this free us from guilt if we accept of such indulgence? Can they change the nature of Christian profession, or save us from the guilt of covenant violation by neglecting to require the duties of professors? The doctrine of indulgences was so contrary

to the scriptures, so shocking to common sense, that it opened the eyes of our fathers to the enormities of papal superstition, and the necessity of reformation. Yet what is the difference between granting indulgences to sin for money, for peace or popularity.—The price may vary, but the commodity is the same, and of the same worth, whether issuing from the Papal throne or Protestant pulpits. The Papists indeed repel with indignation the view which Protestants have given of their indulgences, some of them at least, pretend that they only had respect to crimes already committed and were a commutation of punishment, allowing the payment of money instead of the usual penance. They deny that they ever gave to men beforehand any indulgence to sin. However, if we have not hit upon the right notion of their indulgences, we have in many instances adopted ourselves, what we have censured in them, allowing men the privileges of the church with an almost unlimited indulgence to believe and practice as they please.—Some may be disposed to enjoy the benefit of this liberal system, and without perhaps finding their consciences aggrieved by any thing required, they may forsake those who are more strict and seek the indulgences of churches where the terms of admission are more easy. Such would do well previously to inquire whether any minister or any church has a right to change the terms of Christian profession as laid down in the word of God, and to release us from the observance of any thing which the word of God requires. If any pretend to such authority we should inquire into its validity, and examine whether Protestant are any better than Catholic indulgences. It is generally well understood that our obligation to tell the whole truth in a civil court, does not depend on the particular questions put to us,—if we know any thing relating to the case we would be guilty of perjury if we kept it back, even though no one questioned us respecting it. So in profession, our duty is not varied by witnessing for Christ in different churches, or by the particular things which may be explicitly stated in the words of our vow. No one whose conscience is well informed will venture to bind himself, or another, beyond what the word of God requires, and no one who is not presumptuous will bind himself, or others, to do less. Let every professor then consider that whenever he has vowed, or may yet vow to the Lord, this is the substance of his vow—To receive the whole truth of God and do all that he requires; this must be included in his receiving the

word of God as his rule, in which he engages to do all that is required by this word, the same as if it were all read to him and his assent were given to every book, to every chapter and to every verse. If attendance on public ordinances, worshipping God in the family or in the closet, or any thing else be a duty taught in the word, he engages to observe it as truly as if every particular duty had been explicitly stated. From this engagement no power can release him; and if in any thing he do not as the word requires, he is a witness against himself. But it may be proper to state more particularly what the testimony of the professor includes. Accordingly I observe,

1. This testimony includes a solemn reception of the Lord as the Lord our God. On this Joshua insisted plainly, and to this the people engaged expressly. Joshua called on them to choose whom they would serve, and set them an example by declaring that he and his house would serve the Lord. The people answered, "God forbid that we should forsake the Lord to serve other gods, for the Lord our God he it is that brought us up out of Egypt—therefore will we also serve the Lord for he is our God." And Joshua again adds, "ye are witnesses that ye have chosen the Lord," and they reply, "We are witnesses," that is, witnesses that we have chosen the Lord. This is the first article of all true religion. It is what God demands of us before all obedience and sacrifice; we must choose him, and have no other gods before him. Before we make this choice, our best obedience never rises above the character of a hateful rebellion, our richest offerings, our holiest prayers, are an abomination, and all our religion is but the shell of hypocrisy, the outside cover of rottenness and pollution. We may do that which is good, but it is done in a wrong character, and from wrong principles; therefore it cannot be accepted. He that sows another's field as a servant, who does this in obedience to his master's will, and that his master may reap the harvest is accepted and receaveth wages. But he who sows another's field as a stranger that he may himself reap the harvest is trespassing on his neighbor's property; and all his industry will only expose him to punishment. So (as the pious Boston observes) those who are reconciled to God, and sow in his vineyard as obedient servants that he may receive the fruit of their labors, shall be accepted, they shall receive wages, and share in the harvest itself. But those who are not reconciled to God, and will not receive

him as their God, though they may do good works, it is to be seen of men, or to merit rewards, and their rewards shall be shame and punishment. Let us never dismiss this important subject without inquiring of ourselves whether we have made this choice. Have we chosen the Lord for the Lord our God. This is a choice essential to right profession. And if we cannot say the Lord is our God, our profession can only be hypocrisy.

2. This testimony includes a reception of the whole truth of God. The command to which Israel assented was *To fear the Lord and serve him in sincerity and truth.*—And he is never properly served at all, unless it be according to his truth and out of a sincere regard to it. Believers are often spoken of as witnesses for the truth. Though God be judge and above the judgment of men, yet he allows his cause to be tried in the world. And there are many who witness against him. Some witness that there is no God. Some that Jehovah is not the true God. Some that he is as an austere man, reaping where he has not sown.—Some witness against one truth, some against another; some against one duty, some against another. And surely if it be a crying sin to bear false witness against our neighbor, it must be infinitely worse to bear false witness against our Maker. Though his name be so high that our false testimony cannot injure him, yet it shows a desperate sinfulness of heart to testify against excellence itself. And the harmlessness of sin is not what encourages it, and therefore cannot excuse it. If men had their will they would not only have it maintained in doctrine, but true in fact, that there is no God, they would not only deny the truth but destroy it. Now while so many are witnessing against God, the call to his people is loud and imperious to witness in his favour. And there are few things more generally and clearly understood than the duty of a witness. At least if the practice of our judicial courts be correct, there are few children fairly arrived at the use of speech who may not be admitted as competent to testify.—Nor is it difficult to make them understand that their business is to testify to the truth, the whole truth and nothing but the truth, so far as relates to the case to be tried.—They can easily understand that if they state any falsehood, they are guilty of perjury, whether the matter be of great or little consequence, whether it respects the title of an estate, the shedding of blood, or so small a matter as a moment of time, an inch of

distance, or a movement of the finger. They know that lies and perjuries do not arise from the magnitude, but from the falsehood of their statements. They know, also, that it will not excuse them from blame, that they believed the things which they testified; they are not called to state their own opinions or surmises, but facts. They know that if they keep back any thing relating to the case, they are guilty of perjury the same as if they had directly sworn to what was false. They know that it would be highly dishonourable and criminal to accommodate their testimony to the opinions, the wishes, or testimony of others. They know that if in any matter their testimony is proved to be false, the whole of it is deservedly rejected. And they know also that if there be a contradiction between their oaths and their repeated and solemn declarations when not on oath, they will be regarded as weak, perjured and utterly unprincipled.

How easy is the application of these things to the testimony of believers in the much more important matter of divine truth. How strange that men see with eyes so different in cases so similar, and judge so much more slightly in the matter of the greatest consequence. If he cannot be excused who gives false testimony in civil matters, because the falsehood was not about a main point in the case, how can he be guiltless who gives false testimony against Christ, even though his errors be not fundamental. If he cannot be justified who destroys the name, the property or life of his neighbor by giving in evidence his opinions instead of facts, neither can he be guiltless who gives false testimony against the truth of Christ, though he might believe the things which he professed. If he cannot be a faithful witness who keeps back that evidence which might effect the case under trial, how can he be faithful who refuses to testify for the whole truth of God. If he be cowardly and dishonourable, who fashions his testimony according to the opinions, the wishes or evidence of others, is not he guilty of the same tame and cowardly conduct who accommodates himself to the opinions, the spirit and fashionable profession of the day, lest he should give offence, and appear to arrogate to himself a greater regard to the truth than other witnesses. If his testimony is to be set aside who contradicts himself, or is found in any thing departing from the truth, why should we judge more leniently of a witness when, not man, but God's great name is to be affected by his evidence. And if he makes himself infamous who will say one thing and swear

another, and at the same time tell us that he does not believe what he swears, we leave you to judge what opinion should be formed of those who will thus trifle with their testimony for God, at the same time declaring their opposition to a creed, and giving their assent to it under the most solemn of all oaths. We speak of the things which we have seen and heard. things of no uncommon occurrence, and for such things our eyes should weep sore and run down with tears.

3. This testimony includes an engagement of conformity to all the divine precepts. Israel was engaged to fear and serve the Lord. Whatever our attainments in knowledge may be, whatever our professions of zeal for the truth, if we do not walk in the truth, our religion is vain. We are only as a sounding brass or tinkling cymbals, as clouds without water, as branches without fruit. Those who make a profession of being travellers to Zion will not arrive there by making the profession, while they turn their faces away from Zion and back upon the world. They might as reasonably expect to travel journeys by talking over the way, at home, as to reach the heavenly city without setting their feet in the way, and their faces to their journey's end. There are no truths more practical in their nature than the truth of God. They are all to be taught for this end, that men may be careful to maintain good works. *If ye know these things happy are ye if ye do them; but unspeakably wretched if ye do them not; for it would have been better not to have known the way of truth, than after learning it to turn from the holy commandment. Of what consequence is it that we have the light of heaven in our minds, if the works of darkness be still in the heart, of what consequence that we speak with the tongues of angels if we have the heart of devils. The character of the man of God is not that he hath the law of God in his head, or his lips, but in his heart, and true religion and undefiled is not defined as consisting in what we say, but in visiting the widow and fatherless in their affliction.*

This engagement to do the will of God must also be without reserve. It is true that in many things we offend all, and in every thing come short. The believer knows this when he enters into covenant, and the Lord knows it and makes provision for it. The promises of God to put his fear in our hearts, to give us his spirit, and carry on the work of our sanctification, to heal our backslidings and mortify our corruptions plainly show that

his covenant not only contemplates the sinful character of those who enter it, but of those who abide in it. And the engagement of the believer to war against sin, to watch and pray, to repent and turn unto the Lord, shows that in entering this covenant he does not bind himself to an immediate and absolute perfection, a thing which God has not promised and which we have no reason to expect in the present life. But the believer engages not to allow corruption, or cease to war against it. He is as one placed on the throne of a kingdom which is all in rebellion and confusion. He does not engage that as soon as the sceptre is put into his hand, all this rebellion shall be immediately put down and every thing restored to order; but he engages that he will never make peace with the enemy, or cease to war against him until the kingdom is wholly subdued and tranquil. The believer engages not to regard iniquity in his heart, but when he discovers what is right and what is wrong, that he will set himself to do that which is right notwithstanding any trouble or persecution to which it might expose him, and that he will avoid what is wrong, whatever profit it might bring him, and in cases of doubtful character that he will always prefer that course which is most safe. He will avoid many things which the world calls innocent, and which professors call trifling or venial, because while he knows not but these things may offend God, he is sure that his avoiding them cannot be sinful. The believer has a will to every thing which is good, and against every thing that is evil, and desires to make no exception. All that the Lord commands it is his resolution to hear and believe and do, and where he fails he is never at rest, he will never cease to seek for pardon, and for grace to heal his ways. Hypocrites make their terms with God. Thus and thus will we do, and only in this thing pardon thy servants, but true believers make no terms, they surrender themselves to God unconditionally. Their language is, here we are, speak and whatever is said we will hear it, command and we will do it, correct and we will bear it.

4. This testimony includes an engagement to oppose whatever is contrary to the will of God. The Israelites not only bound themselves to serve the Lord, but to put away the gods which their fathers served on the other side the flood, and in Egypt, and the gods of the Amorites in whose land they dwelt. They were not only not to be idolatrous, but they were not to suffer idolatry among them. Neither the ties of nature,

nor the pomp and power of titles were to be regarded in punishing this offence.— Language is employed on this subject which even the character of inspiration will hardly prevent some from censuring as uncharitable, harsh and cruel. “If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or the friend who is as thine own soul, entice thee secretly, saying, let us go and serve other gods, which thou hast not known, thou, nor thy fathers—thou shalt not consent unto him, nor hearken to him, neither shall thine eye pity him, neither shalt thou spare him, neither shalt thou conceal him, but thou shalt surely kill him.” If any of the cities of Israel turned to idolatry and the matter were duly proved, they were to smite the city, to destroy all that was therein, and make it an heap forever. (Deut. xviii. 6. 12, 13, &c.) It is not easy to ascertain to what extent the civil authorities should proceed in maintaining the cause of religion. It is evident that without religion no government could exist, for without religion there can be no rational distinction between moral good and evil.— In prohibiting thefts, false witness, blasphemies and other crimes the government is enforcing the precepts of religion, and forbidding what could have no criminality if religion were without foundation. It is evident that every good government should do that which is most for the security and happiness of the people; and nothing can be more conducive to these ends than to promote that righteousness which exalteth a nation, and put down that sin which is a reproach to any people. Yet there are limits which the civil power could not pass without infringing on the rights of the Church and the liberty of the conscience. But whatever may be thought of the duty of the civil government in these matters, there ought to be no question as to the duty of the church. Nothing is more plainly taught in the scriptures than the duty of the church to refuse admission to those who do not receive the truth as it is in Christ, and engage themselves to walk in all the commandments and keep all the ordinances of God. And if any such be discovered in communion we are as much bound now as ever the Israelites were, to exclude them. An heretic must not be suffered to teach, after ineffectual admonition he is to be rejected. Those who walk disorderly and not according to the doctrines taught in the word are to be avoided; and all the leaven of corruption is to be poured out.— However popular it may be to admit all, and allow all to do that which is right in

their own eyes, however generally this liberal scheme is embraced, nothing can be more plainly at war with the doctrines of the Bible, with the usages of civil society and the decisions of sound reason. Its evident tendency is to destroy the character which God has given of his church as a society holding the truth, walking together in agreement, striving together with one mind and one consent, keeping the unity of the spirit in the bond of peace. Its tendency is to set aside all discipline, and all bars in the way to conformity between the church and the world. It is the nurse of every corruption, sows the seed of division, and brings the cause of Christ into contempt.

It is also the duty of individuals not to see sin upon their brethren. Men engaged in the same business seek to profit each other by mutually noticing what is amiss in each other's performances; and where such freedom is not used, the neglect is not attributed to friendship, but to envy, selfishness, or jealousy. And why should it be thought unprofitable or uncharitable in christian brethren to exhort one another daily, lest any should be hardened through the deceitfulness of sin; why should they not, by mutual reproof, seek to be helpers of each other's faith? The most of these freedoms are not found where there is least charity, but where it is most pure and fervent. In the family where there is but one heart there is much more of this freedom than among strangers; not, surely, because they love each other less, but because their love is more sincere. Where charity dies, plain dealing dies; and where vain compliment begins, there true friendship ends. We need not ask for a better proof of the state of religion among any people than this—are they ready to give and receive reproof in a Christian spirit?

5. This testimony includes an engagement to remember the works of the Lord in former ages. Joshua put the people in mind of the sins of their fathers beyond the flood, and in Egypt, as a warning to them not to follow their evil example. And the people, in their reply, recall to mind what the Lord had done for them and for their fathers in bringing them out of Egypt, and doing great signs in their sight, preserving them, protecting them from enemies, and driving out the nations of Canaan that they might possess their land. What God does he designs for his glory, and he intends that his mighty works should be recorded and remembered by his people, and he intends this of all his

mighty works in all generations. How often are the Israelites reminded of what the Lord did for his church long before they were in being. How often in subsequent generations were they told of the covenant with Abraham, the deliverance from Egypt, the covenant of their fathers in the wilderness, the subjugation of the Canaanites, and of other mighty acts of the Lord? These they were not only to remember, but they were to show them to their children. They were to combine narrative with doctrine in their testimony; showing their children not only the praises of the Lord and his strength, but also his wonderful works. And they were to teach the testimony which he taught them, not only that their children might set their hope in God, but also that they might not forget his works. Ps. lxxviii. 1—7. Now we are not only bound to remember the same works of the Lord concerning which they testified, but also what the Lord has done in our day, and in the day of our fathers. God never would reprove Israel for forgetting their deliverance from Egypt, or from Babylon, and be pleased with us for forgetting the deliverance of our father from the man of sin, who is spiritually called Sodom, and Egypt, and Babylon, or any previous or subsequent struggles of the Church, or interpositions of God in her favour. We find in the history of Israel that the usual symptom of new revolts from God, was forgetfulness of former deliverances. And there are few worse symptoms in the present day than the same species of neglect. We have forgotten the horrible cruelties of the man of sin; and that night much to be remembered when our fathers went out from bondage—*When the sea saw and fled, when Jordan was driven back, when the mountains skipped like rams, and the little hills like lambs.* Some of the children of those who were foremost in the flight, and stood farthest off from the abominations of Rome, are now proposing re-union in the most solemn ordinances of worship—are now professing their readiness to sit down at the table of the Lord with that beast, that harlot drunk with the blood of the saints, that mystery of iniquity, that mother of abominations. Alas, where is the zeal, the unyielding firmness of former days? How changed the spirit of the church when so ready to take into her arms that abomination which once she would not have heard, nor handled, nor looked upon, to save the life.

II. We proposed in the second place to consider *when* the testimony of professors is

against themselves. We shall only state some instances of this. Your own reflections may suggest many more.

1. We witness against ourselves if we profess to believe the Bible and yet do not live as it requires, or aim to such a life. Under this class of professors what multitudes may be ranged. They have always owned the Bible to be the word of God. If any doubts or any wishes to the contrary, arise in the heart, they do not acquire such strength as to be professed—they do not overcome the prevailing conviction that this is indeed the Book of God. Yet their lives are a contrast to its precepts. The things which it requires they do not, and the things which it forbids they do, even as if they had studied the Bible only to learn how they might sin with a higher hand, and bring deeper dishonour upon God. It requires that they should love God, and they hate him; it requires that they should not love the world, and it is all their delight; it requires that they should believe in Christ and they reject him; that they should not trust themselves, and they make flesh their confidence: and, in a word, reverse its precepts and you have the character of their lives. Now, when those are judged who knew, from this book, their Master's will, and yet did it not; will not their present profession of belief in this book be a condemnation out of their own mouths? Even if they err in their views of the doctrines of the Bible, their errors will often only increase their guilt; because they did not live even as their errors would have taught them. If, for example, they believe God to be as an austere man, and hard master, and do not take the greater pains to please him and avoid his wrath; even their false opinion of God will condemn them. What will such persons be able to say in their own defence, when they shall no longer be blinded by inclination, or kept in countenance by fashion,—when they must be judged by the pure and perfect word of God, which they professed to believe, yet neither studied nor observed? When the judge shall say to them, ye knew that these were my commands but ye dared to break them, and these my counsels but ye dared to reject them; ye knew that these things were worthy of death, but ye did them; ye knew that death was the wages of sin, and that wrath would be revealed against all unrighteousness, yet ye lived in sin and were enemies to righteousness; ye knew that all who refused the Son should perish, yet ye would not come to him, or submit to him: when the judge shall thus

set their sins in order before them, what will they be able to answer? How few would not sink under their shame if convicted of a single crime before a court of men? How then must sinners be overwhelmed with confusion when convicted of many sins before the court of heaven; and when their present convictions of duty will condemn them and be eternal scourges to torment them.

2. We witness against ourselves if we make a profession of the truth and depart from it, either by opposing, neglecting, or forsaking it. Vows which have been made against the truth cannot be too soon broken; but those which have been made according to it, though made under circumstances which afterwards change, though made in a rash and unholy manner, will be a dreadful testimony against such as forsake them. God makes a record of them in his book, and of them it may be truly said, "there they are, and there they will remain forever,"—there they will remain when the mountains of our country shall melt, and the hills of our pride shall flow down at the presence of the Lord; when the elements shall melt with fervent heat, and the earth also, with its works, shall be burned. We may change our profession, but our vows can neither be obliterated nor changed. And when God calls us to give an account of the payment of these vows, what answer shall be given? what reason for drawing back? If by a solemn deed we give our own selves to the Lord, and then by apostasy take back what we gave, shall not he who smote Annanias and Saphira for keeping back a little money, smite those who keep back what the Lord regards as beyond comparison in value?

3. We witness against ourselves if we own the worship of God in the family to be a duty, and neglect it; and still more so, if we engage to observe it. It is dreadful to live in the neglect of a thing which we own to be a duty: it is very far from being agreeable to the character of God's people, who esteem all his precepts concerning all things to be right; who hate every false way, resolve to keep all the Lord's precepts, and only hope to be free from shame when they have respect to all his commandments. But how much more guilty are they who will solemnly engage to observe this duty, knowing that they neglect it, and resolving to continue in this neglect. Brethren, is it not enough to make our very flesh tremble to think of professors taking upon them such vows under such circumstances? In every oath there is an appeal to God and a virtual consent that we lie forever under his wrath

if we swear not in good faith. This is sometimes expressed, "so help me God," is the same as to say, let God never help me if I swear not the truth, "as we shall answer in the day of God, and as we would be found among his at his appearing," is the same as to say, we consent to be confounded when we appear before God, and to be excluded from the society of the just if we fulfil not this our engagement. And when no imprecation is expressed, the very nature of an oath implies it. And can any think, without horror, of sinners, by such a formal and solemn act, delivering over their souls to wrath for the sake of a place in the church, or for the baptism of their children? We speak not without a cause. The consciences of many are so seared that they hardly accuse them of those enormities against God, the bare suggestion of committing which against men, would be repelled with indignation. And the best construction we can put upon such transactions can never excuse them. There may be want of thought, but it is most criminal to have no thought in acts where the whole soul should be intensely engaged. By insisting on this and other duties, we may offend some, we may drive away others, but we have in these things a good conscience, we are not going beyond the word of God, we are introducing no new rules, putting upon you no burdens heavier than those placed upon us by our fathers. Though we would deeply regret that the word should prove to any the savour of death, yet if it be so we cannot help it. If to require the worship of God in the closet or the family, if to enforce on you the highest and holiest duties required by the word of God, must make us vile, then we must continue to be vile. God forbid that we should ever encourage any to think themselves in a state of safety while the word of God tells us that those who live as they do shall not inherit the kingdom of heaven.

4. We witness against ourselves when we make profession of faith in Christ and neglect public ordinances. To an attendance on these every professor is bound by the most solemn engagements. Ministers stand engaged to give themselves wholly to their work, to be instant in season and out of season; the duty of hearers must correspond to these engagements of the minister; for, how could he give himself to the instruction of those who refused to hear; how could he be instant with those who were absent? The same authority which requires us to preach requires you to hear; the same authority which requires us to be

instant in preaching, requires that you should be swift in hearing. To these duties we stand mutually pledged by the giving and acceptance of a call. To these duties we mutually engage, in the most solemn manner, when the pastoral relation is fixed. Now how strange, how unlike his office would the conduct of a minister appear, who would put you off from day to day with half the services of the day, and would frequently not make his appearance at all. What would you think if the reasons of such disappointments were trifling complaints of health, a little distance, a little drowsiness, a little heat, a little rain, a little appearance of rain, or some one of the many little things which are so important as excuses for the neglect of duty. What if your minister were quite able and ready to attend to your secular concerns all the week, but was periodically unfit for the duties of the Sabbath: How long would you keep such an one as your pastor? Certainly no longer than till you could banish him from your pulpit. And surely you will not suppose that "all the courtesies of religion are due from the pastor to the people, and none from the people to the pastor." Yet, after all, our obligations to men dwindle into utter insignificance when we consider what is due to God. He has required that we should not forsake the assembling of ourselves together, that we should love the habitation of his house, and rejoice when it is said to us, let us go up to the house of God. And by taking his word for our rule, we have engaged to obey these commands of his word. If any one has a work to do, and will stay at home half the day and go to slumber over his work the other half, it is not hard to answer how long it will be before that work is finished; it will never be begun. Now we are called to a great work, to work out our salvation; a work which, with the utmost diligence, is said, at the best, to be scarcely accomplished by the righteous. The Sabbaths are the days for this work; the public ordinances are the places; and if we stay at home half the day, and slumber the other half in the house of God, we need but little arithmetic to calculate our state, our progress, and our prospects.

5. Parents are guilty of witnessing against themselves when they dedicate their children to the Lord by profession, and dedicate them to the world in their instructions; training them up according to its maxims and fashions, rather than in the nurture and admonition of the Lord; and seeking first for them a respectable standing among men,

and last and least the kingdom of God and his righteousness. They witness against themselves when they engage to teach them their lost condition by nature, and yet learn them to be proud and revengeful.— And when they engage to bring them up in the same profession with themselves, yet put them under the care of those who teach doctrines contrary to this profession, or leave them to choose their own instructors, and take the way of their own hearts.

We might add the case of the convicted sinner, who vows amendment, yet returns to his former ways; the case of the diseased; the case of those exposed to danger; and all those cases in which men make promises or vows which are not fulfilled, and which will at last constitute a dreadful body of evidence against them in the day of Jesus Christ. But we did not propose any thing more than a few examples.

CONCLUSION.

1. We see from these remarks how much necessity there is that we should all apply to the blood of Jesus; for who of us can plead not guilty of going against many professions, resolutions, promises and vows. Consider how early most of you were dedicated to the Lord in baptism. Your parents by a formal deed gave you to him to be his and wholly devoted to his service. They had a right to do so, and you stand bound by this deed. It was not like a father giving his child to a stranger, though even such bonds are lawful, and not broken without dishonour; it was more like a stranger giving a child to its proper father, so superior is the claim of God to that of the parent. His we are, and him we should serve. Your parents did only acknowledge in your name what was previously true, that you justly belonged to the Lord: and every deed of your lives is to be judged according to that engagement. Every sin is a breach of that contract, and that contract is a witness against every sin, and a witness of your own against yourselves as much as the deed of a lawful agent can be against him for whom he acts. Every time that we have prayed, our prayers witness against us if we live not according to our petitions. Profession appears in every act of the life, and every such act witnesses against all other acts which agree not with it. Who of us then can say, that out of our own mouths, and by our own testimony we might not be

condemned. We cannot deliver our souls from this guilt, but Christ can free from all condemnation, those whom the accuser, the law of God, the church, the world, their own professions, and their own consciences condemn. Let every discovery of our guilt lead us to an higher esteem of Christ and a firmer faith in him whose blood cleanses from all sin.

2. See the insufficiency of vows, warnings and resolutions to restrain men from sin. These Israelites who entered into such a solemn covenant, and who were so faithfully warned, soon forgot their engagements, and when Joshua and the elders were dead they turned aside to idolatry. This covenant was made at the time of Joshua's death; those who were elders would either be aged or in the maturity of years. No doubt then, many present at this transaction that outlived the elders who overlived Joshua, and probably joined in that defection which followed the death of those elders. There is hardly a page of man's history, the moral of which is not, *cease ye from man, for wherein is he to be accounted of*. Let us suspect ourselves, let us have no confidence but in the grace of Jesus Christ by which we shall be able to stand in the evil day.

3. The doctrine of the text has a particular respect to professors of religion, but let not others think that nothing has been said to them. Let not any shelter their neglect of duty under the specious and common pretext, we are not professors. We are under bonds to God as our creator, which it is in vain for us to attempt breaking or casting away, the glories of heaven will not loosen them, nor the flames of hell sever them.— Neglecting one part of our duty will not excuse us for neglecting the rest. It is better not to vow than to vow and not pay, but better still to vow and pay our vows,—to appear openly for the Lord and contend earnestly for his cause. Those who hope that Christ will own and honor them at his appearance should confess him and not be ashamed of his words while he is absent.— Those who hope that Christ will say of them, *These are they whom thou hast given me, and they are mine, and shall be with me, should not hesitate to say to him now, Thine are we David, and on thy side thou son of Jesse*. May the Lord give us wisdom to know his will, and grace to do that which is pleasing in his sight, through Jesus Christ our Saviour.

T. B.

A DEVELOPEMENT

Of facts and circumstances justifying a union with the True Reformed Dutch Church. By CHRISTIAN Z. PAULISON, A. M., Minister of the United True Reformed Dutch Churches of Hackensack and English Neighbourhood, N. J.

It is seldom we meet with an article of so much interest as the contents of this pamphlet. And we think no apology is required for the copious extracts we have made, to the exclusion of many other articles.

"My object," says the writer, "in presenting these pages to the public, is to exhibit my reasons for having connected myself with the religious association which is generally termed, 'the Secession,' but more properly, 'the True Reformed Dutch Church.'"

He then proceeds to detail an account of his exercises, and the struggles of a principle of grace, with the corrupt principles of the natural man, which he concludes as follows:

"There was in all this no excitement of the animal passions, because there was no exciting cause. My views were not the creatures of my own fancy; because they were such as I never before had conceived of. I have often in the days of my ignorance, endeavoured to imagine how the Lord's people were exercised, and to form an idea of spiritual affections, from what I knew of natural affections; I now saw it could not be done: and I perceived too that the unrenewed could not understand the work of divine grace upon the heart, and that unrenewed ministers could not faithfully preach about it. 'The natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned.'—No wonder that Festus said to Paul, 'Thou art beside thyself; much learning doth make thee mad.' Christ crucified is 'to the Jews a stumbling block and to the Greeks foolishness, but to them that are saved, both Jews and Greeks, Christ the power of God, and the wisdom of God.'

"I find that the manifestations of God's grace to the heart are very humbling. They fill the soul with a holy surprise, and we ask, 'who is a God like unto thee, that pardoneth iniquity.' The words of the prophet Isaiah as quoted by Paul, forcibly apply to my case. 'I was found of them that sought me not, I was made manifest unto them that asked not after me.' The freeness of God's grace filled me with wonder. That he should have mercy upon unworthy me, appeared something almost too great to be believed or realized. I thought I realized in some measure what must have been the Psalmist's exercises, when in the last three Psalms his mouth is filled with praise, and he so often repeats the words, 'Praise ye the Lord, Praise ye the Lord,' for when God manifested to me his great grace, I was obliged to give ut-

terance to my heart's feelings by frequently saying, 'I'll praise him, I'll praise him.'

"I find too, that the manifestations of God's grace to the heart of the sinner, can break the power of sin, and they only. When I received such manifestations of God's grace, then I bid the world farewell, although before I had been continually hankering after it, and endeavouring to find my pleasure in it; but, alas! I then sought in the world what it cannot give. The distant prospect of death always broke my schemes, and blasted my gourds; and I felt obliged to sigh out, oh! that I had a better portion; but I had it not.

"When the Lord manifested himself to me, my heart was enlarged, and my willing feet ran in the way of his commandments. Oh! the manifestations of God's grace broke my chains, and turned my captivity. Over these chains—I had often secretly sighed: and God in giving me so prolonged a view of my bondage convinced me, that my own power could not break it, and now as I believe that he has done it for me, I feel constrained to praise him for his great grace."

Our author next proceeds to the subject more immediately before him.

"I shall now more immediately proceed to a detail of the circumstances which have led me to join the True Reformed Church. I feel the more strongly urged to do this, because I am well convinced that wrong motives and aims will be imputed to me. It is my desire to glorify God and vindicate the honour of his cause, however despised it may be. And here I would say, that I have always been a secret enemy to the Dutch Seceders, and would be such to this day, if the Lord had not made me of a different mind towards them. It has always been my secret conviction, that many of them were God's people; but my heart was not with them. They were to me in some respects a mysterious people, and no wonder, for I now see their life is a hidden one—Feeling as I did, I could not have lived among them. Their pious, experimental discourse would have been torture to me. My carnal mind was enmity against God and them, and it is well that the Lord did not permit me to go among them, when I was not prepared to be of any essential benefit to them. A door of entrance seemed to be opened to me when I was yet minister of the Dutch Church of Marbletown. A committee of two waited on me then, to ascertain the state of my mind on the subject of settling among them. The fact became known to my people, and it spurred them on to efforts for increasing my salary, which was done. The committee having thus

rendered me a service highly acceptable to me, I dismissed the thought of listening to any proposals from Hackensack; and visiting New-Jersey a week or two afterwards, I did not even think it worth while to meet with the Consistory, who assembled to hold consultation with me. It is humiliating thus to expose my former state of mind, but believing it will be for the glory of God, I will deny myself and make the exposure.

"It was on Tuesday or Wednesday evening, of the week following the Saturday, on which the Lord visited me with his grace, that the True Reformed Dutch Church rose to my view as the field in which I was in future to labor. It was at this time that the Lord very singularly manifested to me his grace, and made me break out in strains before unknown to me, "I'll praise him for what he has done, I'll praise him, I'll praise him." Then it was that I said in substance, I think verbally, "I will go and seek the people at Hackensack, that despised flock; I will go and prophesy to God's people Israel; I will go and nothing shall prevent me; I will go for them through fire and through flood, if the Lord gives me grace." This language, rest assured, was not studied or premeditated. I was obliged to speak from the overflowings of my heart, I could not keep silence, for the hand of the Lord was upon me. The words "go and prophesy to my people Israel," had never before particularly arrested my attention, although I knew they were the words of Scripture, and I fully believe them to have been impressed on my heart by the Spirit of God. I had not at any time previous to this been exercised on the subject of going to the Secession; it never before had been presented to my mind in a serious manner.

This perhaps will be the proper place to notice what has been commonly reported and by many believed, viz: that I have been persuaded to leave the Dutch Church by the friends who are attached to the body with which I have connected myself. I can call the Searcher of Hearts to witness, that my statement of the manner in which I was first led seriously to think of joining the True Reformed Dutch Church, is according to truth; and if so, how can it be said in truth that I have been influenced by human persuasion? I have already stated that a door of entrance was opened to me when I was yet at Marblatown, at a distance of one hundred miles from the friends to whom Aquackanonk is so contiguous. If the persuasion of friends has prevailed upon me to take my present step, it is indeed a wonder

that I was not influenced by it long ago.— No parental wishes would ever have induced me to settle among a people towards whom I felt no drawing. But my friends have not attempted to influence me in this matter; and even if they had they would not have succeeded. Whatever may have been their private wishes, they have never urged me, but very wisely committed me to the disposal of an overruling Providence.

But to return to my narrative. The impression which the afore-mentioned exercise left upon my mind did not make the path of duty clear to me. My mind was exercised upon the subject afterwards, more or less, and as I was walking in the field the next day, the thought of my yet being useful among the people of God, affected my heart so deeply that my tears flowed abundantly.

It was not long before a secret desire arose in my heart to go to Hackensack and tell my father what the Lord had done for my soul. Circumstances prevented my going immediately, but the longer I waited the more impatient I was to go; and my desire was at length attended and increased by the impression, that I would there meet with some intimation of the Divine will. The people of God, thought I, are perhaps uniting their prayers touching the very thing which is now transpiring. On Friday morning, succeeding the Tuesday afore-mentioned, I hastened to be on my way; for the Saviour's words to Zaccheus, "make haste," were strongly impressed on my mind, and urged me onward. At Aquackanonk village, I found myself arrested in my course, the bridge being under repair, and impassible; but so strong was my desire to go, that I really believe I should have gone by the way of Belleville, which would have added to my ride the distance of more than a dozen miles; but there being a nearer route by the way of the Wesel bridge, I took that, and in due season arrived at Hackensack.

'It was impressed on my mind, as I have stated, that I would receive some intimation of the divine will; and I was not mistaken; for after I had related the nature of my exercises, and the object of my visit, my father informed me of the manner in which the Lord had dealt with him on this very subject. When I formerly declined to accept of a call from the church of Hackensack, the minds of many were sadly disappointed. My father's mind labored on the subject, for he knew I might have found a place in the church of God, and he greatly desired it; although he never said anything to me on the subject at that time. Cast down on account of my re-

fusal as he one day was on his way to New-York, the voice of the Lord came to his soul and said, "I will send him in mine own time." "But Lord," my father answered, "the door is shut." "I open and no man shutteth," was the reply; and never, he testifies, had he such near communion with God, talking with him, as it were face to face. This disclosure overwhelmed my heart. The world may ridicule the idea of such intercourse with the Lord, but I firmly believe it to be a part of the secret of the Lord, with which some of his people are favored. My purpose was strengthened by this intimation of the divine will, for such I did and do still regard it. In addition to this, I find, that prayer has steadily ascended to heaven for that very thing which God has now accomplished. I praise him for having thus directed me, and I am determined, as he shall aid me, not to be "disobedient to the heavenly vision."

'As the Lord has increased my light, and given me increasing insight into his word, I have become more fully persuaded that it is my bounden duty to connect myself with the Seceders. I look upon the cause in which they are engaged, in altogether a different light than I ever did before. The special hand of the Lord has brought the true Reformed Dutch Church into existence; and he will, I have no doubt, put the seal of his divine approbation upon it. Dr. Freligh, that old and tried servant of the Lord, although loaded with the reproaches of his enemies, has gone to heaven; and my heart is grieved when I think, that I have been among the number of his opponents. My heart has been opposed to him, but the Lord forgive me. Despised as he has been by the multitude, I now revere his memory; and I hope God will give me grace, to aid the cause in which he led, over which his tears have fallen, and for which his fervent prayers have ascended to heaven. "The memory of the just is blessed."

'I have been led to view the cause of secession, as that banner which the Lord, according to his promise has been pleased to raise against the enemy that comes in like a flood; and this banner may yet be a rallying point to those friends of truth, whose eyes are yet in a measure blinded to the present state of things, but who will in due season be led to see, that truth in this day can be redeemed only by setting up its standard in formal opposition to error in all its various forms.

'Alas! the sun of the Reformation which rose so brightly is fast sinking in the west. In this opinion I am confirmed by the single

fact, that the present mode of preaching, which, almost universally prevails, is far from being evangelical. The preaching of the day, viewing it as a whole, is not reformation preaching. A smattering of the Gospel truth may yet be dealt out from many pulpits, but the marrow of the Gospel is dispensed but from few. Compare for instance, one of Ralph Erskine's sermons with the many which we hear and read at the present day, not as it regards their length, but the character of the matter which they contain. The general mode of sermonizing at the present day, bears no resemblance to that which prevailed in former times. We look in vain in most modern discourses for that exhibition of Gospel fullness, that delineation of Christian graces and exercises, that nice discrimination between true and false experience, that frequent use of Scriptural passages, allusions and examples in the establishment of doctrine, and the confirmation and illustration of Christian experience for which old fashioned preaching was so happily distinguished; and by which the children of God were fed unto life everlasting. On the contrary, in many instances we behold attempts for the support of favourite theories, not so much by an appeal to the law and testimony as by a train of abstract speculation, whose design is to bring down the spirituality of true religion to the comprehension of benighted human reason; and this too under the pretence of preaching Christ and him crucified. In other instances, even where truth is theoretically held forth, we may generally look in vain for its faithful application. The doctrines of Scripture may be explained and by conclusive arguments defended, but we are not told how the mind is exercised when their power is felt; and this certainly is a part of Gospel preaching as important as any other. Yea, if this part of the work of a Gospel minister be omitted or slightly done, his work remains undone; he is unfaithful to his trust, and the people of God cannot be truly benefitted by his labors.

"It may be said, "The taste of the age has changed;" and that is the very reason, why we ought to believe the age corrupt and degenerate. The Gospel of our Lord Jesus Christ remains always the same. The true believer has a taste for the true Gospel. God enables him according to his measure of light, to discern Gospel preaching from all other preaching; and the spiritual taste which God gives him, does not change with a changing age. He does not run with the multitude either in their evil deeds or their vitiated likes and dislikes, and I may perhaps be thought

highly presumptuous when I add, that the fact of the churches being generally so well satisfied with the manner in which the word of God is handled by those who professedly labor in holy things, confirms me in the belief that the Spirit has in a great measure taken his flight from our land.

“I am still farther confirmed in my views on this subject from the extent to which impure doctrine is tolerated in the churches. Reformation principles in their purity and full extent are becoming exceedingly unfashionable. Who will deny it? We well know it is said, There is no great departure from the foundation on which the Reformation was built; there is only a modification of its doctrines. Were this all, I would view it as an evil of incalculable magnitude, and one that would justify me in the step which I have taken. But do we not when we depart from the principles of the Reformation also depart from its foundation? What had the Reformation for its basis but the doctrines of the word of God as explained and defended by those who enlisted in the cause. The supporters of truth in the best days of the Reformation are to decide as to the foundation upon which, in the name of God, they reared the glorious superstructure; and it is vain for us to contend, that we are yet upon Reformation ground, when we have forsaken Reformation principles. The doctrines of the word of God are the foundation of the church. “Being built upon the foundation of the apostles and prophets,” says the apostle,—i. e. the doctrines which they taught. These doctrines, as they were viewed by the Reformers and their immediate successors, are the foundation of the Reformation church, and as we depart from them do we lay a new foundation, and raise a new edifice. Liberty of thought and exposition is contended for. None certainly can object to a free investigation of the sacred volume, provided it be approached with the heartfelt conviction, that it contains an expression of Jehovah’s will, which we are to receive as it has proceeded from his mouth, and of which we are to judge not by an appeal to reason, but by a reference to the Scriptures themselves. Our first enquiry is to be, What has Jehovah said? and this can be known only by an appeal to the sacred text, with a mind enlightened by the Spirit of God, and a heart feeling its dependence upon the sacred influence for guidance into all truth. If there be in us a true desire to be governed by the word, we will implicitly receive the testimony of Jehovah as contained in the Scriptures; and when its truths seem

above, and even contradictory to the views of reason, the heart will reply, “It must be so, for the mouth of the Lord has spoken it.” But when the pride of reason gains the ascendancy, and is permitted to exert its influence, this and the other interpretation of God’s word will be objected to, because reason objects; and the inventive powers of the human mind are put in requisition, for the discovery of a sense, which is thought to be more consistent with reason and common sense. And as reason when it labors with a subject which is too high for it, is apt to change its views, and renounce one thing for another, so it happens that those who, ignorantly perhaps, make a god of their reason in matters of religion, are ever unstable; “ever learning, and never able to come to a knowledge of the truth.” The ascription of powers to the human intellect in matters of religion, which do not belong to it, I conceive to be the great evil of the age. And a destructive evil it is. Hence arises a denial of the eternal generation of the Son, and of the doctrine of imputation. Hence proceed the doctrines of natural ability, and indefinite atonement, with all those new-fangled theories, which the future ecclesiastical historian will record as a foul blot upon the face of this age.

“That principle of the open Infidel which leads him to reject the Bible altogether, is essentially the principle that creates the wonderful diversity of doctrinal opinions that exist at the present day. The open infidel sits in judgment upon the inspiration of the Bible, and the philosophical Christian upon its meaning: both are influenced by essentially the same spirit; and when one contends with the other, it is but the potsherd striving with the potsherd of the earth. Is the Spirit of God the author of confusion? If God’s people are led by one spirit, will they not have essentially one experience, walk in one way, and adhere to one truth?

“But the present diversity of doctrinal opinions is viewed by the multitude as a matter of no importance. Creeds and confessions, although professedly adhered to, are in reality, trampled under foot, and it is notorious, that preachers have been ordained to churches when they actually took exceptions to doctrines expressly contained in their Confession of Faith. If this be not a throwing open of the floodgates of error, what is? This spirit of defection is spreading, and becoming more and more alarming. Error is putting on a bolder front, and where the scene will end the great Head of the Church only knows. The principles of the Refor-

mation in their purity form the foundation of the apostles and prophets; and while built upon them, the church of God will maintain a stand from which no storm will drive her. But let the church once tolerate or connive at a departure from these pure principles; let her begin to think that she need not be so wonderfully captious on the subject of Christian doctrine, and she is sliding from off the foundation laid in Zion. The entrance and progress of error are like the breaking of waters through an embankment; the stream increases in violence, until it rages like a desolating flood, and sweeps all before it. Such a flood is now raging. Its progress cannot be stayed by human arm, and safety consists in flight, not from the cause of God, but the desolations of error.

We may be pointed to the various benevolent enterprises of the day, as affording evidence that the church in general is in a prosperous state. I shall not here enter into a full expression of my views on this subject; but merely remark that I am entirely opposed to the principle on which they are conducted, that of the amalgamation of sects, who differ from each other in their views of doctrine. Such amalgamation must lead to a sacrifice of the truth. When those who professedly adhere to the truth, strike hands in the cause with those who embrace error, they at once admit, that difference of religious sentiments should not interrupt Christian communion: and how then can they consistently be strenuous in defending their doctrinal peculiarities? How can they earnestly contend for the faith once delivered to the saints? The spirit of the age tears down the partition fences between truth and error, and would make the whole church a common, where animals of all descriptions may roam and herd together; and all those who venture to express their disapprobation of the measure, are ranked with the unenlightened of former centuries, and branded as the bigoted and narrow-minded. But they have reason to be well satisfied with the honor that others ignorantly put upon them. "The light shineth in darkness, and the darkness comprehendeth it not."

"Let it once be universally admitted either by profession or practice, that doctrinal peculiarities, such as are usually embraced in our confessions of faith, are of no importance, and the spirit of faithfulness for God's truth will have forsaken the land.

"And farther, the principal on which modern religious associations are conducted, admits the world into the councils of the church; graceless men are allowed publicly to advo-

cate what is thought to be the cause of God; and promiscuous multitudes are addressed and appealed to, as though true piety were common property: all which is unlawful, 2 Cor. vi. 14. Psa. 1. 16. 17. Isa. ii. 10. 11. I have no doubt that the hand of God is in some way, in all the movements of the present day, be they civil or ecclesiastical. He will bring good out of evil and light out of darkness. I have no objections to the word of God being as widely circulated as possible. God in his own good time will use it for good; but no thanks to the instrumentality of a blind zeal, when the work is done. I cannot believe, that the spirit which carries on the benevolent operations of the day, is derived from the *gracious and saving* operations of the Holy Spirit upon the soul; and my reason is this, "That which is highly esteemed among men, is abomination in the sight of God," Luke xvi. 15. The open infidel may oppose them; but formal professors, moral and even immoral non-professors, heretical and formal orthodox preaches approve of and advocate them. A few of a different description, may for want of sufficient light and discernment, or through lack of Christian firmness, be borne along with the flood, but when their eyes are opened to the true state of things, they will forsake the heterogeneous mass, and escape for their lives.

"I have been led however, to look upon the efforts which the spirit of the age calls into action, as preparing the way for the wonderful development of God's purposes of grace towards the true Israel, the true church. It seems to me that God designs in all these movements the civilizing of the world, which will precede its conversion to the Lord by the regenerating influence of the Spirit. By the circulation of his word, by multiplying its copies, and by other means, he is preparing materials, which in his own good time, he will use for building up the true Zion, and giving his Son "the heathen for his inheritance, and the uttermost parts of the earth for a possession."

"It may seem strange, but may it not be true, that a misguided, unholy zeal, drives the chariot of modern, benevolent enterprise. May not self-righteousness and spiritual pride form the main-spring that sets the machine in motion? To what principle in our nature, is the appeal made, when the charities of churches and individuals are trumpeted from Dan to Beersheba? What spirit encourages the ostentation and outward display which is so apparent on anniversary occasions? The rivalry among the orators seems to be,

who can make the prettiest and most admired speech. The kingdom of God cometh not with observation. What spirit is that which in substance avows, that God is dependent in his work upon the charities and efforts of man : that the Millennium will certainly be postponed, unless the churches are more liberal in their contributions ? If this be not the rankest self-righeousness, then I see not, how the word of God can be true.

‘That cause which derives its support from appeals to the corrupt principles of our nature, cannot be of God, i. e. it cannot be originated, nor carried on, through the saving operations of the spirit upon the soul. What is, must be. God has purposed it. What is doing at this day, must be done. God has purposed that it shall be done. But his decree does not necessarily imply, that the instrument of its accomplishment is innocent, when he does a deed morally evil ; nor that he acts under a gracious influence, when he does an act outwardly good. The principle from which he acts may be essentially corrupt, and thus he may act according to the decree, and in a manner, subservient to God’s purposes of grace towards the church, and yet work iniquity at the same time. Many will appear at the bar of God with this plea in their mouths, “Have we not in thy name done many wonderful works,” to whom it will be said, “I never knew you, depart from me ye that work iniquity.”

The ruling spirits of the age, may do that to which they have been appointed, and yet be drowned in perdition when their work is done. They may perform a work which in the end will prove highly advantageous to God’s Israel, and yet they may not be of Israel, but be punished for their iniquity in doing that which God purposed and which he overrules for good. Cyrus was a heathen, and we have no evidence that he died a saint ; and yet how peculiar the language which Jehovah uses respecting him. The Lord “saith of Cyrus, He is my shepherd, and shall perform all my pleasure : even saying to Jerusalem, Thou shalt be built ; and to the temple, Thy foundation shall be laid,” Isa. lxiv. 28, and again, “Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him ;” “For Jacob, my servant’s sake, and Israel mine elect, I have even called thee by thy name : I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else, there is no God besides me : I girded thee, though thou hast not known me, Isa. lxxv. 1, 4, 5. The Jews were at this time, captives in Babylon, Cyrus invaded

the city, conquered it, and set them free. He was appointed to this work, and therefore he is called the Lord’s “shepherd,” his “anointed ;” but he knew not God. The desire of conquest, ambition, led him to invade Babylon, and thus liberate the Jews, towards whom he might have been led to entertain a good will, in consequence of the blind reverence, which he may have felt for their God, when he came to understand that he had been prophesied of, as the conqueror of Babylon, and the deliverer of Israel long before he existed.

‘The religious enterprises of the day, may and will civilize the world, bring the nations from Idolatry and lead them outwardly to embrace Christianity. They may be instrumental in producing false conversions, a show of godliness where the saving power is not ; but I do not believe, and that on principles derived from God’s word, that the spirit which in this age, prevails in the churches, will exert an immediate influence in destroying the strong holds of Satan. On the contrary, I view the “confederacy” of the day as one of those strong holds : and strange as it may seem, this confederacy is providing the means which God will in time use for its destruction. God, I believe, will, when the time for the full accomplishment of his purposes of grace towards his militant church has arrived, raise up a new race of ministers, who will not be manufactured either at Andover, Princeton, or New-Brunswick, unless another spirit rest upon them ; he will plentifully endow them with the gifts and graces of his Holy Spirit, and like David, they will take Goliath’s sword, the word of God, and cut off Goliath’s head. Then shall there be a glorious union of brethren in Christ. The churches will be of one heart, one way, one sentiment, one experience. Then will there be the sweet fellowship of heaven upon earth. Then the marvellous doings of our God, and not of Bible, Missionary and Tract Societies, will be spoken of. The day will emerge from a dark night. The light will be so wonderful, and spread with such rapidity, that all will see the goings of God Almighty. Then will the wisdom of the wise be turned into foolishness, and the counsels of the crafty come to nought. The sentence of death will have been put upon human hopes and expectations, usually derived from the visible success of means employed, and then will God make bare his arm, and surprise the world with the conquests of his all-constraining grace.

‘Such is his mode of procedure with his people individually. When he intends to

confer upon them some great favor, he first puts the sentence of death upon all the means leading to it. Witness the case of Abraham, relative to the birth of Isaac. Such is his mode of procedure with the church. How hopeless her prospects when Christ appeared, and how feeble, apparently, the instrumentality which broke down the holds of self-righteous formality, Paganism, and Idolatry. How dark the night of Popery when the taper of Reform was first lighted, and how the goings of our God were seen, when the taper light became the light of the sun, shedding its rays over the European continent. The dawn of the Millenium will be the opening of a brighter Gospel day than has ever yet blessed the world: and in our opinion, it will emerge from grosser spiritual darkness than has ever yet covered the people. "If the light that is in thee," says the Redeemer, "be darkness, how great is that darkness." The darkness that is to cover the earth, will be extreme, because the multitude will mistake that darkness for the true light. The shades of this awful night, we believe to be now spreading; and should we be asked, "Watchmen, what of the night?" we would reply, "It is almost midnight." We have a day such as owls and bats delight in. The day is night, the light is darkness.

"I must believe, that the spirit I am speaking of, has crept to a very great extent into the denomination from which I have conscientiously separated myself. Error is connived at and tolerated. It is indeed an easy matter for the General Synod of the Dutch Church, so called, to record it in their minutes, that they do not countenance any departure from the standards of the church. But professions may be contradicted by practice. And this the General Synod has done. For proof I will appeal to its acts. During its session in June, 1830, at New-Brunswick, in the case of the Missionary Society of the Reformed Dutch Church, by an overwhelming majority, the Rev. John F. Schermerbon was appointed general agent of the church. This was done, notwithstanding the testimony which was borne against him that he had been heard to say, that he gloried in being thought a Hopkinsian, or words to that effect. It is true indeed, that this charge was brought by an enemy of Mr. Schermerhorn's; but whether by friend or foe, we ask, was the charge denied. Those who were present know, that no attempt was made to deny it, but in an artful manner to explain it away.

"And here I must publicly confess, that I acted a shameful part in this transaction. I

voted with the majority. I am ashamed of my vote. I sacrificed the truth; and why? Because the leaven of indifference, as to doctrine, began to operate within me. When I first entered the ministry, I thought I possessed great zeal for even the minutiae of doctrine, as taught in our standards; that I was opposed to, and would strenuously resist innovation; but alas! I soon found that the spirit of apathy is contagious. Weak nature runs with the multitude. An irresolute spirit will be borne away by the flood. So was mine. I myself have been led to think that the doctrines of natural ability and indefinite atonement, were little aberrations which might easily be overlooked. I now view the matter differently. With respect to the doctrine of natural ability, I contend that there is not a syllable of it in the word of God. It is not countenanced by the standards of the Dutch Church; and notwithstanding all explanations that may be given to it, it is not true. Is man naturally able to love and serve God? How is he then a sinner by nature? a child of wrath by nature? How then is it true that the *natural* man receiveth not the things of the Spirit of God, that they are foolishness to him? How can the doctrine of natural ability be reconciled with the Scripture phraseology? I have never yet heard of an attempt to prove it from the Bible, which affirms that we will not believe, and cannot believe. The doctrine of natural ability, is a product of human speculation; it is arrived at by a process of metaphysical reasoning; it is a piece of philosophical Christianity; it contradicts the Bible; its root is unbelief; it has been invented to remove stumbling-blocks found in the Bible, out of the way of the impenitent, and by men who must think themselves wiser than the spirit of inspiration; by men who think the doctrine of total inability too discouraging to the sinner, to be held up to view in its length and breadth. It is the fruit of presumption. Those who advocate it, attempt to pour light upon the wisdom that is from above, by that which is earthly; and in reality magnify the wisdom of men above the wisdom of God. Can they be experimentally acquainted with their own sinfulness, entire depravity, and utter helplessness?

"The first lesson which the Spirit of God teaches the elect sinner, is, that he cannot repent, that he cannot believe, that he cannot understand the things of the Spirit of God, except it be given him from on high: That he is entirely depraved, that he is sinful by nature to the same extent, that the lion is bold, and the tiger ferocious by na-

ture. When God shows him his proneness to sin, his consequent spiritual misery, he fain would break his chains, but finds he cannot. And when the Lord brings him from the horrible pit and the miry clay, he realizes that the work of grace is as far above the reach of nature's efforts, as heaven is above earth.

'The general features which may with justice be given to the doctrine of natural ability, are not inapplicable to that of indefinite atonement. It is not taught in the Bible. Our standards oppose it. We believe that the sacrifice of the Son of God in itself considered is an all-sufficient ransom price; but the Father gave his Son to be the Saviour of the elect; the Son died for them, and for them only. The ransom price was not paid for those who are lost. No way of salvation was opened for them. The economy of redemption being what it is, the reprobate having not been elected, Christ having not died for them, and the Spirit not being given to apply salvation to them, their salvation is not possible. This we believe. This our standards teach in conformity with the word of God. All departure from this doctrine we view as dangerous, and as arising from the unbelief and blindness of the carnal heart.

That the doctrines of natural ability and indefinite atonement have gained considerable ground in the Dutch Church will be admitted by all who have any acquaintance with that church; and I am not convinced that there are not those in her connection, who deny the doctrine of imputation and the eternal generation of the Son.

'Judging from observation, I must believe and do know that the General Synod of the Dutch Church, so called, is divided into three parties. There are those who professedly embrace the Hopkinsian modification of true Calvinism. These form one party. There are others, a few who to a certain extent oppose innovations and seem yet attached to the good old doctrine: from what principle I know not; whether from having been reared in the belief of them, or from an experimental acquaintance with their power and excellence, the Searcher of Hearts alone can determine. These form a second party. There is a third party composed of those, who, although they may profess not to approve of any departure from the form of sound words, as drawn in the standards of the church, nevertheless by their conduct prove themselves to be the enemies of purity: for they unite with the first party in putting down the second. They are in reality opposed to the

measures which certain individuals would pursue for the preservation of what is "ready to die," and cordially dislike them, for venturing to raise their opposition against the destructive measures which the spirit of the age, as influencing the great body of the Dutch Church, would adopt. The second party is fast losing its influence; and that too, because it ventures to raise a feeble voice of remonstrance against the prevailing measures. I heard it remarked last June, 1830, respecting a certain lay member, whose standing in the Dutch connection has been high, that he possessed not the influence which he once had, that his influence was sinking; and the occasion which led to the remark, furnished this implied reason, he was opposed to some of the measures which were adopted in the Dutch Church. If there are yet those in the connection which I have foresaken, who are in sincerity and in truth attached to pure doctrine and godly experience, I have no doubt, that the day is coming, when they will be convinced, that all attempts at reforming abuses and purging out corruption from the Dutch Church, under its present organization, are perfectly vain.

'The experiment has been tried. Dr. Fræleigh many years ago, on the floor of Synod, moved that a convention should be called for the purpose of ascertaining what was and what was not the doctrine of the Dutch Church. The motion was rejected by an overwhelming majority, and it was viewed with such contempt, that it might not even appear on the minutes of Synod. At a later period, Rev. Cornelius T. Demarest, in the name and at the request of several ministers and members of the Dutch Church, carried up a memorial signed by them to the General Synod at Albany, charging sundry ministers in the Dutch Church with holding to Hopkinsian errors. The memorial was indignantly thrown under the table. A third attempt was made to check the inroads of error in the Synod of June, 1831; but the attempt was fruitless. Thus have the friends of purity been put down, time after time in their laudable efforts to save the church. An evil is abroad, that no human effort can arrest. If the Dutch Church do not awake at once and rise to the help of the Lord, she is ruined. I do not believe that she will thus awake. A leak has sprung in the ship, which if there be no special divine interference, will sink her. I will take the long boat, and wait to see her go down. The enemy comes in like a flood, and believing this, we cannot fight under his banner, but must revolt to the standard

which God has been pleased to raise up against him. The Reformed Dutch Church has been defiled by the unfaithfulness of her sons. Corruption has obtained the ascendancy: and what says Jehovah, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you."

* * * * *

While I am exhibiting my reasons, derived from the deplorable state of the Dutch Church, so called, for leaving that church, it will be necessary in order to present my reasons in full, to say a little about what is usually termed, "the hope of the Dutch Church;" I mean the Theological Seminary at New-Brunswick. The churches are generally informed in the annual report on the state of the institution, that it is in a prosperous state, that it is worthy of the fostering care of the church, that the church cannot be perpetuated unless the institution be supported, &c. &c. But I must be permitted to say, that the character of the institution, while I was at New-Brunswick, has often made me think, then, and afterwards, "Is this institution the hope of the Dutch Church? Its main stay? Alas! alas!" What the character of the institution was at that time, will appear, when I remark, that the character of the students generally was far from being what the nature of their undertaking demanded. The spirit which was manifested, has led me to conclude, that the responsibility of the ministerial trust was not generally felt. The secret things of Christian experience, were not the subjects of Christian conversation among the students. The deportment of the mass of them; was characterized by a frivolousness and lightness, highly unbecoming the gravity of their professed characters. I have been witness to great improprieties in their private intercourse; and when they went into company, they did not carry a savour of Christ with them. The discourse which they generally helped forward in the social circle, was well suited perhaps to amuse a party of giddy young ladies, but was not befitting the dignity of men, much less the gravity of theological students. Although aiming at the ministry, they did not in their intercourse with the world, recommend Christ either by word or example. I speak now of the mass; there may have been exceptions, but they were rare. I might with truth on my side, throw a shade on the above picture, that would render it darker than it already is; but I forbear. Let me not be viewed as exculpating myself. I have already stated in substance that my theological course, as to any

progress I made in experimental knowledge, was not a profitable one. Religion did not flourish in my heart. The world consequently had the ascendancy. For my delinquency I ask forgiveness of the God of grace.

I cannot of course bear any definite testimony respecting the present state of the institution, as far as the character of its students is concerned. But having occasionally visited New-Brunswick, since my entrance into the ministry; and having become acquainted with some who entered there since my leaving the institution; I have it in my power to say, that I discovered no evidence, which satisfied me that there was any change for the better; and in addition to this, I have received information respecting some particulars, which convinces me, that the hope of the Dutch Church, the Theological Seminary, rests on a bank of sand, which the raging flood will sweep away. The Dutch Church, so called, may multiply congregations in her connection, and send her promising young men to her fields of missionary labor; she may lay before the world a flattering account of her rising glory, of her extension and increase; but what kind of growth must that be, which is fostered by such a fountain of impure waters? The fountain is poisoned; and its streams, instead of nourishing the plants of divine grace, will exert a deadly influence upon them. Impurity will spring up in their course, and the fruitful field, under such an instrumentality, would be converted into a barren wilderness.

In addition to the above statement, I would remark, that the character of the institution is not faithfully guarded by those, who have the general superintendance of its interests. What course is pursued now in the admission of students, I know not. But it was not customary, when I entered, to make any enquiry, by personal examination into the piety, and the Christian experience of the applicant. All that was required, was a certificate of preparatory literary qualifications, and one of church membership. Would not faithfulness to the cause and church of God demand more? It is true indeed, that the final examination, before the board of superintendents is concluded by some inquiries respecting experimental religion; but the examination on this subject, as it respects the theological class of which I was a member, was so slight and superficial that a man of Christian discernment, would not have had an opportunity of satisfying himself, whether the candidates were experimental Christians or not.

Respecting those who filled the Professorial chair, when I was theological student, I will make but one remark: They failed in urging upon their pupils the necessity of habitually adding Christian experience to doctrine, in all their discourses from the pulpit and elsewhere.

There is another circumstance which has operated strongly on my mind, since my change of views; and that is, the suspension of Dr. Frøeligh by the General Synod, convened at Albany, nearly eight years ago. I believe it to have been an act which has kindled the anger of the Lord. They laid their hands upon him, and suspended him from his ministry, when he was worn out in the service of Christ. God gave him many souls as seals to his ministry. Oh! I tremble for the church which I have forsaken. It has touched the Lord's anointed, and harmed his prophets. It has touched the apple of God's eye: and I believe it has a mill-stone about its neck, that will drown it in perdition. Why did the General Synod suspend this aged servant of the Lord? Was it because they were zealous for the honor and glory of the Lord of Hosts? or was it that the honor of the Dutch Church might be vindicated? It appears to me, that if they had been influenced by a desire to glorify God, they would have proceeded more reverently in a measure so unspeakably important and solemn. But alas! little impression did the solemnity of the measure seem to make upon their minds. I testify what I have seen. I was present on the occasion. They dared to take away the commission which the Lord of Hosts had given him, and chop off his head as a minister of Christ, with about as little ceremony and apparent awe, as would be required in cutting off a dog's neck! If I mistake not, it is a piece of iniquity for which the Lord will visit the church to her latest generation. The curse may be hidden from blinded eyes, but the day of the Lord will make it manifest.

It is not denied, that the doctor was cited more than once to appear before Synod; which he declined doing. This circumstance does not affect the assertion, that the act of deposition was irreverently done. The steam-boat was held waiting for the members of Synod, and the suspension of this old man was the last or among the last of its acts. All was done in a hurry, and of course, irreverently. They did not seem to realize what they were doing, I remember, at a subsequent session of Synod, hearing the man who has been, and is yet, for all I know,

a defaulter to General Synod, Rev. S. Van Santvoord, plead very warmly for the suspension of other ministers who had seceded. He was for "nipping the secession in the bud," by laying the hand of deposition upon its supporters. When I look at the character of those men of God, who have raised a banner for the truth, and that of their most violent opposers, I feel at no loss as to the judgment which ought to be passed upon the matter, "Gather not my soul with sinners, nor my life with bloody men."

It may be said, "the cause of secession is supported by men, who have not the confidence and respect of society." I am well aware, that they do not fill the high places of the earth; neither do they aspire after them. If the state of society were purer than it is, these men would be more respected and loved. They have, however, the consolation of knowing, that they rank high in the esteem of those, who are "the excellent," *Psa. xvi. 3*; "the salt of the earth," *Matt. v. 13*. The honors of the world, they do not covet. "If they yet pleased men they would not be the servants of Christ." *Gal. i. 10*.

For myself, I must say, I have looked upon them with as much contempt as any one. Nothing appeared more ridiculous to me, than that a company of obscure ministers and laymen, should arrogate to themselves a light, a spiritual discernment, of which they affirmed, the mass of the community, whether found within the pale of the church by a profession of faith, or not, to be destitute. And yet I believed that many of them were the people of God; but I thought they were led astray by their teachers. But I thank God, that my views of them, as a body, have changed. When was the church ever known to prosper before the Lord, when she was cressed by the world? The cross has always been to her, the tree of life. I am confirmed in my views, when I reflect, that the Saviour used the instrumentality of obscure fishermen, to break down and destroy the abominations of the earth. "That God hath chosen the foolish things of the world, to confound the wise; that he hath chosen the weak things of the world, to confound the things that are mighty; that base things of the world, and things which are despised hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence," *I Cor. i. 27. 28. 29*. I am confirmed in my views when I remember the words of the Redeemer, "And ye shall be hated of all men for my name's sake," *Matt. x. 22*. "If they have called the master of the house

Beelzebub, how much more them of his household? Matt. x. 25. "If the world hate you, ye know, that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," John xv. 18. 19; and the words of Paul, "Yea, and all that will live godly in Christ Jesus, shall suffer persecution," 2 Tim. iii. 12; and the words of the prophet, "Hear the word of the Lord, ye that tremble at his word; Your brethren, that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed," Isa. lxvi. 5. It may be said, "All these passages will not apply at the present day." When this assertion is proved from the word of God, we will believe it, and only then.

'There is one man among them, to whose lot it has fallen to receive an uncommon share of obloquy and reproach; and that is the Rev. Cornelius T. Demarest, of the King-street Church, New-York. I have formerly united with others in thinking him a censorious, bigoted, narrow-minded man; but the Lord forgive me, for having done him so great injustice. No wonder, that he feels constrained to use the language of a faithful, but persecuted prophet, "Wo is me, my mother, that thou hast born me a man of strife, and a man of contention to the whole earth," Jer. xv. 10. Were he to keep silence, he would betray the cause of his master. "Cry aloud, and spare not, says Jehovah, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. lviii. 1.

'It has been commonly reported, that I have seen a vision, and by it have been influenced to join the True Reformed Dutch Church. Not for the gratification of those "filthy dreamers," Jude 8. who have circulated the report, and ridicule the idea of "new visions and revelations," but for the consideration of the truly pious, I would say, that I have seen what I denominate "a heavenly vision." It is something wholly of a different character from what my false accusers suppose it to be. The vision which I trust I have seen, is the vision of "the glory of God, in the face of Jesus Christ," 2 Cor. iv. 6. The revelation of Christ in the soul is a heavenly, a glorious vision. Any manifestation of the divine grace, or of the divine will, is a heavenly vision. Do we not read in one of the hymns which are sung in the Dutch Churches of a "heavenly hour," of a "vision, so divine?" Are not all the children

of God, favored with this heavenly vision? And why should it be thought a thing so marvellous, that I should speak of having seen a "heavenly vision?" This matter before the Classis of Paramus, by which I was suspended from the ministry, was held up to the ridicule of the crowd, who were on that occasion assembled. The Rev. President, Jefferson Wynkoop said, they knew of no "new visions and revelations;" the same in substance was said by Rev. W. Eltinge; they cannot speak for their brethren; they may for themselves: I believe what they said. Alas! the people must perish; for "where there is no vision, the people perish." Prov. xxix. 18. This convinces me, that there is such a thing, as a self-made sanctity; the garb of a Pharisee, beneath which lay concealed corruption and death.

'Let me not be viewed as attaching any importance to impressions upon the mind, which are not derived from, or connected with those principles of truth, which are established in the word of God. The Spirit teaches by and in accordance with the word. The impressions which he makes upon the mind accord with the truths of the word, of which he is the author. And thus the spirit within us, is to be tried by the Spirit speaking in the word. The Spirit makes saving impressions upon the mind by applying the truth to it, and thus we are sanctified through the truth, John xvii. 17. But God does not teach by the word, without the Spirit; neither can we savingly understand the word without the Spirit applying the word with power to the heart. And when the word is thus applied, oh! what a glorious vision do we behold, that is, if the word be applied as the word of grace and of promise; but if it come as a word of condemnation, and such it is, when it comes in the law, that "schoolmaster to bring us to Christ," then the vision is dark and terrific. I make these remarks to anticipate the charge of enthusiasm and fanaticism, which may be, and for all I know, have already been brought against me. I hope I shall contend to my last breath, for a strict adherence to the law and the testimony; to the expression of God's will, as recorded in the word. But will not the truth when applied, constrain the soul? Does it not captivate the heart? Will it not deliver from consultation with flesh and blood? Will it not destroy formality by the Spirit of Life? Is it not attended by views of the word of God entirely new? Will it not exhibit the spirit of true Christianity as being a different thing from what we ever before supposed it to be? Does it not present that, which is

highly esteemed among men, as an abomination in the sight of God? Does it not present to us, the people of God, as a peculiar people, with whom is the "secret of the Lord," and whose "life is hid, with Christ in God?" Are we not convinced, that no effort of reason, no search of the natural understanding, can find out what it contains? Does it not prepare a man to make sacrifices and endure sufferings for Christ's sake? Do we not find a sweetness in the fellowship of brethren, that brings heaven into the heart? Does it not introduce us into a new world, new company, new fellowship? Yea, will it not make "old things pass away, and all things become new?" Such I have found it, and this is the vision which I have seen.

Mr. Paulson concludes his pamphlet, with an outline of the proceedings of the Classis of Paramus, in his case: the principal points of which, were an attempt on the part of Classis to prevail upon him to ask a dismissal, and his refusal to do so. He attempted, ineffectually, to state his reasons why he would not ask for a dismissal, having been called to order by the president, on the ground that he "was insulting and abusive;" respecting which he says:

I was not influenced by an abusive spirit. I had permission to assign my reasons for not asking a dismissal of Classis. In the reasons which I assigned, it was not my wish unnecessarily to wound the feelings of any one member of Classis. Whose reason could I give, in such a case, but my own? I assigned as a reason, what was then, and is still my candid opinion, viz. that the Dutch Church, so called, has forsaken the foundation on which that church was originally built; and that in going to the "True Reformed Dutch Church," I would in reality return to the true foundation. This was the substance of my "insulting and abusive" language. A little thing is an insult to pride.

They seemed during the transaction of what has been related, to encourage the hope, that I would yet be permitted to assign my reasons for secession. With this impression I went to my house during the recess of Classis, and with it I returned in the afternoon; but the consultation of Classis over the dinner-table, seemed to have brought matters to a different result. Judge of my surprise, when I was informed in the afternoon, that I had permission to assign my reasons for asking a dismissal from their reverend body; and this too, in the face of my previous assertion, that I would not ask a dismissal, but had withdrawn.

Had I been weak enough to comply, how

they would have gloried over my inconsistency, in first acknowledging them a lawful church, and then joining the Secession, which disowned them: but the Lord preserved me from this snare, and I praise him for it.— Even if I had consented to assign my reasons according to their permission, I am convinced, I would not have spoken five minutes, before I would have been pronounced out of order, and put to silence. I discovered their sly management, and viewed it with perfect abhorrence. I refused to comply with their terms, and having no more business with them, I bid them "farewell."— The assembled crowd were favoured, as I retired, with an harangue on trying the spirits. The young man was pronounced under the influence of a delusive spirit; and among other reasons that were given, was this, that he would not take the advice of his elder brethren. I am willing to try the spirits on this point. In Lev. xix. 32. it is said, "Thou shalt rise up before the hoary head and honor the face of the old man, and fear thy God," but this passage must be received in a restricted sense, as will appear from Prov. xvi. 31. "The hoary head is a crown of glory, if it be found in the way of righteousness." I could not take the counsel of my elders in the Classis of Paramus, for I believe that if they have ever been in the way of righteousness, they have wandered far from it.

We have only room for one more extract.

As far as my observation has extended, I do know that the discipline of God's house is in general not faithfully maintained in the church which I have forsaken. I do not say, that the fault lies altogether, or chiefly with the clergy; but with them and the ruling elders conjointly. Formality prevails to a lamentable extent in the Dutch Church; and when formalists, carnal minded men, fill the bench of ruling elders, how can we expect a faithful government of God's house? And when there is "like people, like priest," Hos. iv. 9. carnal policy will prevail. The fear of consequences will gain the ascendancy over a sense of duty. There will be a prevailing backwardness at reporting existing evils. The misconduct of professors will be connived at. The door of admission to church membership will be opened so wide, that the world will bodily enter in. The sacred enclosure will be polluted by the footsteps of the unclean: and in proportion as hypocrites swarm in the church, will her spirituality and beauty depart. Matters will tend from bad to worse. The world will

hold the reigns of church government, and that government will of course be conducted on worldly principles. Judging from observation, I must believe that the Dutch Church is, to a great extent, in the sad condition which I have here set forth.

‘When I look at the account which, in the article referred to, is given of the false church, it appears evident to me, where we may find it illustrated. The following is a part of it, “Neither does she administer the sacraments appointed by Christ in his word, but adds to, and takes from them, as she thinks proper; she relieth more upon man than Christ; and persecutes those, who live holily according to the word of God, and rebuke her for her errors, covetousness and idolatry.”

‘Believing that the Dutch Church, so called, has forsaken the foundation of her fathers, why should I ask her permission to return to that foundation? When I obtained my license, I professed allegiance to the Dutch Church, I do so still. We are to judge of the character of a church, by its doctrine, by its forms, by its constitution; and when a church abandons these, her character is changed.

‘A church may adopt a certain confession of faith, a certain constitution, and with it adopt a certain name. All that hear of her title, will and ought to judge of her character, by her confession of faith, by her constitution. Let us suppose, that in process of time, this church, as a body, abandons the doctrines and spirit by which she was once characterized, is she then the same church that she was in the days of her purity? She may be such outwardly, but is she such in reality? All will answer, no. She may have the same name, but she is not the same church. If a party in that church, however small it may be, should in consequence of her corruptions, leave her outward communion, but in reality return visibly and openly to her doctrines in their purity, and her constitution, would they not then in reality, form the church as known by its peculiar name when it was first organized? Might they not be viewed as returning to that foundation upon which the church was first established; and as being consequently the true building? Such is the case we are now considering. The Dutch Church, so denominated, is herself but in name. There may yet be in her a scattered remnant that is truly Dutch, but not so “the Ruling Power,” we believe it be to sadly corrupted. The Secession Church has been professedly reared on the old foundation. The ruling power aims at the preservation

of purity; and the reality that was once clothed in the name of Dutch Church, has for its present garb the title of the True Reformed Dutch Church. The pretensions of True Reformed Dutchmen, as supported above, have been much ridiculed; but they will bear the test both of reason and Scripture. The church may become so corrupt, that “Lo Ammi,” may justly be her title; and those who separate from her corruptions, and restore the fallen glory, are the church.”

LETTERS ON THE INTRODUCTION AND PROGRESS OF UNITARIANISM IN NEW ENGLAND. NO. VI.

DEAR SIR,

My original purpose in these letters, though unavoidably delayed for several months, has not been forgotten. I propose now to resume the subject, and to finish what I have to offer, in as little time and space as circumstances will permit. When Unitarianism had gained footing among us, in the manner already pointed out, its growth and prevalence were greatly promoted by *concealment*. It is obvious that concealment, if successfully practised, must have essentially aided the progress of Unitarianism; as by this *means* excitement would be prevented, suspicion avoided; and the deluded churches would receive those as pastors, and ministers (in their ignorance) embrace those as brethren, whom otherwise they would have rejected. The poison would in this way be taken without alarm, and the infection spread through the religious community, before apprehension should be excited, or the friends of truth were apprised of their danger. That such would be the tendency and effects of concealment, is too obvious to need explanation. In what follows, therefore, I shall produce the evidence that this tendency was duly appreciated by the early Unitarians of Massachusetts, and that, *until the controversy in 1815, a studied, and, to some extent, a successful concealment was practised.*

It should be observed, however, that in this respect the Unitarians of Massachusetts have not been singular. It is mentioned by one apostle as a characteristic trait of ‘damnable heresies,’ that they shall be brought in ‘*privily*.’ (2 Pet. ii. 1.); and by another, that those who ‘deny the only Lord God, and our Lord Jesus Christ,’ are wont to ‘*creep in unawares*,’ (Jude 4.) Unitarianism, whatever may be its character in other respects, will be found uniformly to have borne these marks of error. Wherever introduced, it has been brought in ‘*privily*’—has ‘*crept in unawares*.’

In this manner it was introduced and propagated by the *ancient* Unitarians. Irenæus describes them as "using *alluring discourses* in public, because of the common Christians;" as "pretending to *preach like us*" (the Orthodox;) and as "complaining that, though *their doctrine be the same as ours*, we abstain from their communion, and call them heretics." But he adds, "When they (Unitarians) have seduced any from the faith by their disputes, and made them willing to comply with them, *then they begin to open their mysteries.*"*

When Paul of Samosata, a Unitarian of the third century, was "charged with holding certain opinions which he had preached, he *solemnly denied the charge*, nay, *denied it on oath*. Yet, in a little while, he preached the same doctrines again, and was again charged, and again found to *deny and equivocate*;" until, at length, his true character was exposed, and he was excluded from the sacred office."*

Arius, the father of the Arians, a short time before his death, was summoned to the Imperial palace, and asked whether he agreed to the Nicene faith. He without hesitation answered in the affirmative. The creed was then offered him, which he readily subscribed; and when, to remove all doubt, the emperor required him to swear that he believed *as he had written*, he solemnly *swore he did*. At the time of this oath, (as Socrates, a cotemporary historian, intimates,†) Arius had concealed under one of his arms a paper, on which he had *just written* his real sentiments; and the meaning of the oath, according to his intention, was, that he believed *as he had written* on this secreted paper!!

The elder Socinus, after his settlement at Zurich, adopted the Helvetic confession of faith, and professed himself a member of the church of Switzerland." He was "artful in *concealing* his wayward opinions," broaching them sometimes "under the form of questions to be discussed," and sometimes in private letters to those "whose judgement he respected, in whose friendship he could confide." His nephew, Faustus Socinus, who inherited his papers, and propagated the system which he had matured, resorted to the most unworthy arts (if historians are to be believed) in order "to *conceal* or to *varnish over*, the most offensive features of his system."‡

* See Miller's Letters on Unitarianism, pp. 238, 239.

† Lib. i. cap. 38. See also Milner, vol. ii. p. 72.

‡ Mosheim; vol. iv. p. 469. Waterman's Life of Calvin, p. 61. Miller's Letters, p. 240.

The German Unitarians, in the beginning of their career, were careful to disguise and conceal their sentiments. Their publications were for the most part "equivocal and deceitful." "In various instances;" we are told, "it was not only difficult, but absolutely impossible, fairly to unmask the author, and to convict him of unchristian sentiments; so well he knew how to *hide himself under a show of piety and orthodoxy.*"*

And Unitarianism in England, boldly as it is maintained at present, was by many, for a long time, studiously concealed. Whiston, speaking of himself and Emlyn in 1724, says, "We have had some few, and but a very few followers here; while almost all those who are privately of our judgement, *temporize, or prevaricate, or use political management*, to avoid persecution, or the loss of preferment."† Dr. Clark strangely equivocated, when his work on the Trinity was brought before Convocation; and whether he was more properly a Trinitarian, Unitarian, or neither, is to this day uncertain.‡ Messrs. Peirce and Hallet, the first promoters of Arianism among the English Dissenters, long after suspicions were excited against them, *denied expressly* that they were Arians or had "taught *any thing like* Arianism."§ It is said of the early English Unitarians generally, in the History of Dissenters, that their opinions were "cautiously *concealed*;" and Dr. Priestly is spoken of as among the first, who, "scorning the *crafty concealment* and *cunning equivocation* of his predecessors, frankly told the world his creed."|| Dr. Priestly himself "declared that there were *great numbers* in England, even among the clergy, who, while they *privately* held Unitarian opinions, did not scruple, *in public*, to countenance a mode of worship which they would not deny to be, according to their own principles, *idolatrous and blasphemous.*"¶ And Mr. Belsham avers, that "there are thousands" of Unitarians in England, who "are deterred by *secular considerations*, and the harsh spirit of the times, from avowing their real principles."***

It will be seen in what follows, that American Unitarianism has proved itself a shoot of the old stock, and that the same concealment which, at different periods, has been practised so successfully on the other contin-

* Spirit of the Pilgrims, vol. iii. p. 58.

† Memoirs, vol. 1. p. 312.

‡ See Biographia Britannica, vol. iii. p. 602.

§ See Spirit of the Pilgrims, vol. ii. p. 587.

|| *ibid.* pp. 671, 673.

¶ Miller's Letters, p. 241.

** Review of Wilberforce, p. 227.

ent, has been attempted and practised here.

1. In the first place, a variety of *facts* may be mentioned, indicating the existence of such a practice. It was this, undoubtedly, which occasioned the violent opposition to public formularies of faith, which commenced here more than thirty years ago. This opposition was disguised under a show of zeal for religious freedom, and for what were called the first principles of Protestantism; but the true ground of it, undeniably, was, the *character* of the existing confessions, and the wish to propagate an opposing system without discovery or alarm.

In pursuance of the same policy, an opposition was early excited against the examination of candidates for the Gospel ministry. Nothing surely can be more reasonable in itself than that candidates for the sacred office should be *examined*, as to their fitness for the great work on which they propose to enter. Even the teacher of a common school must be examined, before he can lawfully instruct our children in the first rudiments of knowledge; and is it of less importance that the views and qualifications of those should be ascertained, who are to enter the sacred desk, and be recognized as "stewards of the mysteries of God?" "The fathers of New England," says Dr. Trumbull, "were *exceedingly strict* with respect to those whom they ordained, *examining them*, not only in doctrinal points of theology, with respect to cases of conscience, and their ability to defend Christianity and its doctrines, but with respect to *their own experimental heart religion*."* But near the commencement of the existing defection, the minds of many underwent a change on this subject, and in their zeal for religious freedom and the rights of conscience, the ancient examinations were denounced, "as a destructive evil."† It was foreseen, as it must have been, that in the ordinary course of examining candidates, Unitarians would certainly be ensnared and detected, and that when detected, they would not be ordained.

If Unitarianism, in its early stages, was not intentionally concealed, why did not those who embraced it assume the *name* which is now so dear to them? That this was not to any considerable extent done, is matter of unquestionable notoriety. There were Arminians, in distinction from Calvinists; and there were those calling themselves *liberal* or *catholic* Christians, who believed that every thing essential to the Christian

faith might be comprehended "in one bright line, 'Jesus is the Christ,'"—in distinction from others who held to the primitive faith of the New England churches; but, previous to the controversy in 1815, there were few, if any, acknowledged Unitarians. The name was unappropriated and almost unknown. It was sometimes charged upon the liberal party by the Orthodox, but the charge was resisted as false and slanderous. But why such an extreme aversion to this name? It is a cherished, boasted name now; why such a dread of it in former years?

Again; if Unitarianism for a time was not studiously concealed, why was it not fully and plainly preached? Why did not ministers inform their hearers that they disbelieved the Divinity and atonement of Christ, and had embraced a different system of religion from that which their fathers had inculcated? That the peculiarities of Unitarianism were not preached, previous to the controversy in 1815, is on all hands admitted. "We seldom or *never* introduce the Trinitarian controversy into our pulpits."—"We have *never* entered into discussions of the doctrine of the Trinity."* "They *touch*ed not *disputed doctrines*."† But why were not Unitarian doctrines preached before 1815, as well as since? If these doctrines are true now, they were then. If they are important now, they were then. If they are denied and assailed now, so were they then. If they now constitute a part of that "counsel of God," the whole of which every minister is bound to declare to his people; so did they then. What reason shall be assigned, therefore, for the reserve formerly manifested in respect to these doctrines, except that they were then *new* and unpopular, their abettors were afraid to preach them, and chose not to hazard their places and influence by disclosing their views.‡

If Unitarianism was not concealed, up to

* See Channing's Letter to Thatcher, pp. 13—16.

† Unitarian Advocate for April, 1828.

‡ In the Vermont Adviser for 1815, we are told of "a preacher of the Boston school settled in that part of the country. Respecting his opinions," says the Editor, "there was formerly no little controversy, and *whether his congregation have, to this day found out what his sentiments are, we are by no means sure. It was staunchly contended by him that he was not bound to disclose his principles, and that all the profession of faith which he ought to be required to make was, that he believed the truth of the Christian religion. We have very satisfactory evidence that, in his endeavours at disguising his tenets, he has on some occasions been guilty, if of nothing worse, of pretty gross equivocation.*" vol. vii. p. 240.

* Hist. of Connecticut, vol. i. p. 313.

† See Panoplist for April 1806.

the time specified in these remarks, why was it not *openly* inculcated and defended from the press? The press was indeed enlisted, strongly enlisted, for its inculcation and defence, but not in a way which made any particular individual responsible. Foreign Unitarian works were republished and industriously circulated; but no one was known in the transaction except the bookseller, and with him it passed before the public as a matter of enterprise and speculation. Unitarianism, too, was sometimes advocated in periodicals; but the articles in support of it were uniformly anonymous, and the authors of them were generally unknown. It is, then, a fact, that, up to the time of the controversy in 1815, Unitarianism, in this country, was not *openly* inculcated from the press. Up to that time, *not one* of those who constituted the bone and muscle of the Unitarian party in Massachusetts ever appeared before the public, under his own proper name, in its defence. For this remarkable fact, what good reason can be assigned? Since the period so often referred to, scores of writers have come forward under their own names, and appeared as advocates of the "new doctrine." But why this surprising change in the mode of operation, except that a studied concealment had been previously practised, which then, by an unwelcome *disclosure*, was suddenly broken up?

If there was no intentional concealment, up to this time, why, I ask, was the *work, making the disclosure here referred to*, so long secreted after its arrival in this country? This work as is generally known, is the Memoirs of Lindsey by Mr. Belsham—from which was extracted the pamphlet afterwards reviewed in the Panoplist, entitled "A brief history of the progress and present state of the Unitarian churches in America." The Memoirs of Lindsey were published in London in 1812, were probably received in Boston shortly afterwards, but were unseen and unknown, except by a few select individuals, until the beginning of 1815. The motive for suppressing this work was well understood by the editor of the pamphlet extracted from it. "The care," says he, "which has been manifested to limit the knowledge of this interesting work, during many months, probably two years since its arrival in Boston, indicates pretty plainly the *unwillingness of those who have possessed copies of it to have its contents generally known.*" p. 4. The same account of the matter is given by a reviewer of this pamphlet (a Unitarian) in the Boston Patriot for

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May 13, 1815. "It is a fact," says this reviewer, "that the work (Memoirs of Lindsey) no sooner arrived here, than it was *studiously concealed*. But a few copies were received, and the circulation of these was confined to a *small number of select individuals*. On a careful perusal, we can find but one motive for this suppression, viz. that the *Unitarians*, who are principally confined to Boston and its vicinity, are *not yet prepared for an open and explicit avowal of their sentiments.*" Thus reasoned a political writer, a Unitarian, in 1815; and to the same conclusion must every candid mind be brought, when made acquainted with the facts.

It was shown in my last, that the Hollis Professor of Divinity in Harvard College and the late President both obtained their places by concealment. When Dr. Ware was elected, the suggestion that he was an Arian was strenuously resisted, and represented as "a calumny." And says a Unitarian clergyman, who had the best means of knowing, "Had Dr. Kirkland been an acknowledged defender of Unitarianism," at the time of his elevation to the Presidency, "*he would not have been elected to that place.*"*—It should be added in this connection, that most of the present Unitarian clergy, who were settled previous to 1815, obtained their places by a like concealment. What I mean is, they did not go to their parishes as Unitarians, or disclose to their people, previous to settlement, their Unitarian principles; and if they had disclosed them, in all probability they would not have been settled. Of the first part of this proposition, there can be no doubt. To call names in support of it might appear invidious, and is unnecessary. I aver, therefore, in the general, and I challenge contradiction, if what I say is not the truth, that there is not now a Congregational Unitarian minister in Massachusetts, settled previous to 1815, who went to his people in the name and with the character of a Unitarian, and plainly preached to them, before ordination, the peculiarities of Unitarianism; and I do not believe there is one, who, had he done this, could have been settled without difficulty, if at all.†

* See Spirit of the Pilgrims, vol. ii. pp. 471—477.

† Many persons now living recollect what took place at the time when the late Mr. Buckminster received his call to become minister of the Brattle-street church and society in Boston. When the proposal was made to give him a call, Mr. Cooper, a venerable member of the church, and son of one of the former ministers, rose and objected, on the

I have here called your attention to various undeniable *fact*, all conspiring to establish the point at issue, viz: that *previous to the controversy in 1815, there was, on the part of Unitarians in this region, a studied concealment of their religious opinions.* I do not mean that these opinions were *entirely* concealed. Doubtless, those holding them were wont to express them—to use the language of Mr. Wells—*when they judged it proper.* But they did not judge it proper to express them from the pulpit, or (with their names) from the press, or in any other place or manner where their expressions would be likely to be quoted in proof of their being Unitarians.*

2. The conduct of Unitarians was such, in former years, as *made the impression on those around them* that they were intending and endeavouring to conceal their sentiments. In his first letter to Dr. Channing, Dr. Worcester says, “The opinion is very extensively prevalent,” “that liberal ministers, and other liberal gentlemen have judged it proper *not* to make ordinarily a free and full disclosure of their sentiments; that they have, in fact, thought it expedient *to temporize.* Hundreds and hundreds of times have I heard it uttered from various quarters, and with various expressions of approbation and disapprobation; and never, in any debate or conversation,

ground that Mr. B. did not believe the divinity of Christ. To this it was replied, that Mr. Cooper must be mistaken; that, though Mr. B might not have been so explicit on that point as some desired, it was not to be doubted that he believed so important a doctrine as the divinity of the Saviour. Mr. Cooper, however, insisted, that he had taken pains to satisfy himself of the truth of what he had stated, and that he was not mistaken. On this, a wish was expressed by a third person, that Mr. Cooper might leave the meeting, as the society would undoubtedly give Mr. B. a call, and it was very desirable that they should be unanimous.—This suggestion, however, was not followed or approved; Mr. Cooper was suffered to remain; but it was under these circumstances that the call was given.

* Though the cloak of concealment was in a good measure torn off by the controversy of 1815, still, there has not been all that explicitness since which ought to have been expected. Several improvements in theology (so called) which now begin to be disclosed, have long been concealed; and more, doubtless, are still concealed, to be published in due time. As an indication of this, allow me to advert to a single fact. Why is it that the lectures at the theological school at Cambridge have always been considered as *private* lectures? Why is it that the students have not been *expected*, if they have been permitted, to reciprocate the civilities shown them at other seminaries, by inviting their friends, and especially the students of other seminaries, to go with them to the lecture room?

as I recollect, have I heard the truth of it denied, or called in question. It seems, indeed, to have been received as an *established, uncontested fact*, that ministers of the liberal class were *not* accustomed to be unreserved and explicit in the public avowal and declaration of their sentiments. I confess to you, sir, that I had so received it, nor did I ever imagine that in so receiving it, there was anything injurious or uncharitable; for I did suppose that you and your liberal brethren held it as a *maxim*, founded upon reasons satisfactory to your own minds, that a degree of reserve and concealment, greater or less according to circumstances, was prudent, and justifiable, and praiseworthy.” p. 17.

The same impression was made on the editor of the History of American Unitarianism, the pamphlet extracted from the Memoirs of Lindsey. “Those,” says he, “who have been chiefly concerned in conducting these operations,” introducing and promoting Unitarianism, “have deemed it expedient, till this stage of the process, *to conceal from the mass of the Christian community* their ultimate designs.” p. 4.

A similar impression was made on the conductors of the Panoplist—men favored with the best opportunities of observing and judging for themselves. They speak of “the work of error” as having been “carried on for the most part in *secret*”—as having “silently and *covertly* extended itself.” The advocates of Socinianism in general “have *not dared to be open*,” but “have *clandestinely crept into Orthodox churches.*” vol. xi. pp. 241, 260.

The same opinion is expressed by the editor of the Vermont Adviser. “These Ministers (the Unitarians) have all along *carefully refrained from an explicit avowal of their actual belief.* They have rather pretended that they did not essentially vary from the generally received opinions,” and their “efforts to propagate Unitarianism have been made” in an “*insidious and covert manner.*” vol. vii. pp. 228, 239.

The reviewer in the Patriot, already quoted, who could have been impelled by no religious antipathies, is still more full in expressing the same sentiment. “*Why*,” he asks, “do not the” (Unitarian) “clergy *openly profess and teach the tenets of their belief?*” “We may feel pretty sure that it does not spring from any particular objection to controversy;” “nor from any peculiar and unusual delicacy to the feelings of an opposite party. We think we may safely infer so much, from the fact, that po-

litical questions are discussed with great freedom, and with quite as liberal a use of the vituperation style, as comports with the decency and moderation expected from the pulpit."

3. The conduct of American Unitarians was formerly such, as to give occasion to Mr. Belsham to reproach them with "a mean temporizing policy," and to represent them as unwilling to disclose their sentiments. Speaking of the Result of the Council by which Mr. Abbot, of Coventry, (Conn.) was dismissed, he says, "Thus, again we see the sacred cause of Christian truth sacrificed to a *mean and temporizing policy*, and the faithful champion of truth, the amiable, useful and beloved pastor, torn from his weeping flock and consigned to poverty and solitude, for the sake of preserving a *hollow, deceitful, temporary peace*."* In another place, under the semblance of an apology for the Boston clergy, he exposes the concealment they were practising in the following terms: "Can it, upon the common principles of human nature, be reasonably expected of a body of clergy, nursed in the lap of ease and affluence, and placed in a station of such high secular consideration and comfort as that of the ministers of Boston, that they should come forward, and by an OPEN PROFESSION OF UNPOPULAR TRUTH, *voluntarily risk the loss of all their temporal dignity and comfort*, and incur the contempt and enmity of many who are now their warmest admirers and friends?" "Who will venture to say of himself, that his virtue would be equal to the trial? Yet still, it cannot be reasonably hoped that truth will make any visible and rapid progress, till her advocates rise above *the fear of man, and the love of ease*, and are willing, with the Apostles of Christ and the reformers of every age, to forsake all, and to sacrifice their dearest interests in her glorious cause."†

4. In proof of the concealment formerly practised by Unitarians in this country, we have the testimony of numbers from among themselves.—Dr. Worcester speaks of an ordination which he attended in Boston, where "the preacher (a Unitarian) very distinctly, and with considerable amplification, held forth, that though in some places it might be well, and contribute to the faith

and virtue of a people, for a minister *openly and plainly to declare his sentiments*, yet in other places *it would not be prudent or proper*."* And we are told of another ordination, at which an aged Unitarian minister, in the charge to his young brother, took occasion to congratulate him "on the favorableness of existing circumstances compared with those of former years. 'The time has been,' said he, 'when our peculiar sentiments were so unpopular that it was hazardous to teach them. The minds of men were not prepared to receive them. We were obliged to *conceal them from public view, or disclose them in ambiguous language*.'"†

Dr. Freeman, in a letter to Mr. Lindsey, written in 1796 or 1797, speaks of certain "*cautious*" ministers, "who content themselves with leading their hearers, by a course of rational but prudent sermons, gradually and *insensibly* to embrace" Unitarianism.†

William Wells, esq. writing to Mr. Belsham in 1812, says, "With regard to the progress of Unitarianism, I have but little to say. Its tenets have spread very extensively in New-England, but I believe there is *only one church* PROFESSEDLY Unitarian."‡

A Unitarian minister at Philadelphia, in 1811, speaks of eight Congregational ministers in Boston who "are anti-Calvinistic and *anti-Trinitarian*;" and yet he says, "there is *only one* place of worship at Boston which is *avowedly* Unitarian;"—of course, the Unitarianism of *all but one* was disguised or concealed. The same writer, the next year, repeats the assertion, that "with the exception of Dr. Freeman's church, *no place of worship at Boston is avowedly Unitarian*."§

The Rev. Francis Parkman, speaking of the Boston Association of Ministers in 1812, says, "Of these gentlemen, about twenty in number, there is *only one* whom, from any thing I ever heard him offer, either *in private, or in his pulpit*, I or any body else, would have a right to call an Unitarian. Even this gentleman, when I was at Boston, did not preach Unitarianism systematically. *I never heard him express such views of the person of Christ*, and it was rather from inference that I could say he held them." Of Dr. Freeman, the same writer says, "I never heard him express an Unitarian sentiment, and I believe *he carefully avoids it in the pulpit, because it might unnecessarily*

* Hist. of Am. Un. p. 33. The Committee who prepared the Result of this Council, were the Rev. Doctors Lathrop of Boston, Reed of Bridgewater, Porter of Roxbury, Bancroft of Worcester, and Thayer of Lancaster.

† Hist. of Am. Unitarianism, p. 41.

* First Letter to Channing, p. 18.

† Sp. rit of the Pilgrims, vol. ii. p. 6.

‡ Hist. of Am. Unitarianism, pp. 22, 43, 44.

§ Monthly Repository, vol. vii. pp. 56, 643.

disturb some of his hearers.—There is now one more gentleman in Boston who, *with his intimate friends*, may perhaps be considered a Unitarian; but HE MAINTAINS THE SAME CAUTIOUS RESERVE; and from neither his *sermons*, his *prayers*, nor his PRIVATE CONVERSATION, could I infer that he was a Unitarian.—Now even admitting, what I hardly think I have a right to do, that these three gentlemen are Unitarians, to what can all this *prudent reserve* be ascribed, but to their conviction that the preaching of Unitarian doctrines would be *offensive to their hearers*, and *injurious to their usefulness?***

But, a "little time has elapsed," says a writer in the Christian Examiner, "since an objection to the chief doctrines of Orthodoxy *could not be whispered safely.*" "I can remember the time, and I am not old, when, though Boston was *full of Unitarian sentiment and feeling*, there was NO OPEN PROFESSIONS OF IT." (Consequently all must have been concealed.) "*A dead silence was maintained in the pulpit on doctrinal subjects; a silence which was not disturbed by the press.*" vol. iii. pp. 113, 114.

5. It should be added, that Unitarians, previous to 1815, not only did not avow their sentiments, they endeavored to keep up the impression that they *were not Unitarians*; that they did not differ materially from the Orthodox; and when the charge of Unitarianism was preferred against them, they resented it as a *slander*. In proof of these strong assertions, I appeal, first, to the publications of the Orthodox in those times. The editor of the History of American Unitarianism urges as a reason for making that publication, "*Many complaints have been made that the Boston clergy have been slanderously reported to be Unitarians.*" This pamphlet will show who are their 'slanders,' if indeed they are entitled to this character, and exculpate some who have been falsely accused in this thing." p. 5. The conductors of the Panoplist represent it as "an artifice practised *systematically*," by Unitarian clergymen, "to inculcate the opinion that *they did not differ materially* from their clerical brethren through the country. This artifice has been carried so far as to induce them to *complain in bitter terms*, that they were *slandred by our work*, when represented as thus differing, and as promoting the circulation of Socinian books."†

* Monthly Repository, vol. vii. p. 199.

† When the conductors of the Panoplist

"They have complained that they were not invited to preach, when travelling through the country, and have imputed this neglect to the effect of *slander*" vol. xi. p. 242.

The Vermont Adviser too says, that when "the clergy of Boston have" been represented "as having departed widely from the true doctrines of the Gospel, and verged far towards Socinianism," such charges "have *uniformly and boldly been pronounced the offspring of misrepresentation and calumny.*" vol. vii. p. 228. The testimony of Dr. Miller is equally explicit. "Charges" of Unitarianism "were frequently made; but by most of the" Unitarians "repelled, as unkind and even *slanderous*. They appeared anxious to have it believed that they did not differ materially from the Orthodox around them." Letters, p. 242.

But in proof of the point now under consideration, I do not rely exclusively on the testimony of the Orthodox. The leading Unitarians of their time uniformly considered themselves as *slandered*, when charged with Unitarianism. In a review of Dr. Porter's convention sermon in 1810,* and referring to a previous review of the same Panoplist, they say, "among other flowers of rhetoric, we are charged with UNITARIANISM, misrepresentation, dishonesty, resemblance to the hypocritical Scribes and Pharisees; and enmity to every thing which constitutes the peculiar glory of our forefathers." Did not these gentleman mean to be understood here, that they were as far from "Unitarianism," as they were from "misrepresentation, dishonesty, or a resemblance to the hypocritical Scribes and Pharisees?" In other words, they did not mean to be understood that they *were not Unitarians*? In the same article they say, "on what authority they (the conductors of the Panoplist) imply that Dr. Porter is a Socinian, in *any sense*, we know not." "There is nothing in the great principle for which he contends which has the *slightest reference to Unitarianism.*" "With regard to the numerous charges of latitudinarianism, *Unitarianism*, &c., Dr. Porter may reply in the eloquent language of Bishop Watson, 'What! shall the church of Christ never be freed from the narrow minded contentions of bigots; from the insults of men who know not what manner of spirit they are of?'" It was then an "insult" to Dr. Porter, in 1810, to call him an Unitarian.

"charged the liberal party with having patronised and circulated the Improved Version" of the New Testament, "the charge was *very angrily repelled.*" vol. xii. 205.

* Dr. Porter of Roxbury.

But I must hasten to a close. If any inquire, 'Why bring up these old affairs? They have passed out of mind—and why not let them rest, and be forgotten?' I answer, in the first place, that these things ought not to be forgotten. They are worthy to be recorded and transmitted to future generations, as a memorial of the manner in which not a few of the ancient churches of Massachusetts have been corrupted and undermined. But, in the second place, the facts here published are an instructive comment on the boasted *tendencies* of the Unitarian system. Much has been said and written in praise of this system, as tending to invigorate conscience, quicken our moral sensibilities, and lead to the purest practical results. With these results, or with a portion of them, the public have here the means of becoming acquainted. We have seen that Unitarianism, not only in this country, but *wherever planted*, has been, in a greater or less degree, (according as temptations have prevailed more or less) disguised and secreted from public view. Or as stated by Dr. Miller, "In all ages, from the time of Ebron to the present hour, where the mass of the surrounding population was Orthodox, Unitarians have manifested a disposition to *conceal their sentiments, to equivocate, to evade, and even solemnly to deny them when questioned, and to disguise themselves under the garb of Orthodoxy*, to a degree which no other sect calling itself Christian ever manifested. To what, I ask, is this fact to be ascribed? I leave it with you, Christian brethren, to solve the question. I will only say, that I can think of no possible reason for it, but such as must stamp the character of deep corruption upon the Unitarian cause." Letters, p. 245.

Another reason for this publication is, that individuals and churches may be on their guard against new impositions. By the controversy of 1815, Unitarianism, in some of its leading characteristics, was brought to light; and by dint of discussion since, farther disclosures have occasionally been made. We have been told that Christ is no more than a man; that the Scriptures are not the word of God; that the Sabbath is not of divine institution; that the Old Testament ought to be rejected; that it is doubtful whether there is any soul separate from the body; that there is no devil; and no eternal punishment for the wicked.* How much

* I would not be understood to assert that all Unitarians have expressed these sentiments, or that all approve of them; but they have been expressed by leading individuals, who are supported and applauded in the course they have taken.

further this alleged reformation has in private proceeded, to be unfolded in due time, does not as yet appear. But if, with all the light that is now before the public, any are again duped and ensnared, it must be their own fault.

It would also be a sufficient reason, were there no other, for publishing the facts here stated, that *they belong necessarily to my subject*. I am writing "Letters on the Introduction and Progress of Unitarianism in New-England." I am endeavoring to exhibit the *means* by which the error was introduced and has prevailed among us. One of these means, and a principal one, was the *concealment* formerly practised by those who had embraced the doctrine. But to have asserted this concealment, without proving it, would have availed nothing. It was necessary that the evidence should be exhibited. Especially is this necessary, since, in the teeth of all evidence, the fact in question is pertinaciously denied. It was denied by Dr. Channing in his letter to Mr. Thatcher. It has since been denied, perhaps in all the Unitarian periodicals. "The charge," we are told, "is *utterly false*. There was no such concealment."* It has been denied, or declared never to have been proved, by Rev. Mr. Parkman†—the same gentleman who, in 1812, testified to the "cautious reserve" practised by Unitarians in Boston.—While Unitarians persist in denying the charge of concealment, the proof of it ought certainly to be exhibited. And if they do not wish to see this proof repeated, with painful additions, and more widely circulated, then let them be willing to acknowledge the truth.

INVESTIGATOR.

The following article was written originally for insertion in the Boston Christian Herald, and was forwarded to the editor of this paper, after his labors in writing for that publication had come to a close. By the particular request of the writer, it is now inserted in the Telegraph.—Ed. Tel.

THE FUNDAMENTAL DOCTRINES OF THE GOSPEL.

Mr. Editor,—In the 43d No. of the 2d Vol. of the Christian Herald, there was a communication, *on the importance of inculcating the fundamental doctrines of the gospel*, by "Timotheus." In respect to the *intense interest*, with which the writer declares he has, for a few years past, watched the effects of what is sometimes called the Unitarian controversy, I hope and believe he is not entirely alone. His statement, in

* Unitarian Advocate for April, 1828.

† In the Christian Register for April 18, 1829.

the communication to which I refer, I do most cordially approve. And I desire and pray, that I, and all readers of your paper may be instructed and profit by his faithful and affecting reflections and remarks. I have believed, for a number of years, that the strength of the controversy between the friends and foes of God and his truth, does not turn upon the single point of difference between Unitarianism and Trinitarianism. All mankind are by nature totally opposed to God, not because he exists in a trinity of persons and a unity of essence; but on account of his holiness and sovereignty. Let the holiness of God be removed or obscured, and the depravity of sinners, which consists principally in selfishness, is not awakened to sensible enmity against his character. Or if the holiness of God be placed before the minds of sinners and yet if it be not supported and exalted by his universal and invincible sovereignty; they will not fear his name, nor seek to escape from his wrath. The real character of God, which includes his holiness—the sum and essence of his moral perfections, and his sovereignty—the sum and essence of his natural perfections—is the foundation of the enmity and the controversy, which mankind feel and express towards their great and dreadful Creator. Let a Unitarian, or any other errorist, or any impenitent sinner, see himself in the light of God's holiness and sovereignty; and he can find no light, nor peace, nor hope, until by submission to the justice of God in his own condemnation and punishment, he asks and receives his pardoning mercy through the name and blood of the Lord Jesus Christ, who is God manifest in the flesh, and whose mediation and atonement are founded on the doctrine of the Trinity. If then I should desire to bring a Unitarian, experimentally and practically to understand, believe and love the doctrine of the Trinity, I must first teach him the holiness and sovereignty of God. And I venture to say, that no person ever yet renounced the error of his heart and truly received the gospel, until he had seen and felt his own sinful and guilty character and condition, in view of his holy and sovereign Creator. It is then of peculiar and primary importance and necessity, in order to oppose and subvert all errors on religious subjects and to maintain and promote knowledge and holiness in the church and in the world, to teach and preach the real character and true glory of God; or his holiness and sovereignty, as they are manifested in his works and by his word. And in order to teach and preach the real character and true glory of God, his su-

preme object in all his affections and exertions, in all his designs and works, must be taught and shown. Such a method of instruction will exhibit his eternal purpose, especially in respect to mankind, which includes the great doctrines of election and reprobation, which lie at the foundation of all the doctrines of the gospel and of all the conduct of God. In view of God and his supreme object in his decrees and conduct, the design of the Redeemer in his incarnation, mediation, atonement and exaltation, and the true doctrine of his divinity and humanity, will shine with the greatest clearness and beauty. But it is not possible to teach the true knowledge of the Lord Jesus Christ, while the true knowledge of God is untaught; nor can we preach true faith towards our Lord Jesus Christ, while we do not preach holy repentance toward God. The opposers of the Trinity and of the atonement and deity of Jesus Christ can never be met to advantage and with success, while they are suffered to remain in their chosen ignorance and error respecting God and his decrees, his conduct and his law. While we are ignorant and erroneous in respect to God, we shall be equally ignorant and erroneous in respect to ourselves; and we shall not see and feel our need of the Saviour and of the salvation, which is offered to sinners through his blood. In a word, *it is vain and hopeless to oppose Unitarians, while we countenance Arminians.* For *Arminianism is the mother of Unitarianism*, and of all other erroneous opinions on religious subjects. The scheme of Arminians is more directly and totally opposed to the holiness and sovereignty of God, as they appear in his decrees and conduct than any other scheme of error. In vain do they, who profess to be Orthodox, attempt to overcome and remove Unitarianism, and Universalism, and infidelity, and Atheism from New England, while they harbor the mother of these pernicious delusions. If they would not increase and multiply the erroneous progeny, they must cease to maintain an illicit intercourse and connection with their mother. Arminianism, in spirit, practice and sentiment, is the life and strength of all the error and of all the enmity, that exist in mankind against God and his law, against Jesus Christ and the gospel. The holiness and sovereignty of God are directly and totally opposed to the sinfulness and stubbornness of the human heart. Nothing is gained, so long as sinners maintain their enmity against God. Here the controversy between the friends and foes of God and his truth turns upon the real character and true

glory of God; and it is not settled in respect to any person, until he turns from himself, in view of his sinfulness and dependence; and unto God in view of his holiness and sovereignty, and submits himself with holy repentance to his holy and sovereign pleasure. In the exercise of such repentance, no person can find, or make any difficulty, that can prevent the exercise of faith toward the Lord Jesus Christ, as God and man, in two distinct natures, and one person forever, and as the only foundation of forgiveness and salvation from endless punishment. The holiness and sovereignty of God, and the sinfulness and dependence of man lie at the foundation of the whole gospel and of the whole glory of God in the redemption of his people. These are the great objects and subjects which Paul exhibits in his system of theology, as it is contained in his epistle to the saints of Rome, and implied or expressed, in his other epistles. And if we carefully examine the sentiments and the sermons of President Edwards, it will be found, that his thorough and faithful exhibition of the holiness and sovereignty of God and of the sinfulness and dependence of man, were the foundation of his strength and success in the ministry of the gospel. The truth on these subjects, God most fully and clearly and constantly exhibits in all his works and ways. And the truth on these subjects he will most fearfully and gloriously exhibit by the decisions of the final judgement and by the eternal retributions of heaven and hell. Most certainly, then, the holiness and sovereignty of God and the sinfulness and dependence of man, are the main pillars in the system of religion, which is taught in the Bible. The truth on these subjects supports every doctrine and duty, every promise and threatening, every blessing and curse, every reward and punishment, and every motive, which agrees with the holy gospel, which God reveals to man. Let the controversy between God and man respecting his holiness and their sinfulness, his sovereignty and their dependence, be settled and all other difficulties and objections on religious subjects will soon cease. Against the truth on these subjects, all errorists and all transgressors are feeble and foolish. And with the truth on these subjects, the friends of God will be so strong and wise, that they can stand in his name, and withstand every class of errorists and deceivers. So far as the Trinitarians, in the controversy with the Unitarians have narrowed, or obscured, or varied the real foundation of the contention between God and man, by a truce with Arminians, they have

been guilty of great folly and weakness. And they will be obliged to return to the strong hold of Orthodoxy and intrench themselves in the fundamental doctrines of the divine decrees, not shuning to declare the counsel and conduct of God in the reprobation of the nonelect. In connection with the doctrines of election and reprobation; the doctrine of total depravity in its root and branches, in its blossoms and fruits; the doctrine of justification by faith alone through the atonement of Jesus Christ, and the doctrine of instantaneous regeneration by the special and sovereign agency of the Holy Spirit, can be taught and maintained, not in the counsel and wisdom of man, but in the counsel and wisdom of God, so as to silence and confound all enemies and opposers. These subjects are the great heads and the great points of the controversy, not between man and man, but between man and God, the dependent and sinful creature, and the sovereign and holy Creator. These are the doctrines, against which the selfishness and foolishness of the human heart rise with the greatest enmity and violence. These doctrines are the most powerful weapons that can be used to awaken, convince and humble sinners, and to enlighten, strengthen and comfort saints. Without the wise, thorough and faithful inculcation of these doctrines, errors and delusions, spurious revivals and conversions, may continue and prevail, but the true knowledge of God and man will be removed from our towns and churches and families. And every form of error and wickedness will arise and overthrow the strength and order, the beauty and glory of the churches in New-England. This great work of ruin, I fear, will be done by such persons, as profess to be Orthodox and Evangelical, and yet shun to declare the whole counsel of God. The war is not closed; the battle is not fought, and the victory cannot be gained, until the wisdom and strength of God are exalted against the folly and wickedness of man.

ATNIPAS.

CASE OF EDWARD IRVING.

WE are happy in being able to present to the readers of THE PRESBYTERIAN, the result of the proceedings of the Presbytery of the Scotch Church in London, in relation to the Rev. Edward Irving. Agreeably to the earnest wish expressed in our first number, the Presbytery to which Mr. Irving was amenable, have acted with decision and firmness, and have not only condemned his errors, but also excluded him from their body.

Mr. Irving, it appears from his advertisement, utterly disclaims the errors alleged against him, notwithstanding the strong testimony in confirm-

ation, which his book furnishes; and he insinuates that the serious and well substantiated charges brought against him, have their origin in the "ignorance, misapprehension, or wilful perversion" of his co-presbyters.—*The Presbyterian.*

Presbytery of the Scotch Church. London.

THE REV EDWARD IRVING.

A special meeting of the Presbytery of the Scotch Church, in London and the South of England, was held on Tuesday last, to take into consideration the Report of their Committee, on the works lately published by the Rev. Edward Irving on the Human Nature of Christ. The chair was taken at twelve o'clock by the Moderator.

Mr. Crombie proceeded to read the Report. It took the whole work in detail, and gave extracts. In the first instance, it charged the work with imputing sin to the human nature of the Redeemer. In page 111 of the work there was this passage—"I hold it to be the surrender of the whole question to say that he was not conscious of, engaged with, and troubled by, every evil disposition which inhereth in the fallen manhood." And in page 126—"Manhood, after the fall, broke out into sins of every name and aggravation; corrupt to the heart's core, and from the centre of its inmost will, sending out streams as black as Hell. This is the human nature which every man is clothed withal, which the Son of Man was clothed upon withal, bristling thick and strong with sin, like hairs upon the porcupine. * * * I stand forth and say that the teeming fountain of the heart's vileness was opened on him. * * * This is the horrible pit and the miry clay out of which he was brought."

The manner in which Mr. Irving could screen himself from the consequences involved in this unwarranted position, was by *dividing* the person of our blessed Lord, and representing him, not as having two natures in one person, but as having two persons, the one human and corrupt, the other divine and holy. Thus, in p. 7 of the preface, he says, "Whenever I attributed sinful propensities, and dispositions, and inclinations to our Lord's human nature, I am speaking of it as considered *apart* from him in itself." This was contrary to the Confession of the Church of Scotland.

With pain, but not with surprise, the committee perceived that fundamental doctrines were mutilated and undermined in Mr. Irving's speculations, and this was especially visible in respect to the grand doctrine of the atonement.

The Report proceeded, secondly, to prove that the doctrine of the satisfaction of our blessed Lord, as taught by the Church, was in various instances turned into ridicule by Mr. Irving's work.

Thirdly, the work was charged as by necessary, though not avowed inference, of rendering the redemption effected by Christ of no use; for if our Lord had a sinful nature, he wanted a redeemer himself, and could not, therefore, redeem others. Indeed this was hardly left to inference, for in the second page he expressed his belief that the Lord "did bring his divine person into death, possessed humanity, into the one substance of manhood created in Adam; and, by the fall brought into a state of resistance to, and alienation from God, of condemnation and proclivity to evil; and bearing it all upon his shoulders, in that very state in which God put it after Adam had fallen, did suffer its sorrows, its darkness, and hideness from the countenance of God." And in page 95, the doctrine of the Church was ridiculed as a stock-jobbing Theology, thereby gainsaying the confession, chap. XI. which said that Christ had made full satisfaction.

Lastly, in the work was found a denial of the doctrine of imputation and substitution; for in page 117 he said, "*Away with it from my theology for ever.*" The committee, however, was of opinion that the doctrine here impugned, was one derived from God's own words, in 1 Pet. ii.; 2 Corinthians, v; and Gal. iii.; and recognized in the 97th answer of the Larger Catechism, and also in the Confession, chap. XI. sec. 3. The report concluded by observing, that the committee had thus set forth the errors they found in the work which they had examined, by the words of the gospel, and by the lights of the church. Having done thus, they had come to the conclusion that there were in the work many things contrary to the truth.

[Remarks were then made by several members, generally in approbation of the report; it was then adopted by the Presbytery with only one dissentient vote.]

The Rev. Mr. Crombie again rose and said, that another thing remained, and it was excessively painful to him to be obliged to come forward. Hitherto they had been dealing with a book which had been published to the world, but now they were driven by the conduct of their brother in withdrawing himself from their jurisdiction, to pass some sentence upon himself; this was most painful, and had he come in even at this late hour and submitted, the Presbytery would have been best pleased to have disposed of the matter privately, and if possible, amicably. That however was not the case, and he should therefore move

"That from the Report of the Committee, and from their own knowledge, the Rev. Edward Irving had published a work containing errors subversive of the doctrines of Christianity, and contrary to the standards of the church, which they therefore condemned; and as he had been thrice summoned, and refused to attend, it was hereby declared that he was no longer a member of this Presbytery, nor capable of being admitted until he publicly renounced the errors to which he had given rise, and which he had publicly propounded." The question was put, and both motions were carried.

Then follows an advertisement signed by Mr. Irving, David Brown a missionary, five elders, and six deacons, all of Mr. Irving's congregation, denying that Mr. I. holds the doctrines imputed to him by the Presbytery, from which we extract the following sentence: "We declare—

"That we utterly detest and abhor any doctrine that would charge with sin, original or actual, our blessed Lord and Saviour Jesus Christ, whom we worship and adore as "the very and eternal God, of one substance, and equal with the Father; who, when the fullness of the time was come, did take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin"—"very God and very Man, yet one Christ, the only Mediator between God and man;" who in the days of his flesh was "holy, harmless, undefiled, and full of grace and truth;" "who through the Eternal Spirit offered himself without spot to God;" "the Lamb of God that taketh away the sin of the world;" "a Lamb without blemish and without spot;" in which offering of himself "he made a proper, real, and full satisfaction to his Father's justice in our behalf."

It is certainly a remarkable trait in the character of all teachers of error, to deny their real sentiments, whenever they are condemned, or when a development would affect their interest or popularity.

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Ne rogites quisnam, sed quidnam scripserit, auctor. Please don't inquire who is the author, but examine what he hath written.

ON THE DIVINITY OF CHRIST.

DISSERTATION II.

The truth of the doctrine proved from John i. 1, 2.—“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.”

PART III.—SEC. 2.

LET us now proceed more particularly to prove that all the perfections of Deity, are, in their full and original glory, attributed to the Word, who is God. These perfections are distinguished into two kinds.

First: Some are called *incommunicable*, because they cannot be ascribed to any creature. But, as when explaining the title “I AM,” in the preceding dissertation, it was clearly proved, against all gainsaying, that the Word, who was made flesh and dwelt among us, is an eternal, necessary, original, unchangeable, and independent being: it is unnecessary to return to that argument, and, therefore,

Secondly: We shall only contemplate those perfections which are called *communicable*, because they are in a limited sense attributed to creatures: and they may be considered in the following order. God is a Spirit, infinite in wisdom, power, holiness, justice, goodness, and truth. These are so many glories of the divine nature, by which God is distinguished from, and infinitely exalted above the highest orders of creatures.

“These perfections of God,” saith Dr. Owen, “which alone seem to be distinct things in the essence of God, are all of them essentially the same with one another, and every one the same with the essence of God itself. For, first, they are spoken one of another as well as of God: as there is his

eternal power, as well as God-head. And, secondly, they are infinite, and infinitely perfect, or they are not. If they are, then, if they are not the same with God, there are more things infinite than one, and consequently more Gods than one: for that which is absolutely infinite is absolutely perfect, and consequently God. If they are not infinite, then God knows not himself, for a finite wisdom cannot know perfectly an infinite being.” Concerning these perfections it may be observed,

First, That all these characters are ascribed to creatures. Angels and the souls of men are spirits: they may have wisdom, power, holiness, justice, goodness, and truth. But though the titles when attributed to creatures, are to be understood in a lower sense, so as to imply *nothing of divinity*; yet,

Secondly, It is by these very words that the Scriptures reveal to us the character of God. He is said to be a Spirit. The only wise God. The mighty God. The holy, just, and good God. And lastly, a God of truth. Therefore when these characters are attributed to him, they must mean what is incommunicable to a creature. Otherwise the Scriptures do not present us with the true and proper character of God. Now,

Thirdly, Here the question arises—Are all those perfections ascribed to the Word, in all that fulness of glory, as when they are claimed by the Most High God himself? We answer, yes, surely. Not, indeed, as he is a man, for thus he would have refused it, as he did to the young man—“Why callest thou me good, there is none good but one, that is God,” but as one who thought it no robbery to be equal with God, and is over all, God blessed forever.”

We enter upon this head of argument for the beloved doctrine of our Lord's divinity, with pleasure. Can any thing be more de-

lightful than to tell a sinner, or a saint, that his Saviour is the great God? That he is the God of Salvation to whom belong the issues from death. Thus saith God by the prophet—"O Zion that bringest good tidings, get thee up into the high mountains. O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid; say to the cities of Judah, Behold your God!" And who is this God? The prophet tells us, without any change of person, with the same breath—"Behold the Lord God will come with strong hands, and his arm shall rule for him. Behold his reward is with him, and his work before him." "He," i. e. the Lord God, "shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Shall we lose a Saviour from one verse, that we may deny his divinity, so fully expressed in another? No, by no means; for the prophet goes on with his account of the same person, "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span;" and concludes the glorious description with these words, "all nations before him are as nothing: and they are counted to him less than nothing, and vanity." Is. xl. 3. 10, 11. 17. Thus, in these lofty expressions, we read of our Saviour in the Old Testament. And in the New, he is said to be the "image of the invisible God." "The brightness of the Father's glory, and the express character of his substance." Nay, he himself saith, "He that hath seen me hath seen the Father." And, "I and my Father are one." One nature, one essence, one Being.

But let us proceed to contemplate the several particulars, according to the former arrangement.

1. Spirituality is one essential and glorious perfection of the Divine Nature. Thus God said to Moses, "Thou canst not see my face; for there shall no man see me and live." Ex. xxxiii. 2. Correspondent to this, Christ told the woman of Samaria, "God is a Spirit, and they that worship him must worship him in spirit and in truth." John iv. 24. As we have very limited conceptions of our own spirits, it is not to be supposed that we can fully explain the nature of him, who is the "Father of Spirits." But, one thing is plain enough, we must remove every thing that is gross and corporeal from our conceptions of God. The heathens changed the glory of the incorruptible God into an image made like to corruptible man." Correspondent to their idolatry do

some Socinian writers express themselves. Saith Biddle, "Is God in the Scriptures said to have any likeness; similitude, person, shape?" And gives his answer from those passages of Scripture which mention God's eyes, arms, hands and feet; a plain instance that "to them who are unbelieving nothing is pure, but their mind and conscience are defiled." Dr. Owen observes, that, "the proposition which he would have to be concluded from the answers to these questions, is this—that according to the doctrine of the Scriptures, God is a person shaped like a man." A conclusion so grossly absurd, that it is refused as ridiculous by Tully, a heathen, in the person of Cotta, against Tellius the Epicurean: the Epicureans only amongst the philosophers, being so sottish as to admit that conceit."

But, though God in condescension to our weakness, has told us of his eyes, ears, hands and feet, yet we are not to conceive of him so grossly as if he were "altogether such a one as ourselves;" for his arm is not the arm of flesh; and he has not eyes of flesh, nor does he see as man sees. In Numb. xii. 7. 8, it is said of Moses, that he shall behold the *similitude* of the Lord. The word *themunah*, which is sometimes taken for a corporeal similitude, is at other times, for that *idea*, whereby things are intellectually represented: in the former sense it is frequently denied of God, as Deut. iv. 16, *you saw no similitude*, &c. But it is frequently taken in the other sense, for that *object*, or rather *impression*, whereby our intellectual apprehension is made: as in Job iv. 16, "An image was before mine eyes," viz. in his dream, which is not any corporeal shape, but that *idea*, or objective representation whereby the mind of man understands its object. That which is in the schools commonly called *phantasme*, or else an *intellectual species*, about the notion of which it is here improper to contend. It is manifest that in the place here alledged, it is put to signify the clear manifestation of God's presence to Moses, with some such glorious *appearance* thereof as he was pleased to represent unto him: therefore doubtless," saith Biddle, "*God hath a bodily shape.*"*

Again, Biddle asks, "Are there not, according to the perpetual tenor of Scripture, affections and passions in God? As anger, fury, love, hatred?" Concerning which he labours to make the Scriptures determine in the affirmative. Dr. Owen having explod-

* Owen's Vind. Evan. pp. 64, 65.

ed these blasphemies in several particulars, concludes thus: "To ascribe affections properly to God, is to make him weak, imperfect, dependent, changeable, and impotent." And saith Bradbury, "This measuring an infinite nature by a finite, is the way to plunge at once into confusion and blasphemy." "These filthy dreamers defile the flesh." The great God has been pleased to make use of that language that obtains among ourselves, but it is impossible to understand him, in such a sense as the words must have in the human nature, without becoming vain in our imaginations. We must give up every perfection of the Deity, if we do not throw out of these phrases all those things that signify the weakness of a creature." Thus saith the apostle James, "God is not tempted with evil." And though we read of tempting the holy one of Israel, and his being grieved with our iniquities, yet we must not understand these phrases in a way inconsistent with his eternal happiness.

Thus we are to conceive of the great God as a Spirit, without bodily parts, and above all the passions and confusions that come into our nature—such a pure Spiritual Being, that the spirits of just men made perfect, and the very angels themselves cover their faces in his presence." "The heavens are not clean in his sight."

Let us now fairly, and honestly, examine whether the Scriptures teach us to conceive of Jesus Christ as possessing this pure Spiritual nature of God. That it cannot be affirmed of him as a man, is very evident. He bids the disciples "handle and see him;" for saith he, "a spirit hath not flesh and bones, as ye see me have." He could not be truly a man, if he was *only* a spirit. But the question is, do not we read of him in the Bible as having a being that was *invisible*? We read in Mark ii. 8—"When Jesus perceived in his *Spirit* that they so reasoned within themselves, he said unto them, why reason ye these things in your *hearts*?" Matthew expresseth it, by knowing their *thoughts*, and thinking evil in their *hearts*. Chap. ix. 4. Now that this knowledge, which he had by his Spirit, proves the truth of his Divine Nature, is plain from the manner in which Solomon addressed the most high God. "Thou *only* knowest the hearts of the children of men." 2 Chron. vi. 30. Nay, God himself claims this knowledge as a peculiar prerogative. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to

give every man according to his ways, and according to the fruit of his doings." Jer. xvii. 9, 10. Now, this very knowledge is claimed by Christ himself. "I will kill her children with death: and all the churches shall know that I am he that searcheth the *reins* and *hearts*: and I will give unto every one of you according to his works." Rev. ii. 23.

That Christ hath a Spiritual, i. e. a Divine nature, is also evident from his resurrection. For though the Holy Spirit is not to be excluded, the apostle seems to have a principal regard to the divine nature. "He declared himself to be the Son of God with power, according to the *Spirit of Holiness*," or divine nature, in opposition to what he was, as made of "the seed of David, according to the flesh." Rom. i. 4. For saith he, "I have power to lay down my life, and I have power to take it again."

That Jesus Christ has a spiritual nature, distinct from, and superior to, his soul as a man, is also evident from what the apostle declares in 1 Tim. i. 16—"For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them that should believe on him to life everlasting." And then without starting from one person to another, he saith, "Now to the King Eternal, Immortal, Invisible, the only wise God, be glory forever and ever. Amen." Are not these titles proportioned to the account? What is said of him is but equal to what is done by him. It is he whom *Moses saw*, as the glorious *invisible*."

Correspondent to this does the same apostle speak in the same epistle, chap. vi. 14, 15, 16. He charges Timothy to "keep the commandment to the coming of Jesus Christ, which (i. e. which coming) in his own times he shall show, who is the blessed and only Potentate, King of kings and Lord of Lords; who only has immortality, and dwells in that light which no man can approach unto, whom no man has seen, or can see; to whom be glory and power everlasting. Amen." Here observe, First, these are said to be *his own times*; though Christ told the disciples that the Father has put the times and seasons in his own power. And, Secondly, the thing to be shown at the appearing of Christ, is a person who is the blessed and only Potentate, King of kings, and Lord of lords. This is plainly affirmed of Christ, as his public and displayed character. "He hath on his vesture, and on his thigh, a name written, the King of kings, and Lord of lords." Rev. xix.

16. And who is also called the "Prince of the kings of the earth." Rev. i. 5.

Thus it is very plain from the Scriptures of truth, that though Jesus Christ be truly a man; yet, spirituality which is one glory of the Divine Nature, is affirmed of him, which fully proves the divinity of his person.

It is hoped that the candid reader will bear with the writer, in enlarging so fully on this branch of the subject. It is judged necessary, as not only Arianism, but Socinianism, or if it delight them more, Unitarianism, with all their blasphemies, are spreading very fast, and very far. Popery is coming in like a flood, with all the images and paintings, all the toys and trumpery of a religion which God abhors. And, in fine, when ignorance and enthusiasm so much abound, that some frame to themselves mental ideas of God, of the person of Christ; and, in their extacies, imagine they *see* his wounds, and *feel* his blood. But the object of faith is spiritual, divine, and supernatural; and thus can be discovered *only* by a supernatural discovery, made to the soul, by the Spirit of God, by means of the Word. Thus saith the apostle Paul, "We have not received the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God." 1 Cor. ii. 12. And saith the apostle John, 1 Epistle, iv. 20—"And we know that the Son of God is come, and hath given us an *understanding*, that we know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God, and eternal life."

2. Another glory of the Divine nature is, that it is infinite, and incomprehensible. The great God is an *infinite* Spirit. This cannot be affirmed of any other being: it cannot be denied of him. This he declares himself. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I can not see him? saith the Lord: do not I fill heaven, and earth? saith the Lord." Jer. 23, 24, 25. Biddle, with his master Socinus, denies *this*, name and thing. For saith he, "examine the expressions of God's being infinite, and incomprehensible, of his being a simple Act. And thou shalt find, that as these forms of speech are not owned by the Scriptures, so neither the things contained in them." See preface to Biddle's Catechism.

But, this account of God is condemned by the very heathens. Thus I read in Dr. Owen's Vind. Evan. pp. 60, 51—"That known saying of Epodocles passed among them, 'God is a circle whose centre is eve-

ry where, and circumference no where.' And that of Seneca, 'Turn which way thou wilt, thou shalt see God meeting thee; nothing is empty of him, he fills his own works.' Plutarch, expressing the same thing, saith, 'He is a pure mind, mixing itself, and mixing (so they expressed the presence of the infinite mind) with all things.' So the poet, 'Jovis Omnia plena,' all things are full of God: for God they intended by that name." All this is correspondent to Paul's speech to the Athenians, "God, that made the world, and all things therein, seeing he is Lord of heaven and earth, and dwelleth not in temples made with hands—He giveth to all life, and breath, and all things. He is not far from every one of us: for in him we live, and move, and have our being: as certain also of your own poets have said; For we are also his offspring." Acts xvii. 24, &c.

But, let us examine the Scriptures more fully, and we shall find, in opposition to Biddle's blasphemous assertion, that they present us with very clear and abundant testimony to the infinite and incomprehensible nature of God. Solomon, in his prayer at the dedication of the Temple, recoils, and expresseth his faith in the *seeming* language of unbelief,—“Will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee: how much less this house that I have builded?” Thus saith the Psalmist—"Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there: if I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Ps. cxxxix. 7—10.

Let us now examine the Scriptures, if they teach us to believe that this infinite and incomprehensible nature is affirmed of Jesus Christ? Do but consider what he repeatedly said. When he called himself the "living bread," the Jews said, "This is a hard saying; who can bear it? He said unto them, doth this offend you? What and if ye shall see the Son of Man ascend up where he was *before*?" John vi. 61, 62. This cannot be said of his human nature, but is true of his Divine: as he himself declares—"I was set up from everlasting, from the beginning or ever the earth was. When there were no depths I was brought forth," &c. Prov. viii. 23, 24. Though it was only in these last days that he came out of Bethlehem Ephrathah, as a *man*; yet his goings

forth have been of old, from everlasting, as *God*. The same thing Christ told Nicodemus,—“No man hath ascended up into heaven, but he that came down from heaven, even the Son of man who is in heaven.” John iii. 13. As a man he had not ascended into heaven at the time he said it; nor in that character did he come down from heaven. But he speaks of going thither, and *being there*, even whilst he was upon earth; which no one could say but he who had declared before, “*Do not I fill heaven and earth, saith the Lord.*” He saith to the disciples, “I came forth from the Father, and am come into the world: again I leave the world and go to the Father.” John xvi. 28.

The same is affirmed with regard to his gracious presence with his people. To the Father he professeth, “I am no more in the world; but these are in the world and I come to thee.” John xvii. 11. And yet to his people he has promised, “Where two or three are gathered together in my name, I am in the midst of thee.” Matt. xviii. 20. Nay, he speaks of himself as being joint with his Father, in regard to this gracious presence. First, he saith, “He that loveth me shall be loved of my Father, and I will love him, and I will manifest *myself* unto him.” And, secondly, to show that he was not *alone* in this great and gracious affair, he saith, “If a man love me, he will keep my words, and my Father will love him, and *we* will come unto him and make *our* abode with him.” John xiv. 21. 23. Once more: When Christ gave his disciples a commission to preach the gospel to all nations, it was exposing them to the greatest danger, from all the *learning* and *authority* in the world. But he encouraged them to proceed, by adding these comfortable words—“Lo I am with you always, even to the end of the world.” Matt. xxviii. 19, 20. This cannot be understood of his bodily presence: for, “while they beheld, he was taken up; and a cloud received him out of their sight.” Acts i. 9. And “the heavens must receive him until the times of restitution of all things.” Acts iii. 21. Those who imagine a personal reign of Christ on earth, have been obliged to seek out many inventions.

But, to return to the promise which Christ made to his disciples, I adopt the sentiments of a great divine. Saith he, “We do not envy our criticks all their gains, by the interpretation of these words, “the end of the world:” viz. that they signify no more than to the end of that age. For though that uncomfortable exposition might

be easily *dissolved*; yet, *even this* carries more in it than they would gladly allow. For, according to their own way of reckoning, Christ might be present with the apostles after he was gone to heaven: that he could be both on earth and in heaven at one time: and if he could do this for the space of forty years, he could as easily do it till the consummation of all things. It was this that carried the apostles through all their troubles. “I will deliver thee,” saith he to Paul, from the people and the gentiles, to whom I send thee.” And when he speaks of the success of this promise that was given him by Christ, he calls it, “Obtaining help from God. The one is plainly matched to the other, being only two parts of the same speech.”* And in another place—“At my first answer no man stood with me, but all men forsook me. Notwithstanding the *Lord* stood with me, and *strengthened* me.” 2 Tim. iv. 16, 17.

3. We pass on to another attribute of God, which the Scriptures ascribe to Christ, and that is, Infinite Wisdom. “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!” This glorious attribute of God is also denied. To overthrow the prescience, or foreknowledge of God, Biddle asks—“As for our free actions, which are neither past nor present, but may afterwards either be, or not be, what are the chief passages of Scripture from whence it may be gathered, that God knoweth *not* such actions till they come to pass; yea, that there *are such* actions?”† But Biddle mentions *no* such passages, nor indeed can *one* be produced. Dr. Owen observes, “That God doth foresee all future things, was amongst mere Pagans so acknowledged as to be looked upon as a common notion of mankind: So Zenophen tells us “that both Grecians and Barbarians consented to this, that God knew all things present and to come. And this knowledge, (saith that great philosopher,) is the foundation of the prayers and supplications of men, for the obtaining of good; or the avoiding of evil.”

Let us look into the Scriptures, on the infinite wisdom of God. “Great is our Lord, and of great power; his understanding is infinite.” Ps. cxlvii. 5. “Known unto God are all his works from the beginning of the world.” Acts xv. 18. “God is greater than our hearts, and knoweth all things.” 1 John iii. 20. This is displayed in all his

* Bradbury.

† See Biddle's Catechism.

works; as he is a Creator. Thus saith the Psalmist—"In wisdom thou hast made all things." Ps. civ. 24. And saith the prophet—"He hath stretched out the heavens by his understanding." Jer. v. 15.—And, as a Redeemer, we are to say—"To the only wise God our Saviour be glory forever." Jude 25.

Now the question is, Do the Scriptures ascribe this infinite wisdom to Christ?—Isaiah saith, "His name shall be called Wonderful, Counsellor." chap. ix. 6. He is fully acquainted with all the wisdom of the Father; for, "the counsel of peace was between them both." Zech vi. 13. "In him are hid all the treasures of wisdom and knowledge." Col. ii. 3. In the beginning of his ministry, he did not commit himself to man, because he *knew* what was *in* man. John ii. 24, 25. He tells the disciples—"I have chosen you twelve, and one of you is a devil;" for saith the historian, "Jesus *knew* from the beginning who they were that believed not, and who should betray him." John vi. 64. "There was nothing in human nature that could make him capable of knowing the thoughts of their hearts; much less of seeing an apostacy so far off, and calling a man a devil for what he was to do some time after, at a time that he made a full profession of a saint." Peter saith, "Thou, Lord, knowest all things, thou knowest that I love thee." Is not this correspondent to Job's confession to the great God himself? "I know that no counsel can be withholden from thee." It is said, "that hell and destruction are before the Lord." Prov. xv. 11. And of Christ, that "There is not any creature that is not manifest in his sight." Heb. iv. 13. Nay, Christ is not only acquainted with the *works*, but with the very *nature* of God. Thus he spake when on earth, as *alone* equal to a mutual contemplation with the Father, "No man," saith he, "knoweth who the Son is but the Father, and who the Father is but the Son." He speaks here of a privilege that no creature ever had, he was *alone* in it. Now, what but an infinite nature could behold an infinite nature? The eye must be equal to the object. The seeing of God was too much for any but Christ; and which completes the argument, the seeing of Christ was too much for any but God. He adds these words, "And he to whom the Son will reveal him." It is plain these words are to be taken in an eminent sense; for several knew the Son, and it is here supposed that many knew the Father, to whom

the Son revealed him: but this cannot be the *full* meaning. There was something in both of these wonderful persons which required an infinite mind to comprehend. There was *that* in the *Son* which none but the *Father* knew; and there was that in the *Father*, which to none but an uncreated mind lay open. Matt. xi. 27. In fine, Christ speaks of this mutual contemplation, with regard to the purposes of God. We shall here mention only one example, viz. those respecting his own death,—“As the Father knoweth me, even so know I the Father.” As if he had said, “we know one another: he knows what I have promised and engaged, and I know what he hath appointed, and demanded, and in consequence of such a mutual agreement,” “I lay down my life for the sheep.” John x. 15.
(To be Continued.)

[For the Religious Monitor.]

AN ESSAY

Towards bringing about a Scriptural Unanimity amongst all the different branches of the visible Church of Christ.

(Continued from page 560.)

IN my last communication I noticed some of the causes which are at present preventing a proper Scriptural Unanimity in the visible church.

There are many other causes, which are perhaps, to as great an extent as those mentioned, barriers in the way of that unanimity, which is essential to a scriptural union, and that visible communion and fellowship, which should obtain among all the members of the family of Christ Jesus. But the nature of your Miscellany would not warrant me to occupy so much space with one part of a subject, as a full investigation of all these causes would necessarily require. I must be content, if I can merely assist your readers, in commencing an enquiry after these obstacles. You will, however, permit me to notice, which I will endeavor to do with brevity, one or two more obstacles, before I dismiss this part of my subject.

And here, as a very prominent one, I would notice *a want of brotherly love*.—This is the 4th mentioned. Among all christian graces, there is probably no one, so much talked about and so little understood at present, as *charity*. Charity is generally represented as the great basis on which all the popular associations of the day are founded. On the principles of christian charity, it is said, all religious denominations may unite in circulating the scriptures. Or, all denominations may unite in a Tract Society,

to publish tracts to instruct the young and ignorant in the way of salvation. And that these institutions are so conducted that all denominations, however they may differ in their views about divine truths, can co-operate without giving offence to the conscientious opinions of one another. Or in other words, that the points about which they differ must not be mentioned at all; or they must be so ambiguously expressed, that they may be understood to favour the opinions of all, or of none. All this is ascribed to charity. And the result is said to be a great increase of brotherly love. But here we should enquire, whether this is that charity which is the greatest of all graces. (1 Cor. xiii. 13.) Let us only take one mark of the charity there described, and see, whether it can be the same, with that, for example, which could prevail in a modern Tract Society. 'Charity rejoiceth in the truth.' v. 6. Here the word '*truth*', being limited by the article '*the*', emphatically embraces *all revealed truth*. Now suppose the subject introduced in a Tract Society, to be Baptism, as contained in the commission of Christ to his apostles. (Math. xxviii. 19.) 'Go ye therefore and teach all nations baptising them, &c.' for this subject must be important if any one can be so. And Christ must also have intended that this ordinance should be administered to children, or that it should not. And which ever he intended must be *the truth*, in which charity rejoices. Now, it must be evident that that charity which would forbid the members of a Tract, or any other Society, to express themselves conscientiously on this subject, lest they should offend either the Pedo-baptists, or Anti-pedo-baptists, cannot be *that* charity which rejoiceth in *the truth*. Such a neutrality or indifference, instead of rejoicing would greatly grieve the spirit of true genuine scripture charity. Every careful reader of the Bible must know that in scripture language *charity* and *love* are synonymous terms. In the Greek scriptures the original word is the same. Now if we take scripture to interpret scripture, we will readily find why *charity* or *love* is said to be the greatest of all graces. In Rom. xiii. 10. love is said "to be the fulfilling of the law." And in Math. xxiii. 37—40. the whole law is made to consist in *love* to God and *love* to man. Love to God consists in the proper discharge of all the duties God requires of us. It consequently requires us to embrace and hold fast every truth which God has revealed; and to observe every ordinance which he has appointed. And love to our neighbour, which is precisely the

same with brotherly love, requires us to discharge towards our brother, or neighbor, all the duties which the law of God prescribes. If then we were in the exercise of true brotherly love, we would be concerned that all men should know and believe the truth, and the whole truth. And we would be willing to use all scriptural means to bring them to the knowledge of the truth. There would be no "shunning to declare the whole counsel of God," for fear of offending men. The good of souls would be of vastly more account, than the fear or favour of men. Nor would we avoid opposing their erroneous sentiments, from the fear of incurring their displeasure. But we would faithfully testify against, and reprove both their errors in practice and in doctrine, according to the divine rule. Lev. xix. 17. 'Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbour and not suffer sin upon him.' That principle which forbids, us, plainly and pointedly to testify against and condemn every error, for fear of offending those who embrace it, is sadly misnamed, when it is called either charity, or brotherly love. And if brotherly love requires us to rebuke a brother, or a neighbour, and not suffer sin upon him; the same principle would certainly require us to extend the same act of kindness to a society of neighbours and brethren. While professed christians will encourage and cherish sin either in practice or doctrine, in one another by express or implied approbation, while 'they suffer sin upon another,' even by silently approving of it, there seems but too much reason to fear that that glorious day, 'when God will give his people one heart and one way,' is yet far off. A want of this exercise of brotherly love seems to be among the most prominent barriers, which the spirit of the present age has introduced, in the way of fellow-christians seeing eye to eye, and walking hand in hand in their religious profession and practice. One will not dare to tell another his faults or reprove him for his errors, for fear of giving offence, or incurring his opposition. To venture upon the discharge of the duties of *brotherly love* in the scripture sense of the term, seems now, to be more than a man's reputation for charity or liberality, is worth. Yet we find that the Psalmist considered this the greatest act of kindness, that his friend could bestow upon him. Ps. cxli. 5. 'Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head.' And according to this, the prophet is charg-

ed. (Isa. lviii. 1.) 'Cry aloud and spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.' Now it will not certainly be contended, that the prophet was to show to the people of God only some of their transgressions and sins; but he was to lay all their sins before them: Consequently their errors in doctrine, as well as in practice: And not for the purpose of unnecessarily wounding their feelings, or exciting their opposition; but for the holy and the affectionate purpose, of letting them see and consider their transgressions and their sins; in order to their turning from them.— And according to the same principle of *brotherly love* and divine charity, we find Christ and his apostles testifying in the most pained manner against the errors and all the errors of the generations in which they were called to exercise their ministry. Can any thing be more pointed, than our Lord's warning against false teachers? (Math. vii. 15.) 'Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves.' The apostle Paul, when he warns Timothy, on the same subject, names the very persons, 'Hymeneus and Philetus,' (See 2 Tim. ii. 17.) and describes the effect of their erroneous doctrines; 'Their words will eat as doth a canker.'— See, also, with what plainness and point, He, who is the Alpha and the Omega, He, who is, and who was, and who is to come, the Almighty, charges their defections upon the churches of Asia, in the second and third chapters of the Revelation. 'He hates both the doctrines and deeds of the Nicolaitanes.' And He threatens the heaviest punishment against those churches who silently permitted their errors. When John, who was the beloved disciple, instructs the elect lady and her children, how they are to conduct themselves towards false teachers; he directs them, 'not to receive them into their houses, nor bid them God-speed;' and for this weighty reason, that "he who biddeth them God-speed is a partaker of their evil deeds." (2 John 9—11.) And will any dare to challenge these messengers of heaven as destitute of charity or of brotherly love? But to see whether flattering person's errors, or silently conniving at them, or plainly condemning and testifying against them, exhibits most of the genuine spirit of true love; take the illustration in 2Chron. xviii. Did the conduct of Zedekiah, the false prophet and his associates, who prophesied according to the wishes of King Ahab, and encouraged him to go up to war against Ra-

math-Gilead, manifest so much kindness and true charity to him, as that of Micaiah, who plainly foretold Ahab what should befall him there! Surely not. See also to the same purpose, Jer. xxviii. in the case of Hananiah and Jeremiah. Hananiah prophesied to the Jews smooth things, such as were agreeable to their wishes, and flattered their national pride; the message of the Lord, uttered by Jeremiah, was the reverse of this, that they must as captives, serve the King of Babylon. Which of these acted according to the principles of true love and genuine charity towards this people? The business is not which was the popular man; this is evident, it would be he who prophesied smooth things; but who was the true friend to the people, and consulted their best interests?

The length to which this part of my essay has already been extended, compels me to pass over, a number of other causes, which had been originally included in my plan. I had intended to notice and illustrate the effects of the following causes, in addition to those already discussed: viz. Bigotry, or a tenacious adherence to a system, adopted without investigation, and defended without argument.—A Sectarian Spirit, or a desire to increase the numbers of a sect, without regard to soundness of principles or scriptural unanimity or correctness of motive.—Ignorance of the former attainments of the church, or the truths witnessed for in former times.—Ignorance of the condition and sentiments of the different religious denominations at present.—And a spirit of ambition among many of the ministers of the gospel, too many loving to have the pre-eminence. All of which, with others that might be mentioned, stand in the way, to a greater or less degree, of a scriptural unanimity in the visible church. Some, if not all of them, have an extensive influence, at present, in rending to pieces, and keeping at a distance the members of the body of Christ Jesus. And although these things cannot now be illustrated, yet I trust, the mention of them, at this time, may turn the thoughts and prayers of some at least, to them, as sad causes of the mournful divisions which at present prevail.

I shall now close this part of my essay with the mention of one more cause, which, on account of its radical importance, I have reserved to the last. It is the neglect of family instruction. I am aware, that many think that the necessity of that strict attention to family catechising by the heads of families, so much urged by the Westminster Divines and the churches of the Reformation generally, in former times, is in a great

measure removed by the multiplicity and convenience of Sabbath, or as they are commonly called 'Sunday Schools.' But whatever can be said in favor of these institutions, the good they have done &c., they never can release the parent from his solemn covenant engagements made at the baptism of his children. I am speaking of the defects of professors or members of the visible church. For it is here that we must begin to correct the evil. In the collection of confessions of faith, catechisms, form of church government, discipline &c. of public authority in the church of Scotland, printed in Glasgow 1785, there is an article so appropriate and pointed, that I believe I cannot do the cause of truth, for which I am pleading, a greater service here, than to introduce some extracts from it. While it is expressly in point, it shows also the sentiments of that church in former times, on this subject. The article was originally from the pen of an English divine, but it was afterwards inserted among the papers of public authority, in the church of Scotland. Bewailing the great distractions, corruptions and divisions in the church, he thus represents the cause and the cure:—

“Among others, a principal cause of these mischiefs is the great and common neglect of the governors of families, in the discharge of that duty which they owe to God, for the souls that are under their charge, especially in teaching them the doctrines of Christianity. Families are societies that must be sanctified to God as well as churches, and the governors of them have as truly a charge of the souls that are therein, as pastors have of the churches. But, alas! how little is this considered or regarded? But while negligent ministers are (deservedly) cast out of their places, the negligent masters of families take themselves to be almost blameless. They offer their children to God in baptism, and there they promise to teach the doctrine of the gospel, and bring them up in the nurture of the Lord; but they easily promise and easily break it; and educate their children for the world and the flesh, although they have renounced these, and dedicated them to God. This covenant breaking with God, and the betraying the souls of their children to the devil, must lie heavy on them here and hereafter. They beget children, and keep families, merely for the world and the flesh; but little consider what a charge is committed to them, and what it is to bring up a child for God, and govern a family as a sanctified society. O how sweetly and successfully would the work of God go on, if we would but all join together in our sever-

al places to promote it! Men need not then run without sending to be preachers; but they might find that part of the work, that belongeth to them, to be enough for them, and to be the best that they can be employed in. Especially women should be careful of this duty, because they are most about their children, and have early and frequent opportunities to instruct them; so is this the principle service they can do to God in this world, being restrained from more public work. And doubtless many an excellent magistrate hath been sent into the commonwealth, and many an excellent pastor into the church, many a precious saint to Heaven, through the happy preparation of a holy education, perhaps by a woman, that thought herself useless and unserviceable to the church. Would parents but begin betimes, and labor to effect the hearts of the children with the great matters of everlasting life, and to acquaint them with the substance of the doctrine of Christ, and when they find in them the knowledge and the love of Christ, would bring them to the pastors of the church, to be tried, [examined] and admitted to the further privileges of the church, what happy, well ordered churches might we have? Then one pastor need not be put to do the work of two or three hundred governors of families, even to teach their children those principles which they should have taught them long before; nor should we be put to preach to so many miserably ignorant souls, that are not prepared by education to receive it.

And it is for want of this laying the foundation well at first, that professors themselves are so ignorant, as most are; and that so many, especially of the younger sort, do swallow down almost every error that is offered them, and follow any sect of dividers that will entice them, so it be but done with earnestness and plausibility.—For, alas! though by the grace of God, their hearts may be changed in an hour, (whenever they understand but the essentials [first principles] of faith,) yet their understandings must have time and diligence to furnish them with such knowledge as must establish them, and fortify them against deceits. Upon these, and many the like considerations, we should intreat all Christian families to take more pains in this necessary work, and to get better acquainted with the substance of Christianity. And to that end, (taking along some moving treatises to awaken the heart,) I know not what work would be fitter for their use, than that compiled by the Assembly at

Westminster. I do therefore desire that all masters of families would first study well this work themselves, and teach it their children and servants, according to their several capacities: and if they once understand these grounds of religion, they will be able to read other books more understandingly, and hear sermons more profitably, and confer more judiciously, and hold fast the doctrine of Christ more firmly, than ever they are like to do by any other course. *First*, let them read and learn the *Shorter Catechism*: and *next*, the *Larger Catechism*: and, lastly, read the *Confession of Faith*.

[To the Editor of the Religious Monitor.]

DEAR SIR,—The following are a few observations on a Book lately sent abroad into the world, entitled "Submission to the Powers that Be," If you will give them a place in your Magazine, you will greatly oblige your old correspondent,

A. H.

Submission to "The Powers that Be"
Scripturally illustrated, a discourse in three parts: by William L. Roberts, Pastor of the Reformed Presbyterian Congregations, in Sterling Galen and York.

Intenui labor—Geor. 4. 6.

Though low the subject it deserves our pains.

This discourse is one of the most curious performances that has of late issued from the Press, at least so far as my information extends. As a literary effort indeed, it may not perhaps rank very high, nor even when viewed as the work of a teacher of religion, does it seem calculated to bring much credit to its author as an interpreter of Scripture. For through the whole of the piece, the Divine seems lost in the politician. Yet it is by no means unworthy of notice; because it furnishes an excellent specimen of the singular arts to which Reformed Presbyterians have recourse in order to prop up their tottering system. The author indeed distinctly states, that one object of the discourse is to defend the ground taken by Reformed Presbyterians in relation to civil governments, and that with this view he has introduced into it, his objections to the constitution of the United States.

The subject proposed for discussion in this discourse is "Submission to the Powers that Be," and yet the whole work appears to consist of nothing else than an attempt to prove that "the powers that be" are entitled to no submission whatsoever. The text is 1 Peter ii. 13—17—"Submit your-

selves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto those that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king."

In the introduction to the discourse, the author remarks that it is not uncommon to brand with the title of a mere political Reformer, the clergy man who fearlessly applies the law of his God to the civil transactions of men. But he vindicates the practice by the example of Knox and his kindred spirits of the Reformation, and the extent of the heavenly commission given to ministers of the gospel; and he farther hints that it is by means such as these that the kingdoms of this world are to become the kingdoms of our Lord and of his Christ. He next states that these considerations are his only apology for discussing the doctrines of the passage, and then proceeds to speak of two different opinions which he says have been held respecting it. To use his own words, "two directly contradictory opinions are entertained by different communities respecting its true import." One of these opinions is "that it enforces the doctrine of implicit submission to the government that may providentially exist, its immorality notwithstanding; that we are permitted to inquire no further than the *fact* of its existence in the providence of God, to assure ourselves that it is his ordinance, when the text meets us and enjoins upon us conscientious submission and support."

"The other sentiment, and the one we embrace is, that the passage is a description of civil government as it is *moral*, founded in the moral law of God, and in this respect his ordinance, exhibiting also the duty of the subject with a reference to God's moral institution: and does not by any means deny the right of dissent from immoral constitutions."

The avowed object of the author in the whole of this discourse is to confirm this last mentioned sentiment, which he says is the one he embraces, "and at the same time to give a scriptural explanation of this disputed passage, and an illustration of the true nature of submission to the powers that be." The discourse is divided as follows into three parts.

1. "Passages of scripture will in the first place be introduced and explained, which exhibit the governments of the nations in their present constitution, in opposition to God and his law, and the true interest of their subjects." In this part the author attempts to show that the scriptures describe the governments of the nations, by which he seems to mean all civil governments that have hitherto existed, or do now exist: 1. As bestial and blasphemous in their constitutions. 2. As receiving their establishment from the devil. 3. As in league with, and supporting Anti-christ. 4. As at war with Jesus Christ. 5. As malignant to the interests of the church. 6. As thrones of iniquity, with which God will not have fellowship. 7. As systems of iniquity which God hath destined to a fearful destruction. 8. And finally, it is asserted that those who support these thrones of the nations, have the curse of God denounced against them, whilst those who withhold allegiance are blessed of God. These statements the author professes to establish by passages of scripture chiefly taken from the book of Revelation, and quotations from McLeod on the Revelation, whose lectures on that mysterious book are pronounced by Mr. Roberts to be invaluable, and whose account of the ten horned beast, is declared to be "the best elucidation which can be given of the subject."

II. "The passage and parallel texts must in the second place be explained in consistency with such scriptures, and the received maxim,—The scriptures agree, they do not contradict themselves." In this part of his discourse the author compares the statements made by him in the first part, with the text, and the following passages of scripture which teach the same doctrine, viz: Romans xiii. 1—7,—Titus iii. 1,—1 Timothy ii. 1—2. He admits there is an apparent contradiction between his own arguments and these passages of scripture. But he tries to reconcile these and untie the "gordean knot" as he is pleased to express it, on the first mentioned principle, which he says is that of the Associate church: but, as might have been expected, all efforts made on this principle are unsuccessful, and the knot remains untied. He next tries it on the principle which he himself advocates, and by it he solves all difficulties, and "unties the gordean knot with ease." The remainder of the second part is taken up in vindicating and establishing this principle which has such magical effect, and in explaining the text and similar scriptures agreeably to it.

III. "Justify the dissent of Reformed Presbyterians from the constitution of the United States." The objections stated by Mr. Roberts in the third part of his discourse to the constitution of the United States are the following: 1. "It does not recognise the being or providence of God, nor the authority of Jesus Christ who is the Prince of the kings of the earth." 2. "It does not recognise God's revealed law." 3. "It neglects the Christian religion or the church of Christ, and esteems it no more worthy of its support than Mahometanism." 4. "It makes no provision for securing moral, religious and upright rulers, but infidels and ungodly men may be, and are under its protection, appointed to the highest offices of the land." 5. "The constitution contains a positive, a direct and lamentable immorality, namely, negro slavery." 6. "The constitution violates the sacred principle of equal representation." The remainder of this part of the discourse is employed in an attempt to shew that Reformed Presbyterians are not the enemies of their country, but its best friends, although they dissent from its constitution, and condemn it as immoral, and also in stating and obviating some objections, often made to the principles advocated by this author.

I have thought it necessary to give this somewhat minute account of this discourse, that those of your readers who may not have seen it, may be able to form a correct opinion of its merits, and also to judge of the pertinency of the remarks that may be added. Those who are acquainted with the matters that have been long in controversy between the Associate and Reformed churches, and with the manner in which the controversy has been conducted, will easily perceive that this discourse is an attempt of its author, according to his ability, to misrepresent and expose the principles of Seceders on the subject of obedience to civil rulers, and also to vindicate and defend the views of Reformed Presbyterians on the same subject. I think it must be allowed that their principles and views on the subject of magistracy stand greatly in need of confirmation, but it may well be questioned whether they will derive much support from this performance of Mr. Roberts.

It is worthy of remark that whensoever Reformed Presbyterians have treated of magistracy, they have generally, if not uniformly assailed their brethren of the associate church. These last named have been made to figure in all their literary productions, from Nairn to Newton who boasted

that he had put the last nail into their coffin, and from Newton to Roberts on "the powers that be," who shews clearly as he imagines "according to prophetic calculation," that unmingled sorrows await them, if in less than half a century they do not renounce their allegiance to the existing governments, and come over to Reformed Presbyterians who have nothing to dread.* It would seem as though they could not write on this subject unless they have some of their brethren of the Associate church before them to call forth their energies. And what is worst of all they set forth their own misrepresentations, instead of the principles of Seceders, like a man of straw, that they may have the credit of demolishing them; and without some practice of this kind it would appear they can produce nothing. As one somewhat facetiously remarks, in the classical language of Scotland, "if there be no tulchan, the cow refuses to give her milk."†

I have thought it must be for some such reason as this, that they uniformly introduce Seceders, and the principles which they are pleased to impute to them, into all discussions of this nature. Why do they not also assail other denominations who hold like sentiments? Our brethren of the Presbyterian and Dutch Churches hold nearly if not entirely the same sentiments with Seceders on the subject of civil magistracy, yet these denominations are passed by without notice, while Seceders are made to occupy a very prominent place in the writings of Reformed Presbyterians. Nor is it easy to account for this strange partiality, unless it may be from some mysterious influence that they may be supposed to exercise over the imaginations of the writers. We find "Roberts on the powers that be" no less guilty of this partiality than his predecessors, and it was this that led me to notice the subject, but I will detain the reader no longer from a brief review of the merits of the work itself.

As has been already noticed, the discourse is divided into three parts, and it may now be proper to offer a remark or two on each of these parts. And

1. The intelligent reader will perceive that in the first part the author does not even pretend to consider and discuss the doctrine of his text. His avowed object is simply to "exhibit the governments of the

nations in their present constitution in opposition to God and his laws, and the true interest of their subjects." And the way in which he arrives at this conclusion is something like the following. In the first place, he takes all the civil governments in the lump, no matter whether they be Papal or Protestant, Pagan or Mahometan, and declares them to be bestial and blasphemous—to have received their constitution from the devil—to be in league with, and supporting anti-christ &c. In the second place he confirms or rather attempts to confirm this sweeping declaration, not by passages of scripture, but by his own explanations of certain portions of scripture. So that the whole of the author's doctrine rests ultimately not on the scriptures of truth but on his own interpretation of them. This is such a convenient way of proving things, that it is easy to see that any author who will condescend to use it, need be at no loss to establish his sentiments, at least to his own entire satisfaction. But that the readers may have a correct idea of the manner in which this writer proves his assertions, it may be necessary to furnish a specimen; and as these are much alike, and proved much in the same way, we may take the first in order, which is as follows, viz: "The scriptures describe the governments of the nations as bestial and blasphemous in their constitutions." The evidence produced in support of this assertion is Revelation xiii. 1. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his heads the names of blasphemy; and Revelation xvii. 3. And I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." In the illustration given of these texts, the author asserts that these beasts are obviously the same and designate the Roman Empire. That the seven heads denote the common-wealth under seven forms of government. That the ten kings are the ten kingdoms into which the Roman empire was divided. That these heads are the constitutions or forms of government by which God is blasphemed by their supporting an idolatrous system of religion, and finally that the man who swears allegiance to these governments is himself a blasphemer.

From this specimen the reader will easily see that Mr. Roberts' illustrations consist of little else than assertions without proof, and which will by no means warrant the conclusion to which he has come. Even were we to admit that the ten governments of which

*Roberts on the powers that be, pp. 44, 45.

† It was a custom in some parts of Scotland to place a calf's skin stuffed with straw, called a tulchan, before cows, to induce them to give their milk.

he speaks were as beastly as he will have them to be, surely this will not prove that it is blasphemous to swear allegiance to the government of the United States. Had he shewn that this last named government was one set forth in the Book of Revelation under the figure of a beast, then there might have been some foundation for his assertions. But as the matter now stands, even were we to admit all he has said about the European governments, the whole of his arguments would just amount to this, viz. The beast that rose up out of the sea is the Roman empire, divided into ten kingdoms, and they are bestial and blasphemous &c. and therefore it is blasphemous to swear allegiance to the government of the United States!! But this is really too absurd to need any further remarks.

In the second part of his discourse, the author professes to explain the text consistently with the principles laid down in the first part. Here I cannot help remarking that it would have been more judicious, and certainly much less presumptuous to have accommodated his principles to the doctrine of the text, than to have set forth his own principles as the standard by which the meaning of the text was to be determined. Yet this is the principle of interpretation adopted by Mr. Roberts, and adhered to, through the whole of his discourse. The illustrations of scripture found in the first part are simply his own assertions, and here the object is to reconcile the text to these assertions. That this may be done to purpose he gives a distorted view of the principles of the Associate church on the subject of obedience to magistrates, and then attempts to refute them. But it is unnecessary to dwell on this subject at present, as I had occasion to offer some remarks on similar misrepresentations in former communications. Besides it will be evident from the extracts he has made from their testimony, that his "brethren of the associate church" plead for submission to no government but what is "established by the consent of the people," and only to its "lawful commands."

We may therefore pass from this subject and take notice of the way in which Mr. Roberts contrives to make the text and some other scriptures chime in with his own views. To some it might appear a hopeless undertaking to reconcile such exhortations as these, viz: "Submit yourselves to every ordinance of man for the Lord's sake"—"Put them in mind to obey magistrates"—"Let every soul be subject to the higher powers,"

&c. with the doctrine of our author, that the governments of the different nations are entitled to no obedience or submission whatever. This, however, he easily accomplishes according to the method long in use among the Reformed. That is to say, he endeavors to make it appear, that when the Apostles enjoined obedience to civil rulers, they did not mean that the persons to whom they wrote, should yield obedience to any magistrates then in being, but to the ordinance of magistracy. Let the reader only conceive of a government conducted without magistrates, and the subjects obeying the ordinance of magistracy, or let him conceive of the citizens obeying the magistracy, and at the same time refusing to obey the magistrate, and then he will be in possession of the charm by which "Roberts on the Powers that Be" gets his text to speak in the Reformed style. Only think what an edifying spectacle it would be to see the ordinance of magistracy as it is moral, bearing the sword and punishing evil doers, and rewarding them that do well, without the incumbrance of any executive officers. Or, let us with the aid of Mr. Robert's visual organs, look through the dark gloom of the next fifty years, and there we shall behold a still more gratifying sight. Beyond that dark period you will see magistracy arrayed in all its glory, and the magistrates all Reformed, and all who refuse obedience to them, given over to destruction.* But with this reverie, which is too replete with extravagance and folly to need any refutation, I will no longer detain the reader.

In the third part of the discourse, the author proceeds to justify the conduct of Reformed Presbyterians in relation to the government of the United States. It appears that Reformed Presbyterians refuse allegiance to the government of the United States, on the ground that the government is not constituted quite to their mind. So far as can be gathered from their writings, it would seem they consider it necessary that the chief magistrate should be of their own religious persuasion, or otherwise they cannot conscientiously submit to his administration. It would also appear that there never has been any magistrate of this description, at least since Reformed Presbyterians existed as a separate denomination. And if we may depend on Mr. Roberts† they have no great prospect of getting one to their mind for at least half a century to come. They

* Roberts on the powers that be. p. 44.

† Idem.

are of course at present in a state of dissent, as they term it, from the government under which they live. Their objections to the government of the United States, as given by Mr. Roberts, are mentioned above. These, however, need not now be discussed, as it is my intention to leave them to do as they please in the matter of allegiance.

It may, however, be proper to notice what has appeared to me a singular inconsistency in their conduct, in relation to their submission to governments. They represent the government of the United States to be so immoral that they are constrained by conscientious motives, to withhold their allegiance from it, yet Mr. Roberts allows they may pay taxes to support it, and that their pulpits may resound with war sermons in defence of it, although it be bestial and blasphemous. Now it is well known, that as things now stand, their allegiance can be easily dispensed with, but if they were to resist the payment of the contributions imposed on them by government, it would be promptly enforced. But if they can pay taxes to support a government which they consider immoral, which they know they cannot refuse without inconvenience and expense, while they refuse allegiance, which the government does not think it worth while to exact of them, it must appear that they are guided by a prudent regard to their own convenience in their dealings with governments. It does indeed appear that the ground on which Reformed Presbyterians now stand, has become very narrow. They originally set out on the principle of refusing all kinds of obedience to government on the ground of its being unlawful. They soon found this to be inconvenient, and they came to the determination to pay taxes to government, unlawful as they judged it to be. The more strict among them considered this a desertion of the testimony. Now the only thing they stick at, according to "Roberts on the powers that be," is allegiance, about which no government has thought fit to give them any trouble. If they go on at this rate for the next fifty years, it may be that they will, before the expiration of that period, have come into the views of other denominations on the subject of magistracy, instead of having drawn all others into their peculiar way of thinking on that subject, which possibly will answer just as well.

But I fear I have detained the reader too long with these observations on a discourse which, perhaps is hardly worth the trouble. Indeed it is only worthy of notice, as it is an example of the reformed way of discussing

subjects of this nature. The substance of the whole discourse, just amounts to this, viz. That the governments of the nations, are bestial and blasphemous, and among these is included the government of the United States. That the text which inculcates obedience to civil rulers does not mean submission to the governments that now exist, but to magistracy as the ordinance of God, and that Reformed Presbyterians are justifiable in refusing allegiance to the government of the United States. The whole performance is a work of high pretensions, but of little merit. It abounds in declamation and invective, but is lamentably deficient in reason and argument. As a specimen of sermonising, it cannot be approved, for it proceeds on the dangerous principle of explaining the scriptures according to the preconceived views of the author, which is to handle the word of God deceitfully. His labours at showing forth the praises of McLeod on the Revelation, are fulsome and extravagant, and will add nothing to the just reputation of that divine. His vanity and presumption also, when speaking of himself or his own religious denomination, is both indecent and excessive. To me it appears astonishing that a minister of the gospel should be so much under the influence of prejudice or party spirit, as to publish it to the world as his opinion, that all who may differ from him, as to their views of magistracy, shall be "given over to temporal and eternal destruction" within half a century*. Such denunciations neither become the spirit of the gospel, nor the character of the age. I had supposed that Reformed Presbyterians had laid aside this way of speaking about other religious denominations, which to say the least of it, does not become sinful men. I was led to form this opinion from some statements which I saw in a book, which was intended for a new Testimony, and which was under the consideration of the Reformed Synod in Scotland in 1821. In that work it is intimated that they took the designation of Reformed, "not on account of any superior worth or excellence in themselves; not in the way of undervaluing what was good or laudable in others; not from ostentatious motives, or a disposition to say to their fellow professors, stand by, for we are holier than you; but solely as expressive of their attachment to the reformation cause," &c. This appeared to me sufficiently modest, and I was much pleased to see it, because it is a way of speaking much more befitting the condition of men

* See Roberts on the powers that be. p. 44.

Mediator and Priest, our Advocate, ^{our} liable to err, than the vain glorious boasting of Mr. Roberts. It is to be remembered, however that the book* whence the above passage is extracted, is only an overture, and may never be enacted into a judicial deed.

I would not, however, be understood as speaking of Reformed Presbyterians in general, as being under the influence of the same spirit, with our author, who considers himself alone, as answerable for the sentiments set forth in his book. Nevertheless; he declares that he is not conscious of having mistaken the principles of the Testimony of his church, and he says he is not aware that a single principle defended, in his discourse will meet the objections of his brethren. But it is also proper to mention, that he has intimated that "his distance from his brethren in the same faith, prevented consultation with them;" this I think is much to be regretted, because I believe there are among them, some men of sound judgment, who would have dissuaded him from sending such a book abroad, into the world, which, instead of establishing his principles, can only serve to show the "nakedness of the land." If the cause of Reformed Presbyterians, can be defended, it must be by other weapons than "Roberts on the powers that be."

Non tali auxilio, necdefensoribus istis,

Tempus eget.—*Aeneid*, lib. ii. 521.

These times want other aids.—*Dryden*.

[To the Editor of the Religious Monitor.]

DEAR SIR:—

The following letter was written by the late venerated Dr. Anderson, when he was beginning to recover from a severe indisposition, which had brought him apparently to the gates of death. It has been transmitted by a friend, with a request for its publication in the Monitor. Mr. James Frazer, to whom it was addressed, had completed his academical studies, and had been engaged one year in the study of theology, under Dr. A. at that time Professor of theology in the Associate Presbyterian church; and under whose ministry he had also been raised. Mr. Frazer was endeared to all who knew him, particularly his instructor and his fellow students, by his engaging manners, amiable disposition, and unaffected piety.—He possessed naturally fine talents, which were highly cultivated for his age. He was the only child of his aged parents, who still survive. He died on the 12th of May, 1817, on which day this letter was written and read to Mr. Frazer a very few hours before his decease.

* See summary of the history, principles and testimony of the Reformed Presbyterian church in Scotland, Paisly 1821, page 63.

"MY VERY DEAR SIR:—

"What shall I say to you? But a few days ago I thought that this illness, from which I am not yet recovered, would bring me to the house appointed for all living; and still it behoves me to consider my departure as at hand. How are we to be exercised on the brink of eternity?

1. In acknowledging our guilt and villainess. It is necessary that we have the sentence of death in ourselves, knowing that we are wretched, and miserable, and poor, and blind, and naked.

2. In looking away from ourselves and every other creature to Jesus Christ, for righteousness and salvation, according to his call—"Look unto me and be ye saved, all ye ends of the earth." Considering ourselves as poor sinners, to whom God speaks in the word of his gospel, let us be persuaded that he gives us Christ to be the true bread, to be our righteousness and salvation; for Christ says, "My father giveth you the true bread from Heaven." Let us depend on the righteousness of Christ alone as the ground of our pardon and acceptance with God; "counting all things but loss and dung that we may be found in Christ, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith". Let us look away from every thing in ourselves, from all our doings and sufferings, from our frames and feelings, and even from our own act of faith, to him who is the object of faith, whose name is "THE LORD OUR RIGHTEOUSNESS." Let each of us call him by this name with application to ourselves in particular, saying, "He is the Lord my righteousness;" not doubting that in thus betaking ourselves to him, God will own us as having a sufficient justifying righteousness, on account of which we shall be forever accepted before his throne, and obtain the full possession of the everlasting inheritance. In betaking ourselves thus to Christ, we come out of the region of the broken law, where there is nothing but condemnation and wrath, into the region of the new covenant, where there is nothing to be heard but peace through the blood of sprinkling, which speaketh better things than that of Abel. We should send the law, conscience, and Satan, to Christ, our surety, for answer to all their claims and challenges. No exercise is more pleasing to God, the Father, than this; because hereby we honor the son, in the character wherein the Father hath sent him, the character of our Propitiation, our Righteousness.

3. In embracing the promises, as all "yea and amen in Christ." The promises are all in Christ in two ways. First, in respect of his righteousness, which is the condition of all the promises; on which account we are to look for their fulfilment.— God gives us the promise of pardon, of a new heart, the Holy Spirit, eternal life, to assure us that he is willing to give us these blessings, for the sake of his Son's righteousness. O what encouragement is this, to plead the promises, saying to a promising God in Christ, "Do as thou hast said."— Again, the promises are in Christ, as God gives us all promised blessings in giving us Christ; and we receive them all in receiving Christ. We are to live in faith, and die in faith; as the patriarchs did, having seen the promises as a sure foundation for faith to rest upon, being persuaded of them, and embracing them, Heb. xi. 13. Let us believe our full warrant to rest upon the promises immediately, as our security for the blessings specified in them. The inhabitants of Jerusalem, in a time of danger, rested on the words of Hezekiah; what infinitely greater reason have you and I to rest upon the words of divine faithfulness for eternal salvation?

4. In depending upon the grace and spirit of Christ for carrying on and completing the work of our sanctification. Our hearts soon fail; they are never to be trusted. But Christ, by his grace and spirit, is the strength of our hearts, the strength of our spiritual life; the strength of our faith, our love, of our repentance, and of our holy desires. We should be encouraged to have our hearts weaned from the world; but we must be willing to owe this to the grace of our Lord Jesus Christ, who giveth power to the faint, and to them who have no might he increaseth strength. He giveth his spirit to them that ask him, and then he is said to be shed abundantly on us through Jesus Christ. Let us seek of him the grace of patience; for he is the God of all patience, and the God of all consolation. Let us patiently wait for him, even when he delays to give us the fulfilment of his word, in the sensible answer of our desires and prayers. Let us rest upon his naked word, and continue in prayer until our prayer be turned to praise. Do we know in whom we have believed? We could find no rest in the law, in the world, or any where else but in him. We have our righteousness, our strength, our light, our life, our comfort in him; we seek the enjoyment of him, as our true and everlasting blessedness.—

We should then be persuaded that he will keep that which we have committed to him against that day.

5. My dear friend, it becomes us in all things to be resigned to the will of God in Christ. This resignation is not of ourselves; but in this, as in every other respect, the grace of our Lord Jesus Christ is sufficient for us. If it be his will to spare you, which, with submission to the Lord's will, is the desire of your sympathising friend, as well as the desire of parents and many others, he will bring you back from the gates of death, and will be with you here. But if he is calling you away from the present life, he is about to receive you to himself; and your death will be an answer to his intercessory prayer, "Father, I will that those whom thou hast given me may be with me to behold my glory." O that the Lord may be with you when you walk through the valley of the shadow of death. Death is no longer formidable to us in Christ; it is but a shadow; it has lost its sting. In looking to Christ we may look away from all our fears of death.

6. When we are leaving the church on earth we should offer up some petitions for her welfare; that the Lord may still take care of his own cause; that he may still have a seed to serve him.

I am, dear and much esteemed friend,
Ever yours,

JOHN ANDERSON.

ANSWER TO QUERIES IN JANUARY NUMBER.

Two *Queries* are inserted in the January number of the Monitor.

1. Is the church bound to help congregations that are not able fully to meet the expense of maintaining ordinances.

2. If she is so, what is the method of discharging this obligation most agreeable to the word?

To the first I answer, yes. This may be presumed from the fact, that—"not many wise men after the flesh, not many mighty, not many noble are called,"—"but God hath chosen the *poor* of this world, rich in faith &c." for if the generality of God's people are poor, what more likely to occur among them than times of pecuniary need, and hence arises a mutual obligation and interest to every one to help his neighbour.

If the poor have not much to bestow, much is not required. Let the poor widow cast in her two mites with her many prayers, and they will be more and better for than the wealth and great sums of the rich, and enough to help them that need. But it

is more than a presumption; for first, it will be found upon a fair interpretation to be included in the *law* of Christ. "Bear ye one another's burdens, and so fulfill the law of Christ, Galatians vi. 2." This I grant, has an immediate respect to the burden of him who has been overtaken in a fault, and has become truly sensible of the error of his way. But to confine it to this case would be most unwarrantable. It is a law of Christ set down in general terms, evidently to apply to every case in which one Christian can have access to help another in bearing his burden, *whatever* it may be. The term *burden*, especially in the plural as it is here, is not peculiarly appropriate to denote such a burden as is mentioned in the first verse. Were it the only thing intended, certainly terms more specific are to be found. The term burden includes it because it is one burden among many, but not the only one. This is the universal law of Christ's kingdom, and is not to be limited to one *sort* of burdens any more than to one *time* or *place*. And since pecuniary difficulties are oftentimes none of the least of a congregation's burdens, and others having it in their power to help them, this law makes it a duty which they owe to Christ to do so.

2d. It may be inferred from a similar direction given in Romans xv. 1, 2. "We then that are strong, ought to bear with the infirmities of the weak, and not please ourselves. Let every one of us please his neighbour for his good to edification." I remark that the *end* here proposed is common to the whole church, and may be accomplished in various other ways, besides bearing with infirmities. It is for his good to edification, to have a fixed dispensation of gospel ordinances; for that is the principal means which God hath ordained for this purpose. And if we are bound in duty to bear with infirmities, because in many cases that may indirectly contribute to a brother's edification, much more are we bound to bear with him when need so requires, the burden of maintaining the most direct and powerful means of edification—the gospel through which so many great and precious promises are to be accomplished. If this argument be, as it constantly is, admitted to have force among the members of the same congregation, I see not how it can be refused the same weight in the congregation of congregations. This leads me to remark,

3d. That it can be argued from the unity of church. It cannot be denied that all the congregations under the inspection of the Associate Synod, or any other Synod, are

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but one body, professing to have but one mind and one heart. And the Apostle says the whole body is fitly framed together. Every one has its own peculiar place and endowments assigned to it, in which it may most fitly and effectually contribute to the edifying of the whole in love. And what even God has conferred on any one, whether in temporals or spirituals, is destined for the edification of the whole. Neither the foot, the hand, nor the eye, nor any other member receives any advantage which is to be exclusively enjoyed by it. Whereinsoever the rest of the body *can* share with it, it will be freely and promptly accorded to it, but especially and chiefly to the member that *suffers*, no matter how remote its place in the body. Suppose we give the mouth and the reasoning made use of by some professors, and it may be some congregations, we shall still be in the legitimate use of the apostles' argument. If the hand should reply to the shoulder under its burden, your burden can never be laid on me, what motive or reason have I to bear your burden; it is not meet that I should leave my ease and freedom to come under your load, or if it should say to the foot in its difficulties, I have done my own proportion of the toil, I will not stoop to extricate you, would it not be unnatural, absurd and schismatic? Yet not more so than are the various pleas and excuses of the members of Christ's body for not helping one another. The force of this argument is fully supported by approved examples. Acts iv. 32. "And the multitudes of them that believed were of one heart and one soul, neither said any of them that ought of the things he possessed was his own; but they had all *things common*." How fearful the odds between those times and the present, in the visible church. Congregations (members) may suffer as much as they please—may expire and not a single common impulse be felt, or common effort be made to prevent it. Our disease is desperate as to all means of cure in the reach of men, and unless the great Physician interpose his help, we must go down.

4th. It may be fairly argued from our duty to give to the poor. Under the law and the gospel, this is alike a duty to minister to the necessities of the poor. Even if our *enemy* hunger, we are commanded to feed him, and if he thirst we are to give him water to drink. And it is at our peril to neglect these commands; for "he that hath this world's goods, and seeth his brother stand in need, and shutteth up his bowels of compassion from him; how dwelleth the love of

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God in that man?" But if we are bound to supply the less necessity, how much more to supply the greater—the hungry soul with the bread of eternal life. And the argument is a thousand fold, when in stead of *one*, it is a whole congregation for themselves, and posterity that lifts an imploring eye for this help. He that shutteth up his bowels of compassion from *them*, how dwelleth the love of God in that man.

5th. This may be fairly deduced from the example of Macedonia and Achaja, who sent pecuniary aid to another *nation* and a different people—to the poor saints in Judea; but still more from the examples of the multitudes who had all things in common. "And distribution was made as every man had need, and there was no lack." Acts iv. 34—35. This was done under no enthusiastic or visionary influence, but the love of God shed abroad in the heart by the Holy Ghost, through means of the gospel. And although it does not argue, that we in the present posture of affairs, ought to sell our possessions and have all things in common; yet it incontestably proves that the church ought, and when she is of one heart and soul, she *will*, provide for them that have need according to her abilities.

6th. Without this our pledges to the *profession* cannot be redeemed. We have promised that in no circumstances will we be neutral or indifferent to it; but that according to our ability and opportunity we will to life's end, maintain and promote it. Therefore without limitation of times, places or persons, we are bound in good faith to extend to it a helping hand, where and when need requires. It will not be disputed I dare say, that we ought all to pray that God would eminently bless a Testimony for the present truth, and that he would strengthen and encourage in every way that is needful, ministers and congregations in holding it fast against the current of error, ignorance, or prejudices prevailing. But how would you mean that he should do this towards those congregations not able fully to meet the expenses, if not by putting it into *your* hearts to give the requisite assistance? How? By miracle? It is proposterous and wicked to expect them. If we intend not to play the hypocrite, or insult the hearer of prayer by calling on *him* to perform *our* duty, in such prayers we are pledging ourselves to use all the means for these ends that are within our power. And that a little pecuniary aid to those specified in the query, is both a means and also in our power, is undeniable.

Poverty is none of the smallest difficulties with which our scriptural profession has to contend. This alone prevents companies of faithful professors, year after year from obtaining organization, and a settled ministry. It disables others who have obtained both, to fulfil their promise which frequently necessitates a dissolution of the pastoral relation. Others are impelled to solicit subscriptions, of such as adhere to a different profession, to make up an adequate sum, which are seldom continued beyond the year; or they are tempted to promise above their abilities. A disappointment ensues to the minister of meeting his engagements, and discouragement to the people, and the evils which thence originate, are numerous.

From the same cause, some come forward with a salary that is acknowledged to be inadequate, but in the hope that they will increase. This hope is not always well founded. And to release it they may be tempted, and often are, to compromise the strictness of admission, and their own integrity in their profession. When the congregation is by this means augmented, it is but a wall built with untempered mortar, and on the first great trial it will fall into ruins. From poverty, selfish passions frequently take their occasion—brethren begin to reproach each other with the common deficiency, and to criminate their motives, and to boast of their own doings. Strife and animosity quickly follow, and sharp and bitter words. Love sickens at the sight, confidence and respect depart; the intrinsic and paramount value of the profession disappears, and edification, and comfortable fellowship are at a dead stand.

The very *name* of poverty I have no doubt, attached to our profession, prevails with many against their better judgment to postpone their examination of its claims, to an entire foundation in scripture, and to stand at a distance from it; or else the fear of an insupportable burden to bear, on the event of their joining, does the same thing.

Again, to avoid as long as possible, a separation on the ground of deficiencies, a minister contracts debt in hopes that affairs may turn for the better, or he betakes himself to some additional calling. Either of these acts heavily on his ministry, as well as his comfort. His attention is divided between his studies and something else. His discourses become superficial; his official intercourse with the people less frequent, and less edifying; consequently they feel less interested in his ministration. Mutual coldness and alienation of affection ensues. And what has the profession to expect when it comes to

this? The life and soul, the glory of it, is departed, and only a *form* remains. In all these cases, edification is greatly interrupted, or comes to a dead stand; solemn vows are forgotten and wantonly violated. Professors follow passion, and prejudice more than their avowed principles, which hurry them into numberless inconsistencies; and it is well if they do not at length make shipwreck of the faith.

To describe the loss sustained by our cause, when ministers and people are obliged to part on account of pecuniary deficiency, would be impossible. It extends on every side and encreases indefinitely. The old deprived of their greatest comforts, are left to mourn in silence their want of opportunity to appear openly on the side of the great truths of the Reformation; and the young are laid open to the violence of a flood of innovations, errors, and delusions; and many very many are carried off that solid foundation on which they had been reared with much parental solicitude. With all these evils before us, can we still withhold aid and love the profession, and the brethren too! As soon will a sweet fountain send forth a bitter stream.

I plead not for gratifying pride, or holding up fashionable extravagance in ministers, or a criminal penuriousness in the people, but for reasonable and scriptural help to ministers, and people who are doing their utmost to maintain the profession in a decent manner, but yet are not able to do it. Let it be ascertained that ministers study the most rigid economy, that decency in the sight of men will admit of—that they watch against pompous fashions, and conformity to the great; and that the people show a readiness to do according to their abilities, not standing back on various pretexts. Where either of these parties to a case of need, manifest no concern for the profession, but rather a coldness and indifference about it—where there is no lack in the etiquette of fashion—where the minister wishes to make a figure in life, and the people wish to become rich—where the wealthy restrain themselves from giving, because they imagine others have not given in proportion; and the poor give nothing at all, because they are poor—where there is good reason to fear that people lay not to heart their difficulties, and are careless and negligent in doing their duty—let them not be taken into the number. That they need help is certain, but it is not in money. They need a different spirit, which the salutary admonitions of a presbytery might, and ought to point out to them, but no power on earth can give them. But it

is to be hoped that such cases are not very numerous in the Associate church.

7th. To prevent in whole or in part, the evils enumerated, if in our power, is congenial to the spirit of the gospel, and the examples of Christ. We ought to do good to them that hate us, how much more to brethren! The church is solemnly charged by the Great Head to go forth into all the world and offer salvation to the heathen nations, and her obligation to do so is acknowledged by all; with what consistency then can we see *brethren* who have *accepted* the offer, struggling to keep the gospel and not help them? It was one of the proofs sent to John when shut up in prison, that Jesus was the Christ, that he preached the gospel to the *poor*; therefore it is agreeable to his example for ministers and people to do each their part in causing the gospel to be preached to them still. Paul employed the abundant liberality which he received of some churches, to enable him to preach to others without charge, and for what are these things written, if not to teach ministers and people through all time, to go and do likewise, as occasion offers.

8th. Would not the *fruits* of such help, speak in its behalf? It is calculated to strengthen the bonds of affection, a matter so essential to the unity and prosperity of the mystical body of Christ, that this alone might be a sufficient encouragement to make the trial. It could hardly fail of awakening up a mutual feeling of deep interest in the affairs of congregations. "This ministration of service might not only supply the want of the saints, but also be abundant by many thanksgivings unto God." To those who set Jerusalem's good above their chief joy, it would afford much enjoyment to have a regular and scriptural way of imparting to persons unknown, and far distant, and to sons unborn, the dispensation of that gospel—the truths of that profession, which they have enjoyed so much themselves.

It may be all these motives and arguments are too high and spiritual for the tone of the generality in this age. Alas for us; the iniquity of covetousness and a selfish, worldly policy too much abounds, and the love of God and Jerusalem's prosperity is too cold to allow us to feel any sensible weight in these arguments! But suppose we should descend to the lower principle of private and particular, or sectional interest. Still our answer can be maintained; for our contributing to the help of others, would, in equity, entitle us to theirs in turn; and what so likely as this to excite their

warmest sympathies for us in our distress? Instances there might be of congregational ingratitude, but I hope the time has not yet come when this would be either general or frequent. Here, then, all ye who wish to lay up for time to come,—ye who make it a point to lay up for your children, here is the Bank of the Bible, where your deposit will not only be safe, since “he that giveth to the poor lendeth to the Lord;” but it will be repaid, with interest, according to the Law of Love; for it is added, “That which he hath given, will he (the Lord) repay him again,” Prov. xix, 17; and so it will come to pass that “he that giveth unto the poor shall have no lack,” ch. xxviii, 27. But the words which immediately follow, ought to be well weighed by those who will not venture their money this way, “but he that hideth his eyes shall have many a curse.”

Upon the whole, the present is a time that calls aloud on every one to come forth to the help of a scriptural profession in every way that is according to the word. Inasmuch as almost every effort within the power of the human mind is now making, both directly and indirectly, against it. Agents are every where busily employed in disseminating sentiments through the country that are subversive of every thing peculiar to it. And the wide spreading, overwhelming influence of popular opinions, and the associations based upon them threatens nothing less than its extinction. This, therefore, is not a time for its friends to halt and hesitate, and entertain petty scruples. If they have *any love* for it, let them be up and doing, with all their might, every thing which they may do lawfully for it. Do they not see, that it is the prevalence of anti-scriptural sentiments that makes poverty attendant on a “good profession”? and by this alone, if help is not found, will the public administrations of it be borne down

2d Query. If she is so, What is the method of discharging this obligation most agreeable to the word? Answer. It is not needful for this purpose to devise any new organization, or appoint any new officers. That which God has given to his church already, is sufficient for all that it can be her duty to do. It is the special duty of deacons to minister to the necessities of the poor. And as every higher office includes all beneath it, the minister of the gospel includes that of the deacon, and he is bound to exercise it if it should become necessary. Now it would appear to me most agreeable to the word, when help is to be provided and administered to con-

gregations, that ministers met in presbyterial capacity should do it, and if presbyteries should stand in need, that the synod should do it.

It is needless to say that the same wisdom and prudence by which a deacon is enabled to manage his delicate and responsible task in the bounds of a congregation, will, in the collective talents of a presbytery, bear the same proportion to the difficulties attending this duty on a larger scale. To prescribe any mode for raising money, for said purpose, or for its distribution, would be to anticipate what ought to be the result of deliberation in sessions and presbyteries, &c.

In concluding, I may be allowed to say, that the performance of this duty is exceedingly rare, if it is not altogether neglected. Sometimes, indeed, a little aid is given to assist in building a place of worship. But even that is done, we fear, more from the influence of the fashionable mode in which it is solicited, than from a direct sense of scriptural authority, or from any special design to aid the brethren, or sustain the profession. It is also true that somewhat of the help plead for in these answers, is given in a general way, when candidates for the ministry are assisted in their education.—But does it not seem somewhat strange to aid them in coming forward to the ministry but after they have *entered it*, and come to difficulties that defy the continuance of their ministrations in a place, to give them *none*? Where do we hear of a contribution in aid of another congregation? Are not congregations strangers to the circumstances of each other, as much so as if they were unconnected or engaged in different interests? Do you ask for the cause? You will see it breaking down the unity of individual congregations into as many interests, almost, as there are persons. You may see it in the smallness of the number which attends meetings for congregational business. You may learn it from the ignorance and indifference of one church member respecting the affairs, temporal and spiritual, of another. You may hear it in the whisper, the tale of detraction, the bitter reproaches and uncharitable censures which they cast one upon another. Again, you may see it in the very low and declining state of fellowship meetings. Yea, even in the cold formality of those petitions which are offered in prayer for the general prosperity of the church.

Reader, it is the evening of the reformation. Our sun is set. The dark hour of midnight approaches, when deep sleep falleth upon men. The glory is departed.—

“ Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the daughter of my people.”

RESPONDENS.

LETTERS ON THE INTRODUCTION AND PROGRESS OF UNITARIANISM IN NEW ENGLAND.
No. VII.

DEAR SIR,

In my last I was led to speak of the *concealment* formerly practised by the Unitarians of Massachusetts, as one of the means resorted to, to facilitate the propagation of their sentiments. The error crept in *secretly* among us, and the churches were corrupted unawares. I shall now call your attention to another circumstance, connected with the progress of Unitarianism in this region.

Those who have watched the measures and publications of Unitarians cannot but have observed a want of *consistency* in them—a disposition to write and act according to *present* circumstances and feelings, without much regard to what may have been previously said or done. If this course has been adopted unconsciously, I can only say that it betrays a surprising lack of system, and of discernment, in those who have fallen into it. Or if it has been adopted with design, with a view to make the most of circumstances, and be able to turn one way or the other, according as (at the time) should be thought convenient, it betrays a want of integrity and principle, for which artifice and management can make no amends. Or if those who have adopted the course described have been compelled to it, in order to sustain a cause, to which they were committed, and which they were unwilling to abandon, still, the inference is scarcely more in their favor. The fact, that gross inconsistencies have been very common, in the measures and in the publications of Unitarians, is undeniable. In proof of this, I must be permitted to call your attention to a variety of particulars. And if the statements about to be made shall have an unfavorable bearing upon some individuals, the fault will not be mine. I shall endeavor to use ‘acceptable words,’ give a true account, and quote their publications as I find them.

There was a time, as you may well remember, when Unitarians were the avowed enemies of *Foreign Missions*.* They disbelieved, they pitied, they derided and opposed. But the cause of missions rose in importance and public favor, and events took place out of which something might,

perhaps, be gained—suddenly the tone was changed, and the former opposers of missions became their warm advocates and friends. More recent events seem to have again chilled this ardor, and voluntary associations for evangelical purposes have become the objects of suspicion and alarm.

The time, too, is within your recollection, when Unitarians were opposed to *Sabbath Schools*. So strong was this opposition in Boston, that an attempt was once made to prevent the schools from assembling in the public school rooms of the city.* But as Sabbath Schools continued to prosper, and children flocked to them, and it was found that they would rise and be successful, in spite of opposition, the opposition quickly ceased, and Unitarians became apparently as zealous in promoting Sabbath Schools, as they before had been in endeavoring to crush them.

Unitarians have ordinarily opposed religious meetings during the week, and especially meetings in the evening. One of their ministers, only a few years ago, published a sermon on the fourth commandment, the design of which was to show, that men are imperatively required to labor the whole of six days, and that it is as much a violation of the law of God to hold a religious meeting during the week, as to perform ordinary business on the Sabbath.† But wherever meetings during the week, or in the evening, become frequent and popular, these scruples, it is observed, are easily dis-

* At the instance of a Clergyman of this city, (who professes to belong to no party, but whose influence is uniformly exerted on the side of Unitarians,) an order passed in the School Committee of Boston, December, 1821, by which the school houses were closed against the Sabbath Schools. A very earnest appeal was immediately made to the School Committee on the subject, and in the January following the obnoxious order was rescinded. Shortly after this, Sabbath Schools were, I believe, commenced in connexion with some of the Unitarian Societies

† This extraordinary sermon was from the pen of Rev. D. Bancroft, of Worcester. In the course of it he says, “The duty of stated employment extends to every portion of the six days. We may not, therefore, suspend our weekly business under the pretence of attending to religious exercises not enjoined. In these cases the question ever occurs, Who hath required this at your hands? The direction is as imperative to work six days, as it is to rest on the Sabbath. As we may not carry the labors of the week into the Sabbath, so we may not carry the rest of the Sabbath into the week.” p. 12.—From the foregoing extract, it appears, at the time of its publication, that Unitarians in general had not discovered (what they now believe—see *Christian Examiner* for September, 1829) that the fourth commandment is not obligatory at all, and that the Christian Sabbath is not of divine institution.

* See *Christian Examiner*, vol. i. p. 182.

pensed with, and Unitarians can have their extra services and evening lectures, as well as others.

Much reproach has been cast upon the Orthodox, on account of their holding meetings and promoting divisions (as it is said) in Unitarian parishes. This is a favorite theme of declamation at the present time, by which an odium is expected to be excited. But strange as it may seem, Unitarians are frequently intruding into the parishes of the Orthodox, and holding meetings, and endeavoring to gain proselytes. Unitarian minorities are also exhorted to separate themselves from the parishes of the Orthodox;* and separations of this nature have, in several instances, occurred.

If we turn now from the measures of Unitarians, to consult their publications, which is more especially the object which I have in view, the same inconsistencies will be observed.

It is sometimes alleged, that the Orthodox have fallen into great errors, and are fostering and spreading a horrible corruption of Christianity. But in other connexions, these appalling errors suddenly vanish, and those who retain them are regarded as differing very little, if at all, from their Unitarian brethren. In 1815, a pamphlet was published by a noted "Layman" of Boston, entitled, "Are you a Christian or a Calvinist?" implying that a Calvinist is not a Christian. In this work, the views adopted by Calvinists are represented as "most false and pernicious," "hurtful to general morality, opposed to the true character of God, tending to produce intolerable spiritual pride and bigotry in one class, often the least worthy, and causeless anxiety and tormenting oppression in another." p. 57. But within only a few pages of this representation, Unitarians are spoken of as the NATURAL ALLIES of these Calvinists; "*allies*, who have no other end in view than *union* and *harmony* in the Christian church." p. 60.

Unitarians have declared, that they regard the system of the Orthodox as being, in its *essential principles and tendency*, opposite to the true spirit of the gospel; and "that, if the influence of its peculiar doctrines, by themselves, should be fully imbibed, and permitted to operate uncontrolled, it would turn the fruits of the gospel into wormwood."† They have declared that

"transubstantiation is a less monstrous doctrine, than the five points of Calvin;"* and that the Orthodox make "representations of God, which every generous and honorable man in the community would shudder to have applied to himself."† But again they tell us that the two parties "may really AGREE in all that is of essential importance to religion and to salvation;" and that the difference between them "seems a question of arithmetic, rather than of true theology." "If we differ in one particular, we unite in a hundred. If our speculative metaphysics are at war, our practical morality, our evangelical spirit, may meet together and embrace each other. In all the great topics of Christian exhortation, *we are alike*."‡

The late Rev. S. C. Thacher, in an article ascribed to him by his biographer, charges the Orthodox with "attempting to revive the exploded absurdities of the dark ages,"§ But in a sermon, written at a later period, he declares that "the differences between us and our fellow Christians (referring directly to the Orthodox) are chiefly verbal"||

The Unitarian Advocate, speaking of the controversy in this region, says, "It is a great controversy. It is not about the minor forms and features of religion. It is not about a church government or ritual. It is, in fact, about the very nature of morality and piety." "The great questions at issue are these, What is the true character, the real moral perfection of God; and what is the system of religious sentiments that truly illustrates his character and perfection? What is it to be a good man, and a Christian? What constitutes the true preparation of a moral being for happiness and God's favor, here and hereafter?" Vol. ii. pp. 229, 230. These questions are properly stated, and certainly they are radical questions, going to the foundation of all religion. But this same periodical, when apologizing for the concealment formerly practised by Unitarians, says, "Unitarians generally did not think those points of doctrine on which different opinions were entertained among Christians the essential principles of religion; those which men ought to be instructed in, for the sake of their salvation. They believed that a Trinitarian held all the vital

* Christ. Examiner, vol. iii. p. 75.

† Unitarian's Answer, p. 8.

‡ Gilman's Sermon on the introduction to John's Gospel, pp. 18, 20.

§ Defence of his Review respecting the Andover Theo. Seminary, in Anthology, vol. vi. p. 205.

|| Sermons, p. 288.

* See a long article on this subject in the Christian Register for July 23 and 30, 1825, in which various reasons are urged to show, that Unitarians, residing in Orthodox parishes, ought to separate, and support public worship by themselves.

† Hurlbut's Presumptive Arguments, p. 6.

truths, notwithstanding his errors." Vol. i. p. 190.

The inconsistency here pointed out, runs through most of the publications of American Unitarians. In nearly all their controversial writings, you will find the differences between them and the Orthodox represented, sometimes as very great, and at others very small; sometimes the Orthodox are charged with holding the most pernicious errors, and then again their errors dwindle almost to nothing, amounting to but little more than an exceptionable phraseology. This species of self-contradiction is very manifest in the writings of Dr. Channing. In his controversy with the late Dr. Worcester, he represents Trinitarians as holding "some of the grossest errors."* Of Calvinism he says, that he considers it "as one of the most injurious errors that ever darkened the Christian world."† He speaks of it as a "heart-chilling doctrine," "a dreadful corruption of true Christianity."‡ "Did I believe," says he, "what Trinitarianism teaches, that not the least transgression could be remitted without an infinite expiation, I should feel myself living under a legislation *unspeakably dreadful*; under laws written, like Draco's, in blood." Unitarians "look with horror and grief on the views of God's government, which are materially united with Trinitarianism."§—Let us now compare these representations with some others made by the same writer. "The differences between Trinitarians and Unitarians are very often verbal." "Ought distinctions so subtle and perplexing to separate those who love the *same divine character*, and respect the same divine will?"|| "I have stated once and again that the differences between Unitarians and Trinitarians lie more in *sounds* than in *ideas*; that a barbarous phraseology is the chief wall of partition between these classes of Christians; and that, would Trinitarians tell us what they mean, their system would generally be found little else than a mystical form of the Unitarian doctrine. These two classes of Christians appear to me to concur in receiving the most interesting and practical truths of the gospel. Both believe in *one God of infinite perfection*; and we must remember that it is this perfection of God, and not his unknown substance, which is the proper object of the Christian's

love. Both believe in the great doctrine that eternal life is the free gift of God through Jesus Christ. Both learn from the lips and life of Jesus the same great principles of duty, the same exalted views of human perfection and the same path to immortality. I could easily extend these points of agreement." "Trinitarians are apt to think themselves at an immeasurable distance from Unitarians. The reason, I think, is, that they are surrounded with a mist of obscure phraseology. Were this mist dispersed, I believe that they would be surprised at discovering their *proximity* to the quarter of the Unitarians, and would learn that they had been wasting their hostility on a band of friends and brothers."*

Before leaving Dr. Channing, I must be allowed to hint at another of his inconsistencies. He sometimes represents Unitarians as very far from being confident of the correctness of their religious views. "Let us beware," says he, "lest opposition and reproach lead any of us into a sectarian *attachment to our peculiar opinions*." "Let us be . . . willing to believe that we, as well as others, may have been warped in our opinions by education and situation, and that others may have acquired important truths, which, through weakness or prejudice, we may have overlooked,"† "We dare not imitate the hold and positive language in which the darkest doctrines are sometimes urged as undoubted and essential."‡ But in other connexions, this modest diffidence, this shrinking distrust, in regard to the correctness of received opinions, is exchanged for tones of the highest confidence. Unitarians "always declare, that Scripture, with one voice, *disowns* the doctrine of the Trinity: and that, of all the fictions of theologians, the doctrine of three persons in the one God has, perhaps, the least countenance from the Bible."§ "We ought to speak of religion," it is well said in another place, "as something which we ourselves *know*."||

Unitarians sometimes represent the *truths*, the *doctrines* of religion as of very little consequence;—and then again as of the utmost importance. "You will expect from me," says a Unitarian minister, addressing his flock on the Sabbath following his ordination,

* Remarks on Dr. Worcester's second Letter, pp. 22, 23.

† Letter to Thacher, p. 28.

‡ Remarks on Dr. Worcester's first Letter, p. 12.

§ Remarks on Dr. Worcester's second Letter, p. 19.

|| Sermon at the Ordination of Mr. Gannett, p. 14.

* Remarks on Dr. Worcester's second Letter, p. 25.

† Letter to Thacher, p. 14.

‡ Remarks on Dr. Worcester's first Letter, p. 34.

§ See Dedication Sermon at New York.

|| Remarks on Dr. Worcester's first Letter, p. 26

"You will expect from me no detail of my speculative opinions. They are really of *too little consequence* to be brought forward at a period so interesting as the present. You know that I am a Christian."* Another gentleman, after having specified particularly most of the doctrines of the gospel, adds, "My individual belief in respect to the truth or error of these points can be of but *little importance*, and my subject no way requires that it should be given. *Neque teneo neque refello*. I believe that an innumerable company of Christians, who *never heard of these articles*, have fallen asleep in Jesus; and that innumerable of the *same description* are following after."† But this same gentleman, only a few years previous, delivered an ordination sermon on the *inestimable value of truth*, as the only means by which men are sanctified. "We naturally infer," says he, "in the first place, the *great importance of the truth*. It is the means that God, in his wisdom and mercy, has provided and employs for the sanctification of men. *To be indifferent whether religious truth or error, light or darkness, prevails among our fellow men, is to be indifferent to their best interests, present and future.*‡

It is sometimes insisted by Unitarians, that *sincerity* in our religious belief and character is all that can properly be required of us. "It is of little importance what a man believes or disbelieves, if he is only sincere." This was a favorite and oft repeated sentiment several years ago. "One rule," says Dr. Thayer, "shall measure the decisions of the great day. *Sincerity will be the test of character.*"§ But we are as positively told, on the other hand, that *sincerity is not sufficient*. "It is to be remembered," says Mr. Richardson, "that the *sincerity* of any one's faith gives no evidence that it is founded in truth, or is safe to be adopted."¶

It was fully shown in my last, that the Unitarian clergy, in former years, were accustomed to *conceal* their peculiar sentiments. "We seldom or *never*," says Dr. Channing, "introduce the Trinitarian controversy into our pulpits." "We have *never* entered into discussions on the doctrine of the Trinity." "They *touch*ed not dis-

puted doctrines." "Though Boston was full of Unitarian sentiment and feeling, there was no open profession of it." Clergymen maintained a cautious reserve, so that "neither from their sermons, their prayers, nor their private conversation," could it be inferred that they were Unitarians. They even considered themselves as *slandered*, if the epithet, Unitarian was applied to them.* But more recently a very different language, and an equal difference of practice, are observed. Concealment and disguise are strongly reprobated, and it is represented as of great importance that Unitarian doctrines be plainly and fully preached. "A cunning messenger," says Dr. Ware, "will temporize; and a timid one will palliate . . . and each may be expected to practise somewhat of concealment and disguise;—will be tempted to enquire, not what is true, but what will be acceptable; not what duty demands, and the exigencies of mankind require, but what they will bear, what may be said with safety, what will be heard without offence." This spirit the Dr. disapproves, and says the minister must deliver *without fear, and without reserve, the whole scheme of the doctrine and duty which is revealed in the gospel.*†

Unitarians have insisted much on the happy *tendency* of their system, as a convincing argument in favor of its truth. Mr. Sparks published a volume, entitled "An Inquiry into the comparative *moral tendency* of Trinitarian and Unitarian doctrines," with a view to show the vast superiority of the latter; and the Christian Examiner, in reviewing this publication, says, "The point, on which the whole of the argument is made to turn in this book, is that which must, after all, *decide the controversy with the bulk of mankind*;—namely the comparative

* For the authorities on which I make these quotations and assertions, see *Spirit of the Pilgrims*, vol. iii. pp. 117, 122, 123.

† Sermon at the ordination of Mr. Brooks, at Hingham, pp. 5, 9. Dr. Ware was undoubtedly a Unitarian, at the time of his election to the Professorship of Divinity in Harvard College; yet, during the ten following years, it is presumed he never preached, frankly and openly, the peculiarities of Unitarianism. Did he, at this time, "deliver, without fear, and without reserve, the whole scheme of doctrine and duty revealed in the gospel," as he understood it? or was he tempted to inquire, "what will men bear?—What may be said with safety? What will be heard without offence?"

I might refer to several ordination sermons in which the importance of a full and fearless exhibition of doctrine is inculcated. See particularly Dr. Channing's sermon at the ordination of Mr. Gannett, and Nathaniel Whitman's sermon at the ordination of his brother at Waltham.

* Rev. Samuel Cary.

† See Dr. Eliphalet Porter's Convention Sermon, pp. 19, 20.

‡ Sermon at the Ordination of Rev. Charles Lowell, p. 14.

§ Dedication Sermon, p. 25.

¶ Sermon on Conversion, p. 27.

moral tendency of the two conflicting systems." Vol. i. p. 223. This, it will be recollected, was the subject of Dr. Channing's Dedication Sermon at New York,—“The fitness of Unitarian Christianity to promote true, deep, and living piety.” But when a gentleman of Boston, some years since, renounced Unitarianism, on the ground of what he supposed its *unfavorable tendency and effects*, this grand argument was suddenly relinquished, and the American Unitarian Association issued a Tract to show, that the happy influence and effects of a doctrine, in promoting seriousness, deep feeling, prayer, a strict observance of the Sabbath, and zeal and effort in the cause of religion, were “no test,” no sure evidence, of its truth.*

Unitarians have, in some instances, announced themselves as a distinct denomination of Christians. In the first annual report published by the American Unitarian Association, it is said, “The want of union among Christians of *our denomination*, is felt to be a great evil by those who have directed their attention to this subject.” “The contributions of many of our friends have been thrown into the treasuries of *other denominations* of Christians, from the want of some proper objects among ourselves, upon which they could be bestowed.” pp. 14, 15. The Christian Examiner also says “With the exception of *our own*, there is hardly a denomination of Christians, which does not support its newspaper, and its other periodical works, and support them well.” Vol. iii. p. 84. But on another occasion, the Examiner repels the suggestion that Unitarians are a distinct denomination, with great warmth. “What are we to understand by this? † That the liberal Christians are a *new denomination*? They are Congregationalists.” Vol. iv. p. 131.

A few years since, Unitarians were accustomed, almost invariably, to speak of themselves as a *sect*, a *party*, a *distinct class* of Christians. In the introduction of his Ordination sermon at Baltimore, Dr. Channing says, “I have thought it to be my duty to lay before you, as clearly as I can, some of the distinguished opinions of that class of

Christians in our country, who are known to sympathize with this religious society.” p. 3.

“A minister who attaches himself to *that class of Christians* to which we of this religious society are known to belong,” &c.* “This house has been built by that *class of Christians who are called Unitarians*, and the gospel will here be taught, as, interpreted by *that body* of believers.” † More recently, however, Unitarians seem averse to being known as a class or party. They will suffer no opinions to be imputed to them, as a body; and their preachers are very careful to announce, that they speak as individuals, and of their own mind. “I am not giving you,” says Dr. Channing at the Installation of Mr. Motte, “the opinions of *any sect or body of men*, but *my own*. I hold *myself alone* responsible for what I utter. Let none listen to me for the purpose of learning what others think.” p. 2.

While Unitarians were willing to be known as a party, contradictory representations were not unfrequently made, as to the *size* and *extent* of the party. Sometimes it was represented as very small; and then again as very large. “Is it not notorious,” say Dr. Channing, “that we have espoused an unpopular cause?” “Is it not notorious, that beyond a *narrow sphere*, our names are loaded with reproach?” † “Where,” says a writer in the Christian Examiner, “where are the vast resources of Unitarianism?” “The resources are *not vast*, nor even *respectable*. When a purpose, strictly Unitarian, is to be accomplished, they, into whose hands it is committed, know full well, that the interest in Unitarianism, as such, is *small indeed*, and that its resources are soon exhausted.” Vol. iii. p. 116. But the conductors of the Christian Examiner, in another place, insist that their party is not small. “Will this Council” (the Council at Groton) “as Christian ministers, dare to say, that in the Congregational church the liberal Christians are a *very small party*? They know it to be *otherwise*.” Vol. iv. p. 132.

Unitarians have represented, long and often, that the Orthodox system was decaying and falling to pieces—that it had literally

* See Tract, No 17. The Clergyman, who replied to “the Letter of a Gentleman of Boston,” says, that to decide “in regard to the truth or excellence of religious tenets” from “their *beneficial effects*,” is a very mistaken ground of judging.” And again; “This argument for a system from the *character of those who hold it*,” is founded altogether in a mistake, and is of no weight at all.” pp. 15, 19.

† Referring to a remark in the Result of a Council at Groton.

* Sermon at the Ordination of Mr. Gannett. p. 17.

† Dedication Sermon at New-York, p. 2. For instances of a similar mode of expression, see Mr. Thatcher's Sermon at the Dedication of the New South Church; Dr. Ware's Sermon at the Ordination of his son in New-York; Mr. Lamson's Ordination Sermon at Danvers; and Sparks on the “Comparative Moral Tendency” of the two systems.

‡ Remarks on Dr. Worcester's first Letter, p. 8.

'waxed old, and was ready to vanish away.' In 1806, it was a "frail and crumbling fabric."* Twenty years elapsed, and it was fast "wearing out. The human errors in which" it originated "had died away." Its "roots were perishing."† And though not yet entirely prostrate, it is represented as *now* "crumbling, in passage of a final overthrow."‡ But from other accounts it may be inferred, that this wonderful system, so long in dying, is hardly like to die at all. It is represented as full of life and vigor, and spreading itself far and wide. "The whole banded power of the country is Orthodox." "All the institutions for religious education in the country, with a single exception, are decidedly, and some of them assumingly, *popishly* Orthodox." A man "cannot travel toward any point of the compass, without being surrounded by Orthodox believers, Orthodox manners, and Orthodox exclusiveness."§

I might proceed, in tracing out inconsistencies like those here mentioned to much greater lengths. I might remind you, for example, that while doctrines of grace are continually objected to, as being too *precise* and *strict* in their religious course. Again, I might point you to passages, in which it is virtually said, 'If we *believed as you do*, we should give ourselves and the world no rest—we should devote all our time, influence, and property to the work of rescuing sinners from eternal woe ;|| and at the same time to other passages, in which Unitarian doctrines are said to furnish even stronger motives to action than Evangelical doctrines, and in which the Orthodox are blamed for being officious, obtrusive, and *too much engaged* in endeavoring to promote the salvation of souls. But I can proceed no further—as I have already wearied myself, and probably have wearied you.

The question occurs, How have inconsistencies, contradictions, such as have been noticed, been made to further the progress of Unitarianism? One might rather suppose they would be fatal to its progress, and cover its abettors with confusion. But how-

* Anthology, Vol. iii. p. 495.

† Christian Examiner, Vol. iv. p. 66.

‡ Christian Examiner, Vol. viii. p. 320.

§ Christian Examiner, Vol. iii. p. 113.

|| "We wonder," says the Christian Examiner, "that anything is done for the temporal comfort of friends, where the doctrine on which modern missions chiefly rests, is believed. We refer to the doctrine that the whole heathen world are on the brink of a bottomless and endless hell," "and that nothing can save them but sending them our religion. We see not how they, who so believe, can give their families or friends a single comfort, much less an ornament of life." Number for Sept. 1829.

ever natural such a conclusion may seem on paper, in real life it is not verified. Most men will be pleased with what appears plausible at the time, especially if it comes from those who possess their confidence, and will hardly trouble themselves to inquire after contradictions, for the sake of exposing them.

Of this trait in the human character, the promoters of Unitarianism seem to have been well aware, and of the advantages to be derived from it they have availed themselves to the full. They have seemed to write and act—I do not mean to judge, but such is the *appearance*;—they have seemed to write and act according to circumstances, and with a view to present effect, without much regard to system, or to any other principle than that of advancing their own cause. When an odium is to be cast upon the Orthodox on account of their religious sentiments, than they are in the "*grossest errors*;" but when a prejudice is to be excited against them, on account of their alleged exclusiveness, then the existing differences are little more than verbal. When their positiveness is to be reproved, then it is presumption for any person to be confident of the correctness of his own opinions; but when decision and earnestness are inculcated, then "we ought to speak of religion as something which we ourselves know." When the value of Unitarian speculations is to be exhibited, *truth* is of vast importance; but when an indiscriminate fellowship is urged, then it is of little consequence what a man believes. At one time, the minister must "deliver, without fear, and without reserve, the whole scheme of doctrine and duty which is revealed in the gospel;" and at another, he must "not touch disputed doctrines," but in regard to certain topics, must "maintain a cautious reserve." Now, the happy *tendency* of Unitarian doctrines decides every thing in their favor; and then the superior tendency of a religious *system*, as manifested in its declared results, is no sure evidence of its truth. When Unitarianism is to be promoted in one way, its advocates are a distinct denomination; but when another way opens for its advancement, they are not a distinct denomination. When it is convenient for the clergy to speak in the name and on the behalf of their brethren, they are a "class of Christians;" a sect, a body, a party by themselves; but when it is no longer convenient to be held responsible for one another's opinions, then the existence of a party is disclaimed, and individuals are alone answerable for what they have said and written.

But I need not recapitulate, as the subject is a plain one, and the instances I have furnished will enable you to pursue it, as you have opportunity. It is certainly very convenient to be able thus to traverse the field of argument, crossing one's own track variously and at pleasure, while good-natured friends admire and applaud, and declare that the course pursued is consistent and direct. There is, however, an attendant difficulty. What we have written may remain behind us, to be read by other and less partial eyes; and the artifices we have practised, and the contradictions into which we have fallen, will sooner or later be detected and exposed.

On the motives of Unitarians, whose publications and measures have been the subject of remark, I pass no judgement. I doubt not they are *sincerely* attached to their system, and feel authorised to resort to a variety of measures with a view to promote it. But what must be the character of a system which needs so frequent contradictions in order to its support? Can it, my dear Sir, be the truth? "Truth," it has been well said, "is always consistent with itself." Error *must* either be stationary, or "run crooked"; but the path of truth, like that of duty, is direct. Judge for yourself, then, whether Unitarianism, as here exhibited, bears the characteristic marks of truth.

Towards the abettors of this system, even the most zealous, I can detect no feeling which I think uncharitable. I regret their errors and consequent inconsistencies, and would fain hope that the statements here made, though for the time unpleasant, may lead ultimately to the indulgence of better views, and of more enduring hopes. But whatever the effect may be upon them, we have obligations to fulfil to the cause of Christ and to this community, with which we are not at liberty to dispense. An interested public should have the means of knowing where the way of truth and of safety lies, and to whom they may trust for direction in pursuing it. INVESTIGATOR.

A Contrast between some Presbyterian Doctrines, and the Doctrine of some Presbyterians. BY A PRESBYTERIAN.

THERE is significance and beauty in the ancient symbol of Truth, which represents it by a lighted candle in a lantern, set upon a hill, where, while beleagured by tempestuous winds blowing to extinguish it, Truth, safe within the little fortress, hangs out a flag with this triumphant motto, "FRUSTRA:"—*in vain*.

Religious truth will stand a seige as well as any other, and will sustain itself as well amid the errors of mistaken friends. Religious truth, modesty, but firmly, claims our faith, and supports its claim with the authority of God's holy word. They, therefore, who would inculcate upon others, or imbibe for themselves religious truth, may reasonably be expected to employ, for either purpose, the proofs which the Word of God furnishes. They who conscientiously believe the Bible to be a *sufficient* revelation, as well as a true one, will be satisfied with the amount of its instructions, as well as with its mode of proving them: they will cherish no ambition for new theories in divinity: and will place no confidence in naked assumptions or fanciful speculations, which may be adduced in their defence. "*Prove all things,*" is the prudential maxim which they have employed in consolidating their own creed, and by the same they wish others to support theirs.

If this salutary maxim were duly appreciated by all advocates of religious opinions, *proofs* would be far more liberally sprinkled over their discourses; and there would be none to cast indignity upon intelligent readers or hearers, by that magisterial style, which argues the good opinion they have of themselves, and, I wish, did not betray an equal contempt of others.

With some classes of people, indeed, assertions, undauntedly uttered, have too much influence. Unaccustomed to weigh arguments, and unwilling to suspect the use of sophistry by a religious disputant, they are extremely apt to take up with something less than proof. They often do not discriminate between a strong assertion and a proof; between an *illustration*, and an *argument*: they do not always consider that it is one thing to make a new theory *plain*, and quite another thing to prove it *true*.

The Breath of Authority, that can extinguish one doctrine from a people's mind, can with equal facility kindle up another in its stead: to destroy and to create are prerogatives of the same power: to remove the rock on which our faith has stood, and to suspend us, mid-heaven on a hair, are acts performed with equal ease. By the magic influence of a few round declarations, it seems to be expected, that old and long venerated scripture doctrines, that have sustained the Christian's soul in the field of his labors and of his perils—that have cheered him amid his trials and his toils—that have accompanied him through life, and have shed light and comfort around his bed of

death, shall be unreluctantly banished from the Christian's creed; and that he shall rush to the cold and comfortless embraces of opinions, which, after an unlimited oblivion of fourteen centuries, are now conjured up from the grave of Saint Pelagius.

We have been led to make these observations by the *manner* in which certain theological opinions are circulated at the present day. Theories are invented and advocated, almost without reference to the Bible, the only fountain of true theology: assertion takes the place that argument should occupy, and the ingenuity of the theories is thought a tolerable compensative for their want of foundation. It is not surprising, that, under such circumstances, assertions should sometimes be made which are not only not supported by the testimony of Scripture, but directly opposite to it.

The main object of this tract, is to exhibit *three examples* of such assertions. We do not propose to argue positively for the truth on either of the articles to be considered, but our object is to show that these assertions, or rather *negations*, are contrary to the avowed doctrines of the Presbyterian Church, and no less so to the Scripture. The following are the negations:

1st. "That the death of Christ is not, from Genesis to Revelation, represented as a *price* paid for the salvation of sinners."

2d. "That men are not justified and saved through the righteousness of Christ."

3d. "That the posterity of Adam are not brought into condemnation by his first transgression."

As there are some who affirm the doctrines couched in these negations to be not only true, but Presbyterian, we shall undertake to test both their Presbyterianism, and their truth. And our first step shall be to show, that, whether true or false, they are directly contradictory to the Presbyterian doctrines. To do this, we shall simply compare them, respectfully, with the authorized Confession of Faith of that respected church.

1. "The death of Christ is not represented, from Genesis to Revelation, as a *price paid* for the salvation of sinners."

Though this negation relates expressly to the Scriptures, by which we shall soon try it, yet we will *gratuitously* contrast it with the following.

Presbyterian doctrine. "The Lord Jesus, by his perfect obedience and *sacrifice of himself*, which he, through the Eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father, and *purchased not only reconciliation, but an*

everlasting inheritance," &c. Confess. of Faith, ch. 8, sec. 5.

2. "Men are not justified and saved through the righteousness of Christ."

Presbyterian doctrine. "Them whom God effectually calleth he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins and by accounting and accepting their persons as righteous; not for any thing wrought in them or done by them, but for Christ's sake alone; *not by imputing faith itself*, the act of believing, or any other evangelical obedience to them as *their righteousness*; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on *his righteousness* by faith." Confess. of F. ch. 11, sec. 1.

3. "The posterity of Adam are not brought into condemnation by his first transgression."

Presbyterian doctrine. "They, (our first parents) being the root of all mankind, the guilt of sin is imputed, and the same *death in sin* and corrupted nature conveyed, to *all their posterity*, descending from them by ordinary generation."

"Every sin, both original and actual, being a transgression of the righteous law of God and contrary thereto, doth in its own nature bring guilt upon the sinner, *whereby he is bound over to the wrath of God and curse of the law,*" &c. Confess. of F. ch. 6, sec. 3 & 6.

Now that there is something *analogous* to a contradiction on every point, it needs not much discernment to discover. We are aware, indeed, that the contradiction furnishes no very formidable argument against the *truth* of the above negations; but we are not now trying to prove them untrue; we are simply showing that they are contradictory to the doctrines of the Presbyterian Church. Were we to argue in that way alone, to prove those negations untrue, we are aware that some would enervate all the force of the argument by a sneering inquiry, 'What is the Confession of Faith? Is it the Bible?' We answer, No, it is not the Bible; no one ever regarded it as of equal authority with the Bible: but, it is a Presbyterian's assertion of his religious opinions—and then we have assertion against assertion.

"When Greek meets Greek, then comes the tug of war."

Now if any Presbyterian comes forward and boldly declares one of his assertions to be untrue, he will have to pardon us though we should withhold our credence from the other. 'Is the Confession of Faith the Bi-

ble? No it is not the Bible, but it is reasonably expected to be a fair and honest exhibition of the doctrinal opinions of those who subscribe to it in the following formula:

"Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrines taught in the Holy Scriptures? Answer I do." [See the formula of questions proposed to a candidate for ordination.]

Is the interrogator satisfied with the answer to his inquiry? One who makes so solemn a declaration, that he believes the Confession of Faith, ought to know what a confession of faith is, and ought, out of regard for himself, to be extremely sparing of his jeers and denials of the confession of his faith.

But as a refuge is apparently sought in the Scriptures, thither we cheerfully follow, to witness the kind reception and firm support which the above negations shall meet with there.

1. "The death of Christ is not, from Genesis to Revelation, represented as a price paid for the salvation of sinners." "From Genesis to Revelation!" It is extremely liberal to give us the whole Bible to wander in. The fearlessness of the negation is laudable; but there are six words between Genesis and Revelation—between the 22d and 24th verses of 1 Cor. 7th chapter—which rather weaken its force: "*Ye are bought with a price*" The same again, 1 Cor. vi. 20, "For ye are bought with a price." These prove the purchase; the following fix the price:

1 Pet. i. 18, 19, "Ye know that ye were not *redeemed* with corruptible things, as silver and gold, but with the *precious blood of Christ*, as of a lamb without blemish and without spot."

Gal. iii. 13, "Christ has redeemed us from the curse of the law, *being made a curse for us*; for it is written cursed is every one that hangeth on a tree."

Eph. i. 6, "The Beloved, in whom we have *redemption through his blood*," &c.: also, Col. i. 14.

Mat. xx. 28, Even as the Son of man came, to give *his life a ransom* for many.

It requires no extraordinary discernment to perceive in every text, an uncompromising opposition to the negation of Christ's purchase. Every one knows what *redemption* is: it is the payment of a price for the deliverance of captives from slavery. In the same sense, the term redemption is employed with regard to the salvation of

sinners: Christ by his blood, redeems sinners, that is, makes them free with the liberty of the children of God. The price of redemption is called a *ransom*. The ransom which Christ paid for the redemption of sinners, and for their salvation, was, as he himself asserts, "his life," as Paul declares, "he gave himself," and as the apostle Peter asserts, "we are redeemed by his blood." The import of all these expressions is the same, namely, that the death of Christ was the ransom, or price, paid for the salvation of sinners. We proceed to the second negation.

2. "Men are not justified and saved through the righteousness of Christ." Compare with the following passages of God's Word:—1 Cor. v. 21, "He hath made him to be sin for us, who knew no sin, *that we might be made the righteousness of God in him*."

Romans v. 9, "Being justified by his blood, we shall be saved from wrath through him."

1 Corinthians i. 30, "Christ Jesus, who of God is made unto us wisdom, *righteousness*," &c.

Jer. xxiii. 6, of the Righteous Branch it is said, "This is the name whereby he shall be called, *THE LORD OUR RIGHTEOUSNESS*."

Phil. iii. 8, 9, "That I may win Christ and be found *in him*, not having on *mine own righteousness*, which is of the law, but that which is through the faith of Christ, the *righteousness which is of God*, by faith."

Rom. v. 17, "They who receive abundance of grace and of the *gift of righteousness*, shall reign in life, *by one Jesus Christ*." Verse 18, "by the righteousness of one (Christ) the free gift came upon all men to justification of life." Verse 19, "by the obedience of one (Christ) shall many be made righteous."

Such are the Scriptural declarations: the contrast with the above negation, which they furnish, is too striking to be mistaken. We leave these texts, without a word of comment, to plead the cause of truth; and we have no apprehensions for the result, when they who venerate the authority of the Bible are the judges. We pass to the next.

3. "The posterity of Adam are not brought into condemnation by his first transgression." 1 Cor. xv. 22, "In Adam all die," &c., "Ah! but that is temporal death," it is promptly replied. And we as promptly admit it: but, is not temporal death a part of the punishment of sin, and does not

punishment, under an equitable administration, imply previous condemnation? But we are not going to reason now.

Rom. 5: 12, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned" Verse, "by the offence of one (Adam) *judgment came upon all men to condemnation.*" Verse 19, "by one man's disobedience, many were made sinners."

Having completed the contrast, we frankly acknowledge that we have not labored to substantiate these negations. We confess, that, while there is so much in Scripture against them, it requires a much stronger attachment to them than we feel, to induce any one to undertake their defence on scriptural grounds. And, indeed, their advocates, whom we suspect of no want of attachment to them, do not themselves press a very strong scriptural argument in their favor: they probably know the reason, but the fact is incontestable. Far more reliance seems to be placed on reason and speculation, and illustration and conjecture, than on any plain assertions of the oracles of God. No one, it is true, can wonder at this, when he reflects how badly those plain assertions of the oracles of God chord with the negations with which they have now been contrasted.

Now, when the advocates of these notions go no farther than to reason either from Scripture premises, or from analogy, or from any established truths, we cheerfully attend them: for we love reason, we regard it as the friend and supporter of truth; but, when speculation and conjecture are resorted to, on questions so momentous as these, we deem the field of fair argumentation to be forsaken, and we do not follow.

A few reasons, which are brought to maintain some affinity between these opinions and the Scriptures, we are disposed briefly to examine.

1. It is said, "If Christ's death were a *price* paid for the salvation of sinners, then they are not saved by *grace.*"

Answer. We are always gratified to witness a zeal for the graciousness of salvation. Grace we understand to be *favor to the unworthy.* Now, why is not salvation on the Presbyterian hypothesis, gracious? Because, forsooth, it is purchased for the unworthy, by the death of one who submitted to death, for them, on his own free and voluntary engagements. They tell us, it is not of grace, but of *debt.* Well, it is of debt to Christ: he has a right to the salvation of all for whom

he purchased salvation; that is no stumbling doctrine. Our Saviour himself declares, "Father, *I will* that they also, whom thou hast given me, be with me, where I am." &c. John xvii. 24. Salvation is none the less gracious to *them*, because purchased by *Him.*

The assertion, which this sophistry is brought to support, is enough to strike one with amazement, since there are so many texts in the Bible which speak of the death of Christ as a price, a ransom, a consideration of redemption: but it is scarcely less surprising, that, by a similar unlucky oversight, the following text should have escaped notice:

Rom. iii. 24—"Being justified freely by *his grace, through the redemption that is in Christ Jesus:*" which proves indisputably, that salvation by purchase, or redemption, is entirely *gracious.*

This is enough to obviate the objection; but we are disposed to inspect it a little more closely. Does it imply that salvation cannot be gracious, if it is effected by any thing short of the sovereignty of God? If so, why was an atonement made at all! why did the Redeemer bleed for sinners? The same principle that leads any to object against the death of Christ being a *price* paid for salvation, will lead them to object against it as the procuring *cause*, under any other name. Why then, we ask, was an atonement made at all, if it is not the cause of salvation, and if to suppose it is the cause, destroys the graciousness of salvation? This is a pertinent inquiry, which Socinians answer by saying there was no need of an atonement, and none was made. The objection we are considering, appears to lead to a similar conclusion; and we are extremely sorry to observe, that this, as well as some other parts of the opinions under review, bears hard, at last, upon the merit and efficacy of our blessed Saviour's atonement, and forces their advocates to the confession, that "the atonement made by Christ is *merely the occasion* of salvation"

2. On the second article it is inquired, "Are we not said, in Scripture, to be justified by faith?"

Answer. Certainly: justification by faith is a Gospel doctrine. But, that doctrine claims for Christ, the honor of being the meritorious cause of justification; while, for faith, it claims only the place of instrumental cause. According to that doctrine, we are justified *by* faith, not *for* it. It was for the loss of righteousness that we were brought into condemnation; and it must be alone on

the ground of some other perfect righteousness, that we can be released from condemnation, and be justified. Hence it was, that the Apostle wished to be "found in Christ, having that righteousness, (not his own) which is *through* the faith of Christ, *the righteousness which is of God*, by faith." To be justified by faith is, then, according to the scriptural meaning of the expression, to be justified on the ground of Christ's perfect righteousness, received by faith.

Again, it is asked, "Was not Abraham's faith imputed to him for righteousness?"

Answer. Most certainly; and so is the faith and every other good act of all believers accounted to them for righteousness; the meaning of which is nothing more or less than this, that whatever good thing a believer does, is accounted his good act. It makes no difference whether it be believing, or praying, or giving alms, if it is a good act of a regenerate man, it is accounted or imputed to him for righteousness. It goes towards forming what is called a Christian's personal righteousness, or holiness of heart and life. But all these good acts are performed after we are justified and made the children of God, and so cannot be the ground of that justification; they are the consequences, not the cause.

In one place, (Rom. iv. 3,) Abraham's *faith* is spoken of. His faith was eminently strong, and it was declared a righteous act: "it was accounted to him for righteousness." In another place (James ii. 21.) a particular *action* of Abraham is brought under review. It was one that evinced the piety of his soul—the strength of his faith: it was declared a righteous act; and in that act Abraham is said to be "justified by works." The Apostle adduces another example, that of Rahab. She concealed the spies sent out by Joshua, and aided them in making their escape from danger. This was a good action—it was approved: she was justified by works. The same may be said of every good act of every believer: but, we repeat it, they come after the act of primary justification, which occurs when the sinner is first received into the favor of God. This obviously was the fact in the case of Abraham; for the apostle James does not merely affirm, in general terms, that Abraham was justified by works, but he specifies the particular work in which he was justified, namely, the offering up of Isaac. But, Abraham had been a believer long before Isaac was born, so that, though that proposed oblation of his son was a righteous act, it could not be the ground of his justification at the first. It does not

then appear from the passage alluded to in the inquiry, that Abraham was justified at the first, on the ground of what is called, by some, "the righteousness of faith."

3. On the third article, which has already been contrasted with the Presbyterian doctrine and with Scripture declarations, it is asked, with considerable effect, "Would it not be unreasonable and unjust, that we should be exposed to punishment for a sin committed thousands of years before we were born?"

Answer. Since, as we have already seen, the Word of God seems decidedly to favor the contrary opinion, we feel extremely diffident about admitting that it would be either unreasonable or unjust. When the *whole* of God's plan of administration is confessedly not known, some reserve in the manner of speaking of any *part*, is not unbecoming.

It would be a little encouragement, to make this admission, if it would remove any of the difficulty which is thought to encumber the Presbyterian doctrine of imputation: but it would not. Even, although the *doctrine* were abandoned altogether, yet the difficulty, on the score of injustice, remains untouched; for the *fact*, the incontestable fact, still stares us in the face, that children do suffer for the crimes of their ancestors. Now if we may admit the fact in *one instance*, without impugning the justice of God, why may we not admit it in *another*? And if we admit *the fact*, on what principle of common sense can we refuse to acknowledge the truth of the *doctrine*, which declares the fact? For ourselves, we are willing to receive, without gainsaying, the clear and unambiguous affirmation of the Bible, that "by the offence of one, judgment came upon all men to condemnation." Rom. v. 18. We cannot argue against admitted facts; and we should deem it alike puerile and impious to argue against the Bible, when it only asserts those facts.

But this insinuation against the Presbyterian doctrine lies as much in the way of those who originate it, as of those against whom it is aimed. To substantiate this assertion, we will place the two opinions on this subject together, that a comparison may be instituted by every one who may look over this tract. Their opinion is, that "by a divine constitution, all the descendants of Adam were to have, in their natural state, the same character and condition with their progenitor; the *universality and certainty of sinning*, therefore, are not the result of imitation or accidental circumstances, but of a divine constitution."

The Presbyterian opinion is, that "the

same *penalty* which Adam incurred, came upon his posterity, whose representative he was, and for whom he acted in the character of a covenant head."

Now, it is obvious, that according to the former, as well as the latter, a tremendous evil is actually entailed upon the posterity of Adam. According to the former, every child of Adam comes into the world (it would seem, in a holy state, but) with a fearful certainty of sinning, and so, of being exposed to endless perdition. According to the latter, they come into the world with a sinful nature, and so, are exposed to endless perdition. Where, then, is the difference?

There is a very serious difference, that shows the former theory in colors truly repulsive. According to that theory, the evils suffered by the posterity of Adam, in consequence of his sin, are denied to be of the nature of equitable punishment, and are asserted to be the result of a divine constitution; *i. e.* the loss of immortality, and the universality and certainty of sinning, are evils inflicted on the race of man by an exercise of the mere sovereignty of God. One would think, that the advocates of such an opinion would be the last to find fault with any other, on the score of injustice.

Conceiving the object we have had in view, to be now accomplished, so far as our feeble instrumentality is concerned, we take leave of these subjects. Our object is not to throw unmerited odium on the theological opinions of any person or class of persons, but to exhibit what a large and beloved portion of the Church of Christ has regarded as *truth*, and what the oracles of God declare to be *truth*. And if the contrast, presented in this tract, be honest and ingenuous, it is manifestly impossible to incorporate these negations with the fair and consistent system of religious truth. Compromise or accommodation is put out of the question, by such palpable contrarities. Much, indeed, may be effected, by paring down, and glossing over apparent inconsistencies; and the logic is yet to be discovered, that can harmonize opinions which are at variance, point to point. At least, it is not given to us to conceive how assertions, and the direct and unqualified contradiction of them, can belong to the same system of truth. Whoever can embrace a system of opinions composed of opposite and irreconcilable articles, may be congratulated for the capaciousness of his faith, whatever may be thought of the discriminating powers of his judgment.

With those who venerate the authority of God's Word, the arguments drawn from that

source will, we trust, be duly estimated. With others, perhaps all we have said will go for nothing. To "prove all things and to hold fast that which is good," will be the Christian's practice; and before the throne of God, "lead me in thy truth, and teach me," will be his prayer.

GENEVA, *December*, 11, 1830.

UNIVERSALISM RENOUNCED.

MR. JOHN SAMUEL THOMPSON, late minister of the first Universalist society in Charlestown, Mass. has recently published his recantation of Universalism. He assigns of his reasons: 1. Its recent date. 2. That it is not taught in the Holy Scriptures. 3. Because it is opposed to the general belief of all enlightenad nations. 4. It is incapable of producing any moral or religious reformation. 5. But tends to subvert religion, and to degrade human nature. His own account of the influence of that doctrine on himself and hearers is very affecting. It is as follows;

"Bing engaged for some years after I joined the Universalist connexion, in September 1828, in preaching to people whom I had collected into new societies, I had no opportunity of seeing the tendency of the doctrine. But after I was called to preach *statedly* for congregations of several years standing in that denomination, I then immediately discovered, with *al. m.* death's doings in all their frightful forms. Appalled at the prospect, my affections to the doctrine soon chilled, and daily experience convinced me the delusion into which I had fallen, like the forbidden fruit, spread spiritual and moral death among mankind. By removing all fear of God, judgment and future punishment, it strengthened the hands of the wicked, inspired a false hope and confirmed the daring folly of the infidel, and superinduced the morbid feeling of the epicurian, by saying, in effect, to all its votaries, 'Live while ye live—eat drink for to-morrow ye die.' In a word, Universalism may be fitly denominated the grave digger for religion and practical piety.

We are ruined, not by what we really want; but by what we think we do; therefore never go a-broad in search of you wants, if they be real wants, they will come home in search of you; for he that buys what he does not want, will soon want what he cannot buy.

ERRATA.—In March number, the reader is requested to make the following corrections:

Page 577; line 19, from bottom, "read" should be *need*.

Page 586; line 4, from bottom "command" should be *commend*.

Page 578; line 11, from the top, "faith" should be *fault*.

Page 588; first line, "titles" should be *critics*.

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[For the Religious Monitor]

AN ESSAY

*Towards bringing about a Scriptural
Unanimity amongst all the different
branches of the visible Church of Christ.*

(Continued from page 560.)

IV. THE last thing proposed in the Essay, was to notice the means which should be used to bring about, and maintain that unanimity in the visible church, which the word of God requires ; and which is the only true foundation upon which church communion can be based.

The same means which are necessary to heal divisions, would, if properly observed, not only produce unanimity, but also preserve it when once attained. The mournful truth, cannot escape the most careless observer, that the visible church is not now so united in her public profession as she once was ; and her true friends must see and lament the sad effects of her divisions. In the British Isles, the great body of the people could once unite in one public profession of religion ; and thus constitute but one religious society. On the continent also, at the same time, many united in maintaining the same doctrine, discipline, order of worship, and form of church government. But now, in these same places, we see the church rent into numerous and lamentable divisions. And the baleful influence of divisions is now far from being confined to the eastern continent ; but like a pestilence, is spreading far and wide, and now even threatens to banish *truth* and *peace* from that retreat, which it was hoped they had found in our western hemisphere. We see some professors of the Protestant religion, beginning now to express some concern at the rapid and bold progress of open infidelity ; and at the wide spread of the bloody, and intolerant principles of persecuting papal,

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Anti-Christ, in our favoured land. They begin to speak as if they had some forebodings of the fearful consequences which may speedily result. But a great mistake, or culpable indifference as to the true causes of those things still prevails. We are disposed to look for some foreign cause ; while the true one is among ourselves, within our very bosom. Our numerous divisions, and the encouragement which these receive from almost all classes of professors, in their indifference to divine truths, to scripture institutions &c., have given the enemy a boldness, of which his present success is only the ordinary, and natural consequence. To point out a remedy for these evils is the important duty to which this part of our subject now brings us. The writer is fully aware, that it is not in this feeble and ephemeral essay, that all the means can be fully presented. All that he aims at, at present, is to call the attention of those "who love the truth, and the peace," to the subject, by briefly pointing out some of the more obvious means.

Before, however, any thing effectual can be done towards removing an evil, we must be convinced of its existence. The Church must be convinced that the divisions and schisms now existing are *great evils*. That they mar the beauty of Zion, weaken her strength, prevent the communion of her members, stand in the way of enjoying communion and fellowship with God in his ordinances, and that they greatly grieve the Holy Spirit. In vain the physician recommends medicine to a man who does not believe himself sick. It is equally vain to recommend healing measures to the friends of Zion, until they are convinced of their necessity.

1. The first thing necessary to bring about a scriptural agreement among the different branches of the visible church, is to ascertain the causes of the existing divisions.

It is here, and throughout this essay, taken for granted, that all the different branches of professed christians are honest; that they remain separate, on conscientious grounds, and that they are willing to *know* and *obey* the truth. The means here proposed, are no other, than what the light of nature, or sound reason would teach us to adopt for removing any other evil, either natural or moral. The physician, when called upon to prescribe for his patient, will endeavor first to ascertain the cause of the disease. For until this is ascertained, he is not prepared to prescribe remedies for its removal. In the body ecclesiastical, the knowledge of the cause of the disease is also necessary to its removal. All attempts to heal the divisions of the Church, must and will prove abortive, while the existing causes exist. The mournful effects may sometimes be suppressed for a time, but while the cause remains, it can be but temporary. The effects will soon re-appear with increased violence. Accordingly we find God challenging the prophets and priests, with dealing falsely, 'who had heald the hurt of the daughter of his people slightly.' Jeremiah vi. 14.* This has been the fundamental errors in all the previous attempts to unite different branches of the Church, however well intended they may have been, and may be justly assigned as the great cause of their entire failure. To see the truth of this remark, let any person, attentively and impartially consider the history of any of the unions, that have been attempted in our country. Take for example that formed between the Reformed, and Associate Presbyteries of New York, and Pennsylvania, in the year 1780, and 1782. The professed object of that union was to diminish the number of the divisions in the Church. And the means by which this was to be effected, was to bury in silence (not to remove) the things which had been matters of difference before; and the result was, another distinct denomination was added to the list—three instead of two. The same thing is equally manifest, from the late union of the new denomination, then formed, with the General Assembly of Presbyterians; which, besides the party, which united with the General Assembly, taking with them the funds and property of the body, was the occasion of the erection of *three* separate

* A help to an inquiry of this kind is much needed at present in the church. A concise statement of the differences, traced as far as practical to their origin and proper causes, might have a most salutary effect in calling the attention of professors of religion to this subject.

contending denominations, where before there was but *one*: viz. The Associate Reformed Synod of the West, the Associate Reformed Synod of the South, and the Associate Reformed Synod of New York. These as yet, have been unable to re-unite, though some attempts have been made with that view. Thus what was professedly intended to lessen the divisions in the Church, has greatly multiplied them. I am not calling in question the sincerity of the men who planned the union in 1780, and 1782. Theirs may have been as pure as motives could be. But here is an actual case, with the experience of fifty years, which clearly shows the necessity of searching out in order to removing the causes of differences, before a union should be formed. To bury in silence the points of difference, never removes the evil. It brings the parties to no greater unanimity. And that union which is not founded on unanimity can neither be permanent, nor profitable to the cause of religion. "It is healing the hurt of the daughter of Zion slightly," and only lays the foundation for still greater divisions afterwards.

2. After the *causes* of divisions have been ascertained, the next step, in order to bring about an agreement, *must be to remove them*. For "that which letteth, will let until it be taken out of the way." This is the most arduous part of the task. But God has appointed means for this express purpose, and his Spirit can make these effectual; and without attention to the appointed means, it would be presumption to expect the causes of difference to be removed. What I propose further on this subject, shall have a special reference to the removal of these causes of difference, and the preservation of unanimity when once attained.

The first necessary step towards removing the causes of difference, is to bring all our opinions respecting either doctrine or practice to the unerring standard of God's word. For this we have a divine warrant. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," Isaiah viii. 20. 'The law and the testimony,' form the only infallible standard of divine truth. This practice received, the commendation of the Holy Spirit, in the case of the Bereans: they were pronounced more noble than the Thessalonians, "for they searched the Scriptures daily, to see whether the things spoken by the apostles were so or not." Whenever there is a disagreement in doctrine or practice, there must of necessity be an error; *both may but one must be wrong*. And

the only way by which a case of this kind can be determined is by an appeal to the Scriptures. Laying aside all prepossessions, let the enquiry be, "What is taught on the point in the word of God?" If after a full investigation, nothing is found taught in divine revelation on that point; it is to be laid aside as a matter which should not be embraced in our religious profession—a non-essential if you choose. But whatever is found taught by the Spirit of God in his word, be received as infallible truth. Is it a duty?—we are bound to practice it. Is it a doctrine?—we are bound to believe it. Having ascertained the authority or decision of Scripture, on a point of difference, it should be final. To that, all parties should agree; and respecting every point thus examined and decided, the truth should be professed, and held, and all controversy should cease. But it will no doubt often be objected to this, that men's prejudices and prepossessions would prevent a candid interpretation of Scripture. The objection is readily granted. But then, this examination for truth, is no more than every person's duty, respecting the whole of his profession, and the performance of the duty is a great means to remove the objection. The reading and examination of the Scriptures is a means which the Holy Spirit makes use of to remove our prejudices, and lead our minds into the knowledge of the truth. And the promise of God warrants us to ask and confidently, expect this aid from the Holy Spirit. And there is no honest, humble enquirer after divine truth, whose only aim is to know the truth, and follow it, and who shall diligently, and in the exercise of humble prayer, apply himself to the study of the Scriptures, but will find God faithful to this, as to all his promises. It was thus, by testing every sentiment and doctrine, by the rule of God's word, that the Churches of the Reformation, the Reformed Churches of Holland, the Church of Scotland, and the Westminster Assembly of England, came to such a remarkable degree of unanimity. By this rule, the Church in all countries, and in all ages, would come to speak the same things, and mind the same things. For agreeing to the same rule, they must necessarily agree with one another. This would be just the moral application of a well known axiom in mathematics. "Things that are equal to the same, are equal to one another."

Persons who believe the Scriptures to be the word of God, and a perpetual and universal rule to the Church, must believe that they do give a definite answer to every

question connected with the true religion, or wherever truth and duty are involved. Without this, the Scriptures would want some of the essential properties of a rule. To suppose that the Scriptures do not give a decided answer to every question, whether doctrinal or practical, which now divides or agitates the Church, is to suppose that the omniscient and all wise God, would profess to give a rule of faith and practice to his Church, and yet leave it defective; a supposition exceedingly dishonoring to God. Nor can we admit that the Scriptures are an equivocal rule; there are, it is granted doctrines taught there 'hard to be understood' on account of their depth and extent. But they are stated so plainly, "that he that runneth may read," *that they are there*. The way of truth and duty is so clearly marked out "that the wayfaring man, though as to his discernment but a fool, need not err therein."

3. In those things, in which unanimity has been once attained, let it be carefully preserved. In the word of God, we are repeatedly enjoined to hold fast, and warned against letting go, attainments already made. Whatever was found commendable among the Churches of Asia, they were very solemnly enjoined to retain. "Hold fast that which thou hast, let no man take thy crown," says Christ to the church of Philadelphia. Rev. iii. 11. To the Church of Thyatira, he says, "That which ye have already, hold fast till I come." And the same in substance, he says to almost every other one of the seven. And the same thing he is saying to the church in every age. In Phillipians iii. 16, this rule is laid down; "Whereunto we have already attained, let us walk by the same rule, let us mind the same things." These, as well as many other Scriptures, which might be quoted, show the great importance of carefully maintaining the advancements in the knowledge of truth and duty, which have been made in any preceding period in the Church. It has been already intimated in this essay, that the churches of the Reformation enjoyed a greater degree of unanimity, than can at present be found in the church. Particularly in Great Britain, a remarkable unanimity was attained by that branch of the church, from which most of the Presbyterian denominations in this country have descended. The evidence of which unanimity has been handed down to us, in their Confessions of Faith, Directions for worship, books of discipline, &c. Of which the most remarkable, and the last that was

judicially approved by the Church, is that exhibited by the Westminster Assembly. To this as a statement of principles and bond of union; the great body of Protestants in England, Scotland, and Ireland once agreed. This is a fact unquestionably recorded on the page of history; and it is a historical truth, equally certain that many, who once professed their adherence to this as a subordinate rule of doctrine and practice, have long since departed from it. This was among the first things, that occasioned divisions in the Church of Scotland. The majority in that church, partially departed from these principles, without shewing or even attempting to show that they were unscriptural. The Westminster Confession of Faith, &c. being the evidence of the unanimity which the church had attained to, at that time; as well as a statement of her attainments, both in doctrine and practice; the friends of unanimity and peace in the church, may justly stand up to plead, with all professed Presbyterians at least, to return to the principles and order of worship set forth in that instrument; which was once solemnly adopted as containing the principles of the profession of the church, and a bond of union among her members. All professed Presbyterians are bound by the most solemn obligations of duty to Christ, the Head of the church, by their regard for the peace and unanimity of the church itself, either to return to the profession and practice of these principles; or show that they are contrary to the word of God.* And if Presbyterians alone were brought to see eye to eye, and walk hand in hand, in their religious profession and practice, who could calculate the amount of happy effects, which might result from their combined influence and example, in bringing others to the same unanimity? But in order to do this, these principles must be examined and compared with the word of God. Hence,

4. My next remark is, that a spirit of investigation must be *revived* in the church. When a profession of the truth could be made only at the expense of every earthly comfort, and even of life itself, men then investigated with care and diligence, every article of their profession. They were then sincere. The temptations to hypocrisy were

* For nearly the space of one hundred years, the Secession Church has been appealing to all Presbyterian societies, and inviting them to return to the Reformation principles as exhibited by the Westminster Assembly. She has uniformly testified her desire and readiness to unite with all christians on these principles, or to renounce any which they will prove to her to be unscriptural.

few and weak. And the consequence was, great unanimity and intelligence prevailed. Investigation necessarily produces intelligence. Among all the means, which contributed to that research and investigation, that brought about the reformation from papal darkness, and promoted the uniformity in doctrine and worship, which distinguished that period, none were more beneficial than the *public disputations*. They excited and kept up a spirit of research. And notwithstanding the prejudices of the public mind against this mode of investigating truth, I am persuaded that it is scriptural; and that no ordinary means, except this, can arouse the religious community, from that spell-bound slumber in which all appear, at present, to be involved. If the friends of religious truth were satisfied that this is a scriptural mode of investigation, it is hoped their prejudices against it, would in a great measure be removed. The limits of my essay, will not permit me at this place, to do more than point to some of the Scriptures which warrant this mode. But this much appears necessary. And a few passages, I trust, will be sufficient, if it is allowed, as it is in other things, that the practice of the saints, approved of in Scripture, is a sufficient warrant for us to follow their example.

A public investigation after truth, of the very same nature of a public disputation, was once held on Mount Carmel, in the reign of Ahab King of Israel, between Elijah, the prophet of the Lord, on the one side, and four hundred and fifty prophets or priests of Baal, and four hundred prophets of the groves on the other side; one man against 850. The King and the great body of the nation were present, strongly prepossessed in favor of the majority. But the cause of truth triumphed gloriously. See 1 Kings xviii. 17, 40. Here was a public enquiry after truth. A formal question was stated, viz. 'Whether JEHOVAH or Baal was God?' That is, the true and proper object of religious worship; a question which involved the practice of the nation of Israel, and the whole world at that time. In those times when the revelation of the divine will was not completed, the question must be finally settled by a direct answer from heaven. But now since the revelation of the divine will is completed, all religious questions must be settled by the word of God. In this respect, a disputation was different then, from what it would be now. But the principle is the same.

Another transaction of the same kind is represented in the language of prophecy Isa

xliii 8, 13, (to which the reader will please to turn,) where JEHOVAH by his example sanctions this mode. The question was in substance the same with that which was tried on Mount Carmel. But here the church is summoned to appear on God's side, and defend his truth. And this she must do, by speaking according to the law and the testimony. Not to insist on the frequent disputations, which our Lord, in the days of his flesh had with the doctors, among the scribes and pharisees, from the time he disputed with the doctors in the temple, when he was twelve years of age, until he closed his ministry on earth; the practice of the apostles would fully warrant this mode of maintaining truth. Paul, we read, Acts xvii. 16, 17, disputed in the Synagogue at Athens, with the Jews and others. And also in the markets daily with those that met with him. To this it may be added that the general taste of the reading part of the community, requires public disputations to call their attention to the subjects necessary to be examined, and to recall them to habits of investigation. The novels and other light productions, with which the press has been teeming for the last thirty years, have disqualified the minds of the reading community for serious investigation. Nothing now can arrest their attention but something which strongly enlists the feelings. Few now can or will read an article on a religious subject, in the periodicals of the day, which requires more than fifteen minutes attention at a time. This taste has given rise to the fictitious productions under the name of religious tracts, with which the community has been deluged for the last fifteen or twenty years: and which are now almost the only books put into the hands of the rising generation to form their taste. From minds thus formed, it is in vain to look for that research necessary to investigate the differences between the various denominations of professing Christians. Since the greater part of this paper was written, on looking into Buck's Theological Dictionary, on the word 'DISPUTATION,' I was happy to find a concurrence there with the sentiments which I have here advanced. With a quotation from which I beg leave to close this paper.

"The propriety of religious disputation, or controversial divinity, has been a matter of doubt with many. Some artfully decry it, in order to destroy free inquiry. Some hate it, because they do not like to be contradicted. Others declaim against it, to save themselves the disgrace of exposing their ig-

norance, or the labour of examining and defending their own theses. There are others who avoid it, not because they are convinced of the impropriety of the thing itself, but because of the evil temper with which it is generally conducted.

"The propriety of it, however, will appear if we consider that every article of religion is denied by some, and cannot well be believed, without examination, by any. Religion, empowers us to investigate, debate, and controvert each article, in order to ascertain the evidence of its truth. The divine writings, many of them, are controversial; the book of Job, and Paul's epistles, especially. The ministry of our Lord was a perpetual controversy, and the apostles came at truth by much disputing, Acts xv. 7. xvii. 17. xix. 8. To attend, however, to religious controversy with advantage, the following rules should be observed; 1. The question should be cleared from all doubtful terms and needless additions.—2. The precise point of inquiry should be fixed."—3. That the object aimed at be truth, and not the mere love of victory—4. Beware of a dogmatical spirit, and a supposition that you are always right.—5. Let a strict reign be kept on the passions when you are hard pushed. Vide *Robinson's Claude*, p. 245, vol ii.; *Watts on the mind*, chap. 10.; *Beattie on Truth*, 357, &c.; *Locke on the Understanding*, chap. 10. vol. iii."

Ne rogites quisnam, sed quidnam scripserit, auctor. Please don't inquire who is the author, but examine what he hath written.

ON THE DIVINITY OF CHRIST.

^ DISSERTATION II.

The truth of the doctrine proved from John i: 1, 2,—“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.”

We shall now briefly reply to the objections that are brought against the infinite knowledge of Christ, they may all be allowed without any damage to his glory as God.

1st. It is very true he grew in wisdom. "He went to a fig-tree, if happily he might find any thing thereon: and when he came to it, he found nothing but leaves." Nay, he confesseth that there was an hour "which neither men nor angels, nor the Son himself could tell, but only the Father." All these agree to the weakness and limitation of the nature that he took upon him, and shows that he was "in all points made like unto his brethren." He himself was "encompassed with infirmities."

But, it is extremely absurd to bring the properties of one nature against the peculiar glories of another, and to argue, that because he is a man, therefore he is not God. To bring what is said in some places of his infirmity and trouble, as an argument against his infinite perfections. This is paying no regard to the distinction of natures, which we always maintain. Though *as man* he is not God; yet, he who is man is God: and though as *God* he is not man; yet he who is God, is man. "God purchased the church with his own blood." Jesus Christ was a man, but Peter speaks to him as a God. "Thou Lord knowest all things, thou knowest that I love thee."

2dly. It is also confessed that God 'anointed Jesus of Nazareth with the Holy Ghost, and with power.' "He gave not the Spirit by measure unto him." Christ himself saith, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel:" Nay, farther, he declares, "My doctrine is not mine, but his that sent me." "Whatsoever I speak, as the Father said unto me, so I speak." Lastly, He saith to his Father, "I have given unto them the words which thou gavest me, and they have received them." All these and many similar declarations may be admitted, they agree to his character as a prophet. But, do not the scriptures already mentioned prove him to be Omniscient?" The prophets had things revealed to them, on particular occasions; thus we frequently read that the word of the Lord came unto them. But, they could not give an account of future events at their own pleasure. They "Spake," *only*, as they were moved, i. e. stirred up, led about, and directed "by the Holy Ghost." And though the apostles had the discerning of spirits, they could not, by that, be secure from false brethren who crept in unawares. But, can any of these things be said of Christ? "He knew their hearts: who believed not, and who would betray him." The prophets were called *Seers* because, by revelation, at certain times, they saw more than other men. Jesus Christ is the great *Seer*, and he *sees without* a revelation. This was the main hinge of the distinction between him and the prophets. "The law was given by Moses, but grace and truth came by Jesus Christ." Well, what is the difference between them? He proceeds upon that in the next words. "No man hath *seen* God at any time:" Not Moses himself, though he had nearer approaches to him than any other man: he saw him face to face: the Lord spake to him apparently, not in dark speech-

es. The similitude of the Lord did he behold, and yet, without any exception, here is a universal negative, "No man hath *seen* God at any time." But, of Christ it is said, "The only begotten Son who is in the bosom of the Father, who was so then, in the moment of his appearing on earth, "he has declared what no creature could. John i. 17, 18. "What he has seen and heard, he testified as one who comes from heaven, and is above all." John iii. 31, 32. Thus Christ avowed what no prophet ever did, or presumed to do. "I speak that which I have seen with my father." John viii. 38.

3dly. Let us now examine another objection, viz. Our Lord's not knowing the day of judgment. This he himself confessed. But, here he speaks as a man; we are to understand it of his human nature. But, do not the scriptures elsewhere declare, that he was fully acquainted with this secret. We are told that God" i. e. the Father hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead." Act. xxxvii. 31. Now must not a day that is to be under his government, be under his notice? It is called "the day of God," "the day of the Lord," and "the day of Christ." It is he in whom we have believed, and are persuaded, that he is able to keep that which we have committed to him against THAT DAY.

"We must all stand before the judgment seat of Christ, FOR it is written, As I live saith the Lord, to me every knee shall bow, and every tongue shall confess to God." Rom. xiv. 14. Its being written that every knee shall bow, and every tongue confess to God, is no argument at all, that Christ has the judgment seat, if he himself is not *that God*. But the apostle who reasons thus, concludes upon the whole, so THEN, every one of us shall give an account of himself to God. Standing before the judgment seat is the same with giving account. That judgment seat is Christ's, that account is to be given to God. Nay, We read, that "God shall judge the secrets of men by Jesus Christ." Rom. ii. 16. This is committed to him, "the Father," i. e. in person, "judgeth no man" "The great white throne," shall be filled with a person, whom man despised, and nations abhorred, a servant of rulers, and one who made himself of no reputation. To say that the human nature *alone* is to be considered in this account, is what the scripture has never told us, nor will reason ever own; because the *conduct* and *process* of

that day supposes those capacities that a creature cannot have. There must be *Omniscience*, to "search the hearts, and try the reins of the children of men;" an infinite *purity*: "there is none holy as the Lord, there is none besides him, he is a God of judgment, and by whom actions are weighed." There must be an *eternity* in the person who tries the world; for when "the judgment is set, and books opened, the Ancient of Days will be seen, whose kingdom is an everlasting kingdom," these perfections are inseparable from him who judges the world in righteousness, and therefore "God is judge himself: the heavens will declare his righteousness, and all men shall see his glory."* Thus, we have returned an answer to those objections that are made against Christ's Omniscience.

It is hoped, it will not *tire* the plain, and pious reader. We are to "cast up the highway, and take stumbling blocks out of the way of God's people." By *sound speech* we are not only to *exhort* but to *convince gainsayers*.

4thly. Almighty power is another glory of the divine nature, which the scriptures ascribe to Jesus Christ. This is often joined with his wisdom, as Daniel confesseth, "blessed be the name of God for ever, and ever, for wisdom and might are his." Dan. ii. 20. And saith the Psalmist, "great is our Lord and of great power, his understanding is infinite." "He has a mighty arm, strong is his hand, and high is his right hand," Psal. lxxxix. 13. As there is nothing but what he does *know*, so there is nothing but he can do. When he told Job out of the whirlwind the great things which he had done, in distributing, and settling the different parts of the creation, "Lord," said that good man, "I know thou canst do every thing." Thus he argues against the unbelief of his people. "Is any thing too hard for the Lord?" "The *invisibles* of him, i. e. the person of God, "from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power, and God-head." Rom. i. 20. "He spake and it was done, he commanded and it stood fast." Psal. xxxiii. 9. God has always mentioned this as his peculiar prerogative; the heavens are the works of his hands, the moon and the stars he has ordained." Psal. viii. 3. Now, all this is affirmed of Christ. "By him were all things created that are in heaven, and that are in the earth, visible and invisible: whether

they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him," or in him "all things consist," he gives them a consistency, helps them together. Col. i. 16, 17. The particulars mentioned by the apostle are greater than those with which God fills his argument to Job. Well, all things both above and below were created "by him, and for him." "There is an answer to this argument, that things were created by Jesus Christ as an *instrument*: that is a *wooden* word indeed; people must be very ready to part with the *text*, and their *senses* too, before they can let the evidence of so plain a scripture be turned off in this manner: It is talking by no rules of language. Will any one call the Lord Mayor of London, the king's *instrument*, because by him, he governs the city? Is not this "darkening counsel by words without knowledge" But, the weight of the argument is still heavier upon them, when it is said that all things were not only created by him, but *for him*. Now, we know that the Lord hath made all things for *himself*. We are not able to conceive of the Most High in greater apprehensions than those, that he is "the God for whom are all things, and by whom are all things, that, of him and through him, and to him, are all things."*

Thus we are to conceive of the Almighty power of God, as displayed in the work of creation; but it shines with superior splendor in the work of redemption: God hath magnified his word here, above every other discovery of his name. Thus saith the prophet, "their redeemer is strong: the Lord of Hosts is his name." Jer. l. 35. This is affirmed of Christ; "behold, the Lord God will come with a strong hand and his arm shall rule for him, behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd." &c. Isa. lv. 10, 21. Of him the Father saith, "I have laid help upon one that is *mighty*,"—A strong one, who always excels, and over comes. All the parts of our salvation display the almighty power of Christ: as appears from his engaging with an infinite offended majesty, whose law we had broken, and to whose wrath we are liable; his satisfaction to the justice of God, which could not bend in honor; the victories of his cross, and all the triumphs of his resurrection, and of his ascension, to glory. All these display the exceeding greatness of his power. He had to wrestle with

* Bradbury.

* Bradbury.

the wrath of God, and the fierceness of men and devils; but, he cut his way, and as "the captain of our salvation, was made perfect through sufferings." Saith Miller, "Sampson acquitted himself like Sampson."—To compare great things with small, "Jesus Christ acquitted himself like Jesus Christ, his own arm brought him salvation:" as he himself saith, "I overcame, and am set down with my Father on his throne."

The same almighty power is displayed in the application of redemption; "the Lord shall send the rod of thy strength out of Zion; rule thou," or thou shalt rule, "in the midst," or hearts "of thine enemies." The success of his government is mentioned in the next sentence, "thy people shall be willing in the day of thy Power," or armies; i. e. when "the arm of the Lord is revealed." Correspondent to these words of the Psalmist, or rather of the Father, the apostle saith, "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." To that obedience, of which Christ is the *author*, as well as the *object*, 2 Cor. x. 4, 5. Our faith is "strong in the Lord, and in the power of his might:" which is the same as to be "strong in the grace that is in Christ Jesus."—Lastly, as believers are kept by the power of God, through faith unto Salvation, (1 Pet. i. 5.) they are also said to be the preserved in Christ Jesus and called, Jude i. And he is able to keep them from falling, and to present them faultless before the presence of his glory with exceeding joy."

5thly. Holiness is another distinguished glory of the divine nature. God is so holy as no creature ever was or will be. Thus saith Hannah, "there is none holy as the Lord, for there is none besides thee, 1 Sam. ii. 2. And Joshua "ye cannot serve the Lord, for his name is holy." Chap. xxv. 19. He is often called "the Holy One of Israel." Worship at his footstool, for the Lord our God is holy." So are the angels, so are the saints and so are the heavens. Nothing enters there that defiles. But as that holiness is all derived, so it is sometimes denied, to set off the glory of our God. "He puts no trust in his saints, his angels he charges with folly; the heavens are not clean in his sight." This was the adored attribute, "bless the Lord, O ye righteous; and give thanks at the remembrance of his holiness." Psal. xcvi. 12. All this Purity is attributed to Christ, which

shows him to be the Most High God. For though the word holy, may be used to signify derived purity, and be thus affirmed of his human nature, which is holy, harmless undefiled, and separate from sinners; yet, when it is applied to him, in the style of the Old Testament, where it is regarded as the peculiarity of Deity, so it comes in among the many arguments, to prove, that "he thought it no robbery to be equal with God." "Though the devil works in the children of unbelief, and smother a confession in them, he made it himself:" "I know thee, who thou art, the Holy One of God," "this is above the scorn of a profane wit." For as the Apostle saith, "If thou believest there is one God, thou dost well, the devils also believe and tremble." The phrase of the Angel to the virgin Mary, "that holy thing which shall be born of thee," seems to lead us beyond the purity of the human nature, because it receives a denomination from what he was before, "it shall be called the Son of God." And also, that of the apostle, "the holy child Jesus." The angels adored the purity of his divine nature, long before he assumed the human. Thus saith the prophet Isaiah, "I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple," this was an emblem of his human nature. "Above it stood the seraphims each one had six wings, with twain he covered his face," as unable to look, "and with twain he covered his feet," because the place was holy, "and with twain he did fly." "And one cried to another," this said to this, they handed the adoration round, and put it into an eternal circle, "holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory," Isaiah vi. 1, 2, 3. So are the heavens, but this it has been observed was a vision of his future incarnation, and thus, they sung at his birth, "glory to God in the highest, and on earth, peace and good will towards men," Luke ii. 10, 11. Now if any should deny the application of all this to Jesus Christ, let them attend to the exposition given by the holy Ghost. Saith the Evangelist John, "these things said Isaiah, when he saw his glory, and spake of him," John xii. 41. Saw whose glory? Him whom the Pharisees would not confess, though they did believe him, lest they should be put out of the Synagogue."

Lastly, let us contemplate the adorations in heaven, "behold there was a throne set in heaven, and one sat on the throne, and he that sat was to look upon, like jasper, and Sardine stone;" now, whether is it more proper to understand this of God manifest in

the flesh, or of the father, whom no man has seen, can see? We read afterwards of "four beasts," or more properly, as in Ezekiel, "four living creatures." It is said of them, that "they rest not day nor night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And they give thanks to him who sits on the throne and lives forever, and ever, saying, thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are, and were created." Rev. iv. 8, 9, 11.

6thly. Justice and mightiness, are other perfections of the divine nature. Thus Moses celebrated the glory of God, "he is a rock and his work is perfect, for all his ways are judgement: a God of truth, and without iniquity, just and right is he." Dut. xxxii. 4. Thus, Jehosaphat said to the Judges, "there is no iniquity with the Lord your God, nor respect of persons, nor taking of gifts." 2 Chron. xxix. 7. And saith the Psalmist, "the Lord is righteous in all his ways, and holy in all his works" Psal. clv. 17. Once more, saith the prophet, "the just Lord is in the midst of them, he will do no iniquity." Zeph. iii. 51. The justice and righteousness of God shine with distinguished splendor, in the works of redemption; as he himself declares, "there is no God else besides me, a just God, and a Saviour." Isa. lxxv. 21. It is all grace to man, it is all justice in God. Sinners are "justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth as a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time in the very moment of pardon, his righteousness; that he may be just, and the justifier of him which believeth in Jesus." Rom. iii. 24, 25, 26.—Though justice and righteousness be attributed in a low sense, to creatures, yet in all these passages of Scripture, they express the nature of God.—And in the same fulness of glory, they are attributed to Jesus Christ. Thus do the Apostles speak of him, "against thy holy child Jesus, have they taken counsel.—And let signs and wonders be done in the name of thy child Jesus." Acts iv. 29, 30. "Certainly this account signifies a great deal more than the purity of the human nature, for it was not that, which the people of *Israel* appeared against, but his pretensions to the *divine*. It was not that in the name of which the apostle desired "signs and wonders to be wrought." But Peter saith to

the Jews, "ye denied the holy one, and the just, and desired a murderer to be granted unto you. And killed the prince of life." Acts iii. 14, 15. As a man he was not the prince of life, and as the prince of life, he could not be killed. So that though they killed him, he had eternal life within his empire, and what must ever be the matter of his donation. But by dying he appeared to be in all things like unto his brethren, and when he is called the prince of life, it supposes that to be his property, and which is the best argument that we can have of a God.—For the gift of God is eternal life." This is a digression: but not an improper one. Let us return. Stephen declares to his hearers, "which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the *Just One*, of whom ye have been now the betrayers and murders." Acts vii. 32. "Ananias" tells Saul, "the God of our Fathers has chosen thee, that thou shouldest know his will, and see that *Just One*, and hear the voice of his mouth." Acts xxii. 14. In these majestic names, do we read of the most high God in the Old Testament: and when they are attributed to Jesus Christ in the new, must they be *pulled down*, to signify no more than a creature? That the Holy Spirit, how *speaks* here, as he used to do of a God, does not *mean* one."

His essential justice, and righteousness shine conspicuous in the work of redemption. He proceeded in the right way, that which infinite wisdom had contrived the plan was laid in the counsel of peace. God must not be a loser by our gain. "He is well pleased for his righteousness sake, he will magnify his law and make it honorable." To this the son complied, "lo, I come, I delight to do thy will, O my God, yea thy law is within my heart." Psal. lx. 9, &c. In the fulness of time he made his language real.—He paid a particular regard to the glory of God, which we had dishonored, the dignity of the law we had broken, the satisfaction of justice which we had provoked, the eternal morality of the covenant of works which we were placed under; "he was obedient to death, unto the death of the cross." His justice and righteousness are also displayed in his government in the world, and particularly in the churches. Thus he is praised in heaven, "we give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great powers, and reigned." Rev. xii. 19. Nor are these titles to be separated, "great

and marvellous are thy works, Lord God Almighty, *just and true* are all thy ways, thou king of saints." Rev. xv. 3.

7thly. Goodness is a perfection of God, which the Scriptures ascribe to Jesus Christ. God is so good, as no creature ever was, or ever will be; for saith Christ to the young man, "There is none good but one, that is God." There was no harm in calling Christ good master," especially as he taught the way of God in truth. But, he would have him know that Goodness was a divine attribute, and is among the titles that belong to God. This perfection is very beautifully, and richly displayed in the works of nature, and Providence. "The Lord is good to all; and his tender mercies are over all his works." "He is kind to the unthankful, and the evil." "The earth is full of the goodness of the Lord." Psal. xxxiii. 5. But, though we ought to say, "blessed be the Lord who daily loadeth us with his benefits," He never appears more glorious in himself, and amiable to us, than as the God of salvation, to whom belong the issues from death." Psal. lxxviii. 19, 20. Thus he proclaims his name to Moses, "the Lord God, merciful and gracious, long-suffering, and abundant in *goodness* and truth." Exod. xxxiv. 6. But, the "love of God to the world," is not only put upon what he will give to them, but upon what he hath given for them. "Herein hath he commended his love towards us, in that while we were sinners, Christ died for us." Another way of Salvation (had it been possible) might have been cheaper, but the charges of *this* design set out the glory of his goodness. It cannot be said, that our redemption cost him nothing. We are indeed "bought with a price," and that price is no less "than the precious blood of Christ, as of a lamb without blemish, and without spot." 1 Pet. i. 19.

Jesus Christ displayed divine goodness in all its glory. To accomplish our redemption, he was at the expense of an incarnation, and all the humiliation, torments, and death that followed. "Who being in the form of God, thought it no robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Philip, ii 6, 7, 8. The death of Christ was too much for a *dissembled* kindness. "Hereby perceive we the love of God, because he laid down his life for us." 1 John iii. 16. Paul might well say, "he loved me," when he could add

"he gave himself for me." Christ was under no necessity from himself, under no obligations from us: there was nothing amiable in our persons and conversation to invite him, but the contrary; he could receive no gain by engaging in our cause, he could sustain no loss by declining; his glory and blessedness were perfect, and therefore the whole work of our salvation, must be resolved into free, sovereign, infinite goodness. "He thought upon us in our lost estate, for his mercy endureth forever." He saith "I am the good shepherd: the good shepherd giveth his life for the sheep." John x. 11.

8thly. The last perfection of God, which we shall mention is, that his *truth* endures forever. Thus Moses celebrates his glory, "he is a rock, and his work is perfect, for all his ways are judgment, a God of truth, and without iniquity, just, and right is he." Dut. xxxii. 4. Thus said Samuel to Saul, "the strength of Israel will not lie, nor repent: for he is not a man, that he should repent." 1 Sam. xv. 29. This Balaam confessed, "God is not a man, that he should lie; neither the son of man, that he should repent." Num. xxiii. 19. He is above all influence from creatures. "He is in one mind, and *who* can turn him?" and what his soul desireth, even that he doeth." Job. xxxiii. 13. He is also above all *inward change*, as he himself declares, "I will make an everlasting covenant with them, that I will not turn away from them, to do them good." Jer. xxxii. 49.—That this perfection of truth in a lower sense, is affirmed of creatures cannot be denied; they that are with Christ in heaven, are "true, and faithful." Nothing enters there, that defiles or works abomination, or loves, or makes a lie." All the armies that follow the Lamb, "are called, and faithful and chosen. They are without guile before the throne of God."—But when these titles are given to Christ, they express his divine nature. In his majesty he rides prosperously, because of *truth*. Thus the father addresses him, "thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre, thou lovest righteousness, and hatest wickedness." Psal. xlv. 6, 7. "When Christ saith I am the *way*, this name plainly signifies his office, because "no man comes to the father, but by him." But how is he the truth? Not merely as "grace and truth came by him," i. e. because he published it to the world, for then all faithful ministers may be called the truth. Certainly, as calling ourselves the "truth and the life," because we make a declaration of both to the world, would be too much for us,

so such an interpretation of the words, is too little for him," as one expresseth himself. But the apostle John hath directed us, how we are to conceive of these words. "We know that the Son of God is come, and hath given us an understanding, that we may know him that is *true*, and we are in him that is *true*, even in his son Jesus Christ. This is the *true God*, and eternal life." 1 John v. 20.

When Christ is called the "faithful witness," it may be attributed to him as a man, for he "witnessed a good confession before Pontius Pilate." But, in other places, we are led by it to conceive of him, as the most High God: "these things saith he that is holy, he that is true, he that has the key of David, who opens and none can shut, and shuts and none can open." Again, "these things saith the faithful and true witness." Rev. iii. 7, 14. Is not all this correspondent to what we read of the great God, whose mercy is above the heavens, and his *truth* reacheth the clouds." Psal. xxxvi. 5. When we say, who is a Lord like unto thee? Or to thy faithfulness round about thee? Psal. lxxxix. 8. Is not this the same with the song of the Lamb? "Just and true are thy ways, thou King of Saints" Rev. xix. 3. In fine, he that sits upon the white horse, is called "faithful and true, in righteousness doth he judge and make war." And who is this? "He is clothed with a vesture dipped in blood, and his name is called the Word of God." Rev. xix. 11, 13.

Thus it is very clear, and evident from the Scriptures both of the Old and New Testament, First, that the Word, i. e. Christ, is a person. Secondly, that he is a distinct person, "he is *with* the Father." And thirdly, that he is a divine person, for the title God, with all the attributes of Deity, are ascribed to him, in the same original glory, as they are to the most High God himself. We have as many arguments to prove that the Son is God, as we have to prove that the Father is God; and we cannot deny the former, without also denying the latter: as saith the apostle John, "Who-soever denieth the Son, the same hath not the Father." Again, "If that which ye have heard from the beginning, shall remain in you, ye shall continue in the Son, and in the Father." 1 John ii. 22, 23.

OBSERVATIONS

On Phil. IV. 7, "*And the peace of God which passeth all understanding shall keep your hearts and minds through, Jesus Christ.*"

It is extremely difficult for imperfect creatures to walk fully up to the exhortation in verse 4th, "Be careful for nothing," or in other words, 'be not over anxious about any thing.' But all must acknowledge that to do so would give the mind a great ease. When this is done, the soul has thrown down its burden and walks at liberty; when it is disregarded it must go stooping to the earth under the pressure of a thousand unavailing cares. But there is but one way in which it can with consistency or effect endeavour to disburden itself which is mentioned in the next words:—"But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God;" or in the words of the psalmist, "Cast thy burden on the Lord and he will sustain thee." All things that concern us as men or christians, are in his hand, and he both can and will bring them to the happiest issue. Yet it is no easy matter to keep the mind properly balanced under a dutiful concern for all the interests we have at stake. When the visible aspect of Providence threatens the churches and one judgment follows another in quick succession, but none regarding it; when the flood-gates of atheism and wickedness of every name are thrown open, and the love of gospel doctrine and "scriptural order of things seems fast disappearing, it is no easy matter. In such cases, there is but the one thing mentioned in the text that is adequate to keep the mind of the strongest believer steady—the peace of God. But happily this is accessible to every believer, on all occasions. And while he reposes here, it is impossible his tranquility can be disturbed. The word and purpose of Jehovah is pledged in the text for it, "And the peace of God that passeth all understanding, shall keep your hearts and minds through Christ Jesus."

There are four things in the text requiring our attention:—1. The peace of God, what is it? 2. It passeth all understanding, in what respect? 3. The blessing promised,

it shall keep your hearts and minds, and 4. The medium through which it is conveyed, through Christ Jesus.

• 1. The peace of God :

1st. It is the great transaction between the father and son, in which the former demanded satisfaction of the latter for the transgression of his laws and covenant. This was the cause of dispeace between him and man, and subjected the human race to his wrath and curse both in this life and that which is to come. God withdrew from this lower world his favour and fellowship, and anarchy, disease, misery and death entered it. In this transaction the Eternal Son in human nature and under the law, came voluntarily forward, according to agreement, in the name and place of an elect world, and paid down the price of their redemption to the last iota. He obeyed the precept and endured the penalty, he made a full revelation of the great name of God, fulfilled all that was written of him, destroyed the works of the devil and abolished death, and having accomplished the whole work given him to do, he said,—“It is finished, and he cried with a loud voice and gave up the ghost.” The father accepted of this as a complete satisfaction, as perfectly meeting and fully vindicating holiness, justice and truth as concerned in the covenant which man had broken. He is well pleased for his righteousness’ sake, and can consistently with the honour of all divine perfections, be at peace with the very chief of sinners on this footing. And this glorious truth he has attested in the most public and perfect manner. He has raised Christ from the dead—exalted him to his own right hand, invested him as the king of Zion, with all power in heaven and earth, and appointed him judge of quick and dead. It is utterly inconceivable that eternal justice would ever have consented to this, had not Christ made a full and perfect satisfaction. But he raised him for our justification, and because he loved righteousness and hated iniquity, he anointed him with the oil of gladness above his fellows. And that every thing may correspond with this entire satisfaction, God caused the offering of sacrifice and all temple worship to cease forever. He sent down the promise of the spirit to anoint the apostles and first ministers, that they might go forth and proclaim to all the ends of the earth, peace with God through our Lord Jesus Christ. He has appointed ordinances to be observed by his church to the end of the world, for the express purpose of gathering in his elect from the four winds of heaven,

and putting them into actual possession of this peace. In a word, every assurance is given in the exceeding great and precious promises of the covenant of grace to Christ and through him to all that hear the gospel, that there is no condemnation to them who are in Christ. This is the peace of God.

2d. This is the peace of God, three persons in one essence. It is the peace of God the Father, because he originated the thought of a reconciliation, and of his mere good pleasure decreed the whole plan. He chose the individuals of the human family who should be in time made partakers of it. He proposed to his own Eternal Son to be the captain of their salvation, and to the Holy Spirit to be the applier of the benefits of redemption. He laid the iniquities of this elect number on his Son. He sent him into the world made of a woman, made under the law. He exacted of him as has been just stated satisfaction. He raised him from the dead and exalted him a prince and a saviour, to give repentance and remission of sins. He has set him forth a propitiation for sins, and he actually justifies him that believes in Jesus, and finally glorifies him. It is the peace of God, the Son, because he from eternity voluntarily undertook to be the great peace-maker, to lay his hand on both parties, and to make peace by the blood of his cross. He came forth in the fulness of time, and actually performed the one indispensable condition on which it entirely depended. He of his own right and power rose from the dead and ascended up on high, and led captivity captive. He set us all needful ordinances in his church, and gave all needful official gifts, some apostles, some prophets, evangelists, pastors and teachers. He sent down the promise of the Father, to render all these means effectual to the elect for pardon, peace of conscience and eternal salvation. His intercession before the throne of God obtains these blessings for them, and as the administrator of the new covenant, he communicates them by his word and spirit; and at the judgment of the great day, he will in the most public and solemn manner possible, as the great high priest, pronounce the benediction of this peace.

It is also the peace of God, the Holy Ghost, because he applies it to the conscience. He convinces the elect sinner of his sins and miseries, he opens the eyes of his understanding, to see how perfectly this peace secures the interests of the divine glory, and how perfectly secure the soul is, who trusts in it, of a friendly reception with God, and that it is offered in the gospel absolutely

as a free gift, and he enables him to embrace it as his own. It is he who causes the soul to enjoy a sense of this peace with God, and who brings upon the heart, with various degrees of comfort and joy, according to his own pleasure, those words of peace and consolation interspersed through the word of God. And when through remaining corruption the conscience is from time to time troubled with a sense of guilt and fears are on every side, and the face of God is hid in a cloud, it is he who again restores tranquility, and says to the tumult of the soul, "peace be still, and verily there is a great calm."

II. "This peace passeth all understanding."

1. In general the very character of it—"peace of God," is sufficient to evince the truth of this. The peace of God must be like himself, and its demensions can no more be taken by a creature, than those perfections of God, which designed executed and applied it, can be comprehended. All human and angelic wisdom combined could never have found out a way of reconciliation. The simple thought itself of a reconciliation, never could have occurred to created minds at all, much less this glorious, stupendous method, which God has found out and which alone is becoming Him, by whom are all things, and for whom are all things. There has never any peace been devised by creatures, even after the discovery and revelation of this, that would bear a comparison with it, or that had any proportion at all to it.

2d. It passeth all understanding in the glorious ends which are accomplished by it. It is but very few things here of which we can form distinct conceptions—It is but the most general head. When we attempt to look minutely into the great mysteries, we are immediately lost. Which ever way we move here, we find our selves in an ocean without a shore. We know and believe that it glorifies God in the highest—that it has brought forth to the utmost, the hatred of God against sin—his justice in punishing it, and his wisdom in making it the occasion of displaying his most sovereign grace and amazing love. The authority of the law has been magnified to the utmost, by the obedience of the Son in human nature. The policy and power of the devil has been defeated in a manner the most complete and exquisitely wise as well as just. And on earth there is peace and good will to man. The rebel is restored to favour, the miserable is raised to honor and happiness. It not only repairs the breach of the fall, but elevates man to a dignity which without this peace he could

not even in innocence have ever attained, even unity with the son of God. It exalts to the enjoyment of *redeeming love, bowels of mercies*. Not only is the curse removed from the lower creature, and the dominion of the works of God restored to man, in the man Christ Jesus, but *God*, himself, becomes the inheritance of the faithful. But how short way can the most peircing mind go in exploring the "great and marvellous works of God, contained under each of these heads. Surely they will eternally pass all understanding.

3d. The way and manner in which it is brought about and consumated "passeth all understanding," whether we turn to the love of the Father in electing, the grace of the Son in undertaking, or the condescension of the Spirit in applying; or look we at the meritorious sufferings of our redeemer, or the manner in which the counsel of God brought about his death, by which this peace was effected, we must acknowledge it passes infinitely all comprehension. Again, the work of the Holy Ghost, on the day of the new birth, how great and marvellous. Can we conceive the moral distance between the two states of the soul before and after the change? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whether it goeth, so is every one that is born of the spirit." Even the means employed, the word, and that providencē which brings sinners under the means, are both past all knowledge. And the carnal mind, though ever so much illuminated by human wisdom and learning, cannot perceive them to be any thing at all but foolishness.

4th. The soul's enjoyment in this peace "passes all understanding." To that soul which has felt the agony of an awakened conscience, the rest which it enjoys in this peace is unspeakable. The history of the man among the tombs, shows a resemblance of the mighty change of condition, but falls short of measuring it. Were the lion to eat straw like the ox, or the leopard to lie down with the kid, it would not be so great a difference. This peace let into the heart, fills every capacity of enjoyment to overflowing. It pours itself into every action. It flows down to the last moments of life, and breaks forth into songs of everlasting joy. While it moulds the character for duty and comfort in every station, and relation for patience in adversity, and submission to the sovereign dispensations of God; it inspires with a benevolence which enmity cannot extinguish, a boldness which dangers the most terrific can-

not daunt, and a resolution which no combination of troubles and hostility can prevent from breaking forth into glorious exultation. "For I am persuaded, says the apostle, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Again "most gladly therefore, will I rather glory in mine infirmities that the power of Christ may rest upon me, therefore I take pleasure in infirmities, in reproaches, in necessity, in persecutions, for Christ's sake; for when I am weak, then am I strong."

5th. The effects which it will yet produce in the world, will pass all understanding. These effects are symbolized in the words of the prophet, already quoted, "the leopard shall lie down with the kid, the wilderness and solitary place shall be glad, the desert shall rejoice and blossom as the rose, men shall beat their swords into ploughshares, and their spears into pruning hooks, neither shall they learn war any more. This peace will flow down to all the nations like a river, and make all to live where it comes. But who can count, the number of its happy ameliorations that will bring such a world as this to break forth into joy and singing.

6th. This peace will expand until it fills heaven with joy unspeakable and full of glory.

7th. This peace will prove to be everlasting. Angels will not, satan the world, sin and death cannot break it, and the eternal Judgment will give to it the most public and solemn sanction possible, and they who are *now* interested in it shall then go away from the judgment with songs and everlasting joy.

III. "Shall keep yours hearts and minds."

1. In general, this peace being made in righteousness, the promise, the justice, and the being of Jehovah, are pledged for the effectual calling, justification and adoption of all those which the Father gave to Christ, and in whose name he actually made that peace, and then for their continuance in spiritual life, until it issues in eternal glory. This peace, like an anchor, fast by the throne of God, will hold their hearts and minds, until all the storms of *time* have issued in eternal calm and they have safely entered the port of immortality.

2. In order to this happy event, this peace is by the power and grace of the Spirit, let into the *heart* and *mind*, and made to take a hold of both, which nothing less than the

same almighty power could again loose. It is written out in large and living letters on the heart—faith, love, patience, meekness, &c., which cannot be obliterated. It is set up in the clear, and great light of the understanding; and sooner shall the sun be plucked from the heavens than it shall be extinguished. Sin by *all* its pleasures, the world by all its threats and persecution, its emoluments and honors, and Satan by all his craft and stratagem, may try their *utmost*, they may fill with clouds and darkness, storms and tempests, the atmosphere of the soul; the gulph may yearn beneath, and sounds of dread despair, may break upon the ear, while every outward means of help, to which it clings, give way, and nothing to the eye of sense or reason, appears around, above or beneath, but one vast swelling tide of certain destruction; yet shall the heart and mind be safe; their peace holds them with an Omnipotent hand. They may be tossed to and fro by the fury of these elements, they may pass through the fire, and the water, and the body may fall to the earth, but the soul shall rise to the throne of God, and of the Lamb, where it shall rest from its labors forever. The most fearful apprehensions may pass through the mind respecting the power of remaining corruption, the justice of God, or the malice of enemies, but hope shall neither perish nor make ashamed. Trouble without, and anguish within, may surpass all former measure of suffering, yet shall not patience and waiting for God, utterly fail. Iniquity may abound, experiences may all be forgotten, and happy frames be passed away, and the heart may become hard, cold and indifferent to an alarming degree, yet shall not love to God, and the kindness of God, altogether expire. The winds of diverse and strange doctrines, may blow, and the mind may be bewildered, and for a time lose sight of the truth, but as long as this peace, which embraces the whole truth, holds the heart and mind, they shall not be able to blow them away.

3d. Since it will keep the heart and mind of the individual child of God, it will of consequence, keep a true church, and true religion upon the earth to the end of time. For neither of them can fall any lower, or come any nearer destruction, than he. The enemy and the danger is the same to both, and it is the same God of Peace, that holds both them and him. Both stand upon the *rock*, and the gates of hell shall not prevail against them. Particular parts of the visible church may rise, flourish and again decline and disappear, but still there *shall* be

a church, and the ordinances of salvation *shall* be observed; yea, she shall enlarge and extend over all other associations of men and rise superior to them all, and stand forever.

IV. "Through Christ Jesus." Here I shall but name propositions

1st. This peace with all its blessed effects comes to the soul on Christ's account.

2d. It is dispensed by himself as the "Prince of Peace." He says "My peace I give unto you, my peace I leave with you." It is by the spirit whom he sends, and through the means which he appoints, that this blessing is communicated at first.

3d. It is by virtue of union with Christ, that peace continues to keep the heart and mind. Through this union his words of peace and love flow with that sweetness and power into the soul, that is all sufficient to keep it in every possible case.

4. There is no other medium possible, through which this peace can ever reach a human soul. The curse of God, with its drawn sword guards every other way, to cut off, forever, the guilty soul from peace.

5th. Neither in any other way could the soul be brought to receive and rest in peace, because in no other way could it see the honor of God's law, and justice secured.

APPLICATION.

1st. That the christian has no reason to be swallowed up of over much care, in any case, and when he is so, it is because he is not leaning himself on this peace. In all cases ought he recur to this as his strong rock of defence, his hiding place.

2d. How great is the love and mercy of the three one God, in providing this peace. The gracious thought is above all reckoning, and the blessed fruits of it cannot be set in in order.

3. How great are our obligations to him! we can never to eternity discharge them, but we ought to go as far as it is possible for creatures, in gratitude, love, and obedience; we ought to take the cup of salvation, and call upon the name of the Lord, and say "I am thy servant."

4. We may see the absolute necessity in order to preserve a comforting, supporting sense of this peace in our souls, of keeping close to the *truth* of God, that is the whole truth of the gospel, for these two, peace and truth, since first they embraced each other, at the making of the covenant of grace, have not and never will part assunder even to eternity. And they who rest on a peace, apart from truth, will find out the dismal truth that it was but the quick sands.

5. That there is every encouragement here held forth to the hearer of the gospel to accept of Christ. First, the offer is absolutely free to all that hear, without any discrimination of character or condition. Second, they who do receive him, are safe, God is at peace with them, all their concerns are safe, who can be against them? And third, they who stand out, are without all protection, exposed to eternal ruin. And nothing is more certain than everlasting burning for them who die out of Christ. While we know not what a day may bring forth, perhaps, a mortal sickness may come with to-morrow. And this may be your last appearance in the house of God. Behold *now* is the accepted time. Behold now is the day of salvation.

Brethren, there is every reason to believe that we shall have need for this text before our time on earth is finished. Many things appear with a threatening aspect to the churches of the Reformation. The enemy is coming in like a flood and destroying and breaking down the carved work. And it is justly so permitted—they have been unfaithful in the extreme—their back slidings are multiplied, and he is weary with repenting. Many judgments have been sent, but it is not perceived; therefore we have reason to fear that he in some terrible way, will evenge the quarrel of his covenant, and that there will be a great shaking in the land. The Lord grant that this peace, which passeth all understanding, may keep the heart and mind, both of you and me.

Delivered at Putnam, in the winter of 1829, by Alexander Gordon.

[For the Religious Monitor.]

MR. EDITOR:—

You have numerous and able correspondents and I hoped before now to have seen something in your paper on the subject of Slavery, as an antidote to the poison communicated in the Report of the Carolina Presbytery to the Associate Synod. That Report, and a speech before the Associate Reformed Synod on the same subject, and siding with the Report, are briefly circulating here, and with considerable effect, hardening the wicked in the error of his way, and grieving the hearts of the godly. And if we could find a class between, it would be those who profess, and may indeed possess very pious *feelings*, but are so weak-minded themselves, and think others so weak, as to conclude that these papers are unanswerable; and therefore settle it in their minds that a known and acknowledged

ed sin, "a heinous sin," may be tolerated in the church.

I have just received your February number, and being still disappointed in my expectation and hopes, I have resolved, though making no pretensions to literary acquirements, to send you a little scroll, chiefly made up of quotations, which you are at liberty to publish if you please, with a view to call the attention of your correspondents to the subject; and not at all as a review of the Report, &c. This I hope will yet be done by some able hand, for I assure you I am not among those who consider it unanswerable.

Thomas Jefferson, speaking of slavery, says—"I tremble for my country when I reflect that God is just: that his justice cannot sleep forever: that considering numbers, nature, and natural means, only a revolution of the wheel of fortune, an exchange of situation is among possible events: that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a contest." Patrick Henry, speaking on the same subject, says—"Is it not amazing that, at a time when the rights of humanity are defined and understood with precision, in a country above all others fond of liberty; and in such an age, and in such a country we find men professing a religion the most humane, gentle, and generous, adopting a principle as repugnant to humanity as it is inconsistent with the Bible and destructive to liberty? Every thinking honest man rejects it in speculation. How few in practice, from conscientious motives. Would any one believe that I am a master of slaves of my own purchase! I am drawn along by the general inconvenience of living here without them. I will not, I cannot justify it. However culpable my conduct, I will so far pay my devoir to virtue as to own the excellence and rectitude of her precepts and lament my want of conformity to them. I know not where to stop. I could say many things on the subject; a serious view of which gives a gloomy prospective to future times." Pope Leo X. says—"That not only the Christian religion, but that nature herself cried out against a state of slavery."

Mr. O'Connell says—"I did not come here to argue the question whether man may be the slave of his fellow man: whether a man born of the same common parents, formed by the same great Creator, and redeemed by the blood of the same common Saviour, may be the goods and chat-

tels of another. Slavery is not an offence to be tolerated: it is a foul crime to be abolished."

Mr. Frelinghuysen says,—“We have committed a mighty trespass. Africa has a heavy claim against us—it is a long and bloody catalogue of outrage and oppression—the report of our national crime has gone up to heaven. It rose, sir, upon the groans and tears of her kidnapped men—the infernal horrors of the slave ship, have, in ten thousand instances, wrung from distracted bosoms the cry for vengeance, and there is a God to hear and regard it.”

When Popes and politicians speak thus, what should professors of the Reformed religion say? What should a witnessing Secession Church say? When professors of religion in Nehemiah's time, had so far departed from the golden rule, as to engage in buying and selling one another, it became a matter of covenant oath, that they would reform Nehemiah v. 8 and 12. So respecting the strange wives in Ezra's time. When they discovered their practice was contrary to the law of the testimony they yielded to divine authority and put them away under the solemnity of a covenant oath, Ezra. X. 3 and 5. They seemed to have no fear of "Widows or orphans" suffering loss, or of any being placed "on the pauper list." There was no elaborate arguments to ascertain which sin was greatest or which sin might be tolerated in their communion. But resolved to confess and forsake all sin as the way of finding mercy. In old time to let the oppressed go free and break every yoke was indispensable to an acceptable fast. Isa. lviii. 6.

My little article seems to swell beyond my expectation, I shall therefore conclude with a few questions.

1. Suppose members of a church leave her communion because they are not permitted to live in a known sin—are they guilty of schism?

2. Suppose a church tolerates a known sin in her communion and a breach ensues on account of it—where lies the sin of schism?

3. Can a nation be made answerable for the sin of a church or individuals.

A WESTERN CITIZEN.

QUERIES.

I. How can slavery be consistent with renewing the Covenant with those in the practice of that evil?

2. How long may a moral evil be retain-

ed in the Church, after the Church comes to a knowledge of that evil?

3. If one should join in renewing the Covenant in hope that the Church would in a short time get clear of it, if not, what is duty?

4. How much longer is a Church to bear with a moral evil in a Presbytery, than with an individual.

5. Is it not the incumbent duty in Covenanting to acknowledge not only the sins of our fathers, but our own, and in particular public sins?

6. Does it appear from the Synod not giving slavery a place in the cause of a fast, that they intended to make it a term of commensuration?

7. Does it not appear that it is an incumbent duty in setting a rail around the table of the Lord, in debaring all such as are open breakers of the moral law, of which the slave holder is notoriously guilty?

8. In renewing the Covenants of old in Josiah's time, after swearing, they broke down the images and alters, and destroyed the high places of Baal. But what appearance have we, that this will be the case as to the present evil.

9. As we profess to be witnesses, how can we be said to be faithful if we are not testifying for the present truth, and against the present evil?

A MEMBER OF THE ASSOCIATE CHURCH.

LETTERS ON THE INTRODUCTION AND PROGRESS OF UNITARIANISM IN NEW ENGLAND.

No. VIII.

DEAR SIR,

I must be permitted to trouble you with another communication relative to the *means* by which Unitarianism has been promoted among us. And here let me call your attention to the advantage taken by the Unitarians of Massachusetts of the existing *parochial laws*, and of the *decisions of courts*. By the laws of this State, all the citizens are obliged to belong to some religious society, and to aid in supporting the institutions of the Gospel. All the inhabitants within the limits of a local parish or town are considered as belonging to the first or original society in such town, unless they formally signify to the clerk of said society that they have connected themselves with some other religious body. And when those who have signified their secession from the first society for any cause, choose to return, they have usually considered themselves at liberty to do so, without let or hindrance from any

quarter.* Thus much it seemed necessary to premise respecting the present legal establishment of religion (for it amounts to a sort of legal establishment) in Massachusetts.

The State was originally divided into towns and parishes, and over these parishes were settled, with few exceptions, Orthodox Congregational ministers. In the progress of years, as diversities of opinion and interest increased, and full liberty of dissent was granted, from most of the parishes, there came to be a considerable number of dissenters. Many of these were among the most respectable of the citizens, who left from motives of religion, because they conscientiously preferred a different form of worship. But others were induced to leave from motives of less value;—some in anger; some, because they were indifferent to all religion, and were little better than infidels; and many, because, in connexion with another society, they could discharge the demands of the law upon them at a cheaper rate.

When Unitarianism began to prevail among us, although the clergy, in general, were first corrupted, and endeavored, by a variety of influence, to withdraw their people from the truth, still, this was not uniformly the case. Leading individuals among the people in some instances became corrupted, while the pastor and the church continued steadfast. In cases of this latter kind, the design has been not unfrequently formed, and too often carried into effect, to dismiss the pastor, seize the property of the church, and turn it all to support Unitarianism. The mode of procedure by which this

* It is doubtful whether those who voluntarily leave a religious society have any legal right to return to it against its consent, or *without* its consent, directly or indirectly obtained. Those who wish to see an ingenious discussion of this subject may consult the Appendix to Rev. Mr. Cogswell's farewell sermon to the South Church and Parish in Dedham.

I am a friend to religious liberty, in every proper sense of the term. I wish all persons to have the liberty of worshipping God, according to the dictates of their own conscience; and the liberty of leaving a religious society, whenever they become sincerely dissatisfied with its doctrines or its forms. But when persons have once left a religious society, I really think they ought not to be suffered to return, unless those who remain are willing to receive them. The religious liberty of one man should never confer on him the power to trifle with the religious rights and privileges of his neighbours—a state of things which must often be realized, where persons take the liberty to play fast and loose, to leave a religious society and return to it just as they please, in the manner they have sometimes done, of late, in this Commonwealth.

has been accomplished has, of course, varied according to circumstances. The following, however, may be considered as an outline.

The pastor is at first harrassed, perhaps, with a proposition to exchange pulpits with avowed Unitarians, or with some other request, equally trying with him to refuse, and equally impossible for him to grant. The effect of this is to produce discussion, excitement, and at length dissatisfaction, among a portion of the people. A party is raised to contend with the minister; and after skirmishing for a while and making due preparation, a meeting is called to see what shall be done. If at this meeting it is found that a majority is already gained, or can by any means be procured, to act against the minister, a tone of authority is assumed, and he is given very significantly to understand, that he must either submit, or be discharged.—The unprincipled part of those who have before seceded, have been laying in wait to perpetrate mischief, now stand ready to return, whether the society are ready to receive them or not, and to make up a majority for the oppression and removal of the faithful pastor.

But if it is found, on examination, that a majority of voters, even in this way, cannot be obtained, a different measure or system of measures will be adopted. The malcontents in the society will themselves withdraw—setting up, at the same time, a loud lamentation over its broken and divided state—in hope of weakening it to such a degree, that the pastor cannot be supported.* A manœuvre of this kind may not immediately succeed, but it will be rather likely to effect its object in the end; as every secession, by increasing the expense to those who remain, holds out a temptation to further secession, and the friends of truth themselves will at length grow discouraged, and think that possibly another man may be more acceptable.

But when from this, or from any cause the pastor is dismissed, the society receives at once a great increase of numbers. Those who had left it come back in a body, and with them a host of old dissentients—nothingarians, infidels, unprincipled men, who declare that they were always Unitarians, although for a time they did not know it. Everything, in town and out, that can be brought to act in subserviency to the cause, is now rallied, and a desperate effort is made

* I do not object to the secession of dissatisfied individuals from a society, but to their secession for a sinister and malicious purpose.

to secure a majority in favor of "the new doctrine."†

The friends of order refuse to compete with measures such as are sometimes resorted to, and the desired majority is perhaps secured. A Unitarian committee to supply the pulpit is appointed; a candidate to their liking is employed; and a determination is manifested to effect his settlement. Meanwhile the church remonstrates, and asserts her immemorial rights and usages in regard to the choice of a pastor in vain. She is given to understand that she has neither rights nor existence, separate from the parish, and that if she will not act in subserviency to the views of the majority, she shall not act at all. Thus trampled on and despised, the resolution is formed to secede from a connexion, where she can have no privileges, and from which she can expect nothing but abuse and injury. The brethren meet; they deliberate; and, having sought direction from on high, they solemnly vote to withdraw from the parish, and establish the worship and ordinances of the Gospel in connexion with those who will respect their rights. In accordance with their vote (with the exception, perhaps, of two or three brethren) they do withdraw. The Unitarian ordination is now hastened; a venerable council is convened; and *by prayer and imposition of hands*, a young gentleman is established over the first society, and—**THE FIRST CHURCH!!**——‡

While these things are transacting on the one part, the church and those associated with them, being driven out from their sanctuary and altar, begin to look around, and consider what shall be done. By their own sacrifices and exertions, and the needed assistance of friends, they commence erecting a house of worship, where they may serve the God of their fathers in peace. Providence smiles upon them in the undertaking; the building rises; they prepare to enter it; and hope their troubles are nearly at an end. But even in this last hope, they are disappointed. A suit is commenced against them by the two or three brethren who remain behind, in connexion with such others as have been induced to join them, to take away

† In one instance at least, not only a large number from other societies; but some, it is understood, from other towns, were induced to join the first society in a town, for the purpose of creating a Unitarian majority.

‡ Several *first Churches*, like that here supposed, now exist in Massachusetts. As their claim to an existence, as first churches, rests *entirely* on a decision of the Supreme Court, they have been denominated, not improperly, *Juridical Churches*.

their property, their communion furniture, and even the records of the church. Relying on the manifest justice of their cause, they resolve to stand in defence of their rights. They go to the bar of their country, and plead there, that their property is their own; that they hold it by their own deacons, according to the Platform, to usage, and to law; that they have always had the entire control and management of it; that they have done nothing to forfeit it—nothing which they were not fully competent to do, and which has not been done by Congregational Churches from the first settlement of the country; consequently, that their ecclesiastical existence and rights remain unimpared; that their property is theirs now, as much as it ever was; and that no man has a right to take it from them.

But,—I would that *truth* would suffer me here to stop,—but they are told, from the bench of justice, *in opposition to plain historical facts*, that “before the migration of our ancestors to this country,” and “for several years after they came here,” “there was little practical distinction between church and congregation;” that “almost if not quite all the inhabitants of the towns were church members;”^{*} that “a church cannot subsist without some religious community to which it is attached;”[†] that “the

^{*} From the three hundred and fifty persons, who commenced the settlement at Salem, the first church was gathered, soon after landing, and numbered only *thirty* communicants. Neal's History of the Puritans, vol. ii. pp. 229, 230. At the first General Court in Boston, 1631, “*MANY who were not of any of the churches*” were admitted freemen. Hutchinson, vol. i. pp. 25, 26. Leachford, in 1637, says, “*Most persons at New England are not admitted of their church.*” Hutchinson, vol. i. p. 451.

[†] To what “religious communities” were the original churches in Plymouth, in Dorchester, and in Rowley “attached,” while removing, as ecclesiastical bodies, from Europe to this country? To what “religious communities” were the first and third churches in Boston “attached,” while removing from Charlestown? And the original churches in Cambridge and Dorchester, while removing to Connecticut? And the first church in Wenham, while removing to Chelmsford? And the church in Granville (Ohio) while removing, in 1804, from Massachusetts? And the African church, formed in Boston in 1825, while removing to Liberia? See Spirit of the Pilgrims, vol. i. p. 136, and ii. p. 303, and Boston Recorder for Dec. 20, 1825. To what “religious communities,” or parishes, were the churches of Massachusetts “attached,” before any parishes were incorporated, or any parochial power was committed to the towns? And such power, it is admitted, was not committed to the towns, until more than twenty years after the settlement of the country. A mistake like this in regard to plain historical fact was probably never before made, es-

pecially in a case so directly affecting the civil and religious rights of men.

secession of a whole church from the parish would be an *extinction of the church* ;” that, by *their* secession, they have destroyed their ecclesiastical existence; that they have now no rights or appurtenances, as a church; that their property, their records, the furniture of their sacramental table, all belongs to those who have demanded it; and—that the “inconvenience” of losing it “will never be felt, where a case of conscience is in question”!!†——They bow in silence, retire, and submit; but they do it with a sense of deep and complicated injury. They do it with a full consciousness that they have been wronged and plundered. They do it, feeling as the primitive Christians did, when called to take the spoiling of their goods.

I do not say that the whole of the above representation has ever been realized, in any particular case. But I do say, that it is a fair exemplification of the manner in which Unitarians have shown themselves ready to take the advantage of existing laws and decisions to promote their cause; and that, in all material points, the representation has been realized in a number of instances.

The first church that was deprived of its property, to any considerable extent, in this way, was the original church in Dedham. In August, 1818, a majority of the first parish in Dedham elected the Rev. Alvan Lamson to be their minister. A majority of the church refused to concur in his election, or to receive him as their pastor. He was ordained teacher of the parish, but not pastor of the church, in October of the same year. Those members of the church who adhered to the parish chose him for their pastor, subsequent to his ordination; appointed deacons from among themselves; sued the church for its property; and at length recovered it. § From the Report of the decision in this case, which was delivered March, 1821, I have already quoted. This has since been referred to as a precedent, an *authority*, on which to justify similar perversions.

pecially in a case so directly affecting the civil and religious rights of men.

† See Report of Decision in the case of Baker Fales, Mass. Term Reports, vol. xvi.

§ The events here referred to form an epoch in the history of the churches of Massachusetts.—Those who desire a particular acquaintance with them should consult a Pamphlet, entitled “A Statement of the Proceedings in the First Church and Parish in Dedham, respecting the Settlement of a Minister,” detailing a variety of characteristic incidents, and evincing a thorough acquaintance with the principles and usages of Congregational churches; also the Report of the Law suit, 16 Mass. Reports, 488, and Worthington's History of Dedham, pp. 112—115.

About the time of the decision of the Dedham case, the views of Unitarians, in regard to the powers and rights of the churches, seem to have undergone a great and sudden change. It will not be denied that the doctrine of this decision is in palpable opposition to that of the Cambridge Platform. The Platform proceeds on the assumption, that the church is a distinct and independent body; this decision makes it a mere appendage of the parish. "The church *cannot subsist* without some religious community to which it is attached." "The secession of a whole church from the parish would be an *extinction* of the church." The Platform gives to the church, in the most express terms, the right of electing its own pastor, and of holding and controlling its own funds. See chap. vii. and viii. But the Dedham decision nullifies and destroys this right. It is remarkable, therefore, that only a short time previous to this decision, *Unitarians were loud in their praises of the Cambridge Platform*. A noted Unitarian "Layman" of Boston, in 1815, speaks of the Cambridge Platform as our "religious charter," "*our present church constitution*." He says it "has been the *rule of discipline*, and palladium of our religious liberties, from the early settlement of the country." "Abolish the Cambridge Platform," says he "and the Congregational churches will soon be found on a tempestuous sea, without compass, or rudder, or pilots." "It is worthy of consideration," he adds, "whether there should not be a *covenant* instantly formed by the friends of religious freedom, and of the Cambridge Platform, *for its defence against ALL SCHEMES OF INNOVATION*, (good) and a public *Convention of laity and clergy*, men of those opinions, called to adopt measures to counteract this conspiracy against *the church and its ancient rights*."*

Well would it have been for the churches of Massachusetts, if the "Convention" here spoken of had been actually called, and the proposed "covenant" had been formed. Perhaps it is not too late to attempt the thing now. After all that the churches have suffered from "innovations" on the Cambridge Platform, perhaps, the zealous "Layman," will now be willing to bring forward his "convention" and "covenant;" and his Orthodox friends will cordially unite with him in so important a design.

In 1816, the same individual issued another Pamphlet, in which he went more largely into the subject of the Platform and of

church rights. "A law was necessary to call the synod which framed" the Platform; and their "proceedings were considered of no account, till *adopted by the Legislature*." The Platform "*was duly passed into a law by the Legislative adoption*." This is a true account; and here, if nowhere else, we have a *legal incorporation* of the churches of Massachusetts, with all the powers and liberties prescribed in the Platform. "*So wisely and judiciously* was it (the Platform) framed, that it *survived all our civil convulsions, our municipal and political revolutions*." It is alleged *now* that the Platform was superseded and nullified by the adoption of the Constitution of Massachusetts. Our author insists much, in this second pamphlet, on the *independence* of the churches, and quotes with approbation the following account of the Brownists, who, he says, "were, in fact, the *same church*" as the Independents or Congregationalists.— "The whole power of admitting and receiving members, with the decision of all controversies, was lodged in the brotherhood. *As the vote of the brotherhood made a man a minister* so the same power could discharge him from the office." "In a word, every church, in a Brownist model, is a *BODY CORPORATE*, having full power to do everything which the good of the society, [the brotherhood] requires."†

These pamphlets were written by a leading Unitarian, and were published, we may presume, with the approbation of his brethren. No complaint was ever made of the views expressed in them, relative to the Platform and the rights of the churches. The public will perceive, therefore, that between the years 1816 and 1821, the opinions of leading Unitarians, in regard to church rights, must have undergone a total and most surprising change.

Other evidence of such a change may be gathered from the Result of the Council convened to ordain Mr. Lamson.

"The Council here convened do indeed esteem the concurrence of the church and parish in the settlement of a minister as very desirable; but they believe that *EACH OF THESE BODIES HAS A RIGHT TO ELECT A PASTOR FOR ITSELF*, when it shall be satisfied that its own welfare, and the general interests of religion, require the measure; *THIS RIGHT BEING SECURED TO THE CHURCH BY THE ESSENTIAL PRINCIPLES OF CONGREGATIONAL POLITY*, and to the parish by the Constitution and laws of the Commonwealth, as well as by the free principles of the same polity, and of the Gospel of Christ."‡

‡ Inquiry into the Right to change the Ecclesiastical Constitution of the Cong. churches of Mass. pp. 28—30. Notes, p. ii.

† Statement of Proceedings, &c p. 48;

* Are you a Christian or a Calvinist? pp. 70, 72.

The Committee of Council, who prepared this Result, were Doctors Reed, Kirkland, Channing, and Lowell, and Hon. John Davis. Do these gentlemen; and other leading Unitarians who acted with them, now believe, that the "right to elect a pastor for itself," separate from the parish, is "secured to the church by the *essential principles of Congregational polity?*" Or does their practice evince that, for some cause or other, their opinions on this subject have totally changed?

We have further evidence of this change in the fact, that those members of the church who adhered to Mr. Lamson, who claimed to be the church, and who doubtless voted for him previous to settlement as members of the parish, thought it necessary, shortly after his ordination, to hold a meeting, and *elect him pastor of the church*. Would a meeting of this kind* be thought necessary, in similar circumstances, now? Now, the members of the church are given to understand, that it is enough for them to vote in connexion with the parish. And if they are out-voted, or do not choose to vote at all, it is of no importance. The Parish have a right to settle whom they will, and the man settled by them is, *ipso facto*, pastor of the church.

The first open indication of the change here spoken of, is an article in the Christian Disciple for July and August, 1820. It was there insisted that, in the early ages of Christianity, there were no church members in distinction from the whole congregation; that church and parish were convertible terms; and that the pastor was chosen in a

* The account of this meeting, in the Pamphlet entitled "A Statement of Proceedings," &c., ought not to be wholly omitted. On the 13th of November, Mr. Lamson exchanged with Mr. Bradford of Roxbury, who gave notice that there was to be a *church meeting* at the close of the afternoon service, for the purpose of *electing a pastor and scribe*, and of admitting the Rev. Mr. Lamson a member of the church." Those who were present at this meeting, and were willing to take part in such proceedings, "voted that they would have Mr. Lamson for Pastor and Scribe of this church," and "a Committee was sent to bring him in, to act *his* part. But how could that be? He preached at Roxbury, four miles off? We will relate how it was. He cut short his exercise there to half the usual time, and the moment he had done, seized his horse, and drove with the utmost impetuosity and violence the whole distance from Roxbury to Dedham, in such a manner as no man of any gravity or self-respect would do at any time." "His zeal carried him so fast, that he arrived ten minutes before the close of the public service. He came in and declared his acceptance of the office, and was then voted a member of the church." pp. 85, 86.

meeting of all the people. The Platform was attacked expressly, as making the church too "aristocratical," and the practice of Congregational churches from their first establishment was condemned, as "unlawful" in itself, and "utterly unknown in the primitive church." In short, the entire scope and design of the article here spoken of was to abolish the church, or to make it, at best, but a mere appendage of the congregation. The decision of the Dedham case followed, in a few months after the publication of this article, and was little more than an echo of the sentiments contained in it, expressed in a more official form. From that time to the present, Unitarians seem to have had but one opinion in regard to the right and privileges of the churches. The Platform, recently so much extolled, is given to the winds; the "right of the church to elect a Pastor for itself," secured to it "by the *essential principles of Congregational polity*," is forgotten; the prerogative of the parish swallows up everything; and the church is nothing and can do nothing but in subserviency to its will. On the principles assumed in the Dedham case, one church after another has been stripped of its property and rights; and when measures of this sort are to terminate, and the odious work of oppression cease, the Disposer above, alone can tell.

It is doubtful, however, whether the cause of Unitarianism has been at all promoted, or even can be, by the seizure of church funds. It is doubtful whether large parochial funds, when *honestly* obtained, are ordinarily beneficial to those religious societies which possess them. It may well admit of a question, whether, by diminishing interest, fostering negligence, and inducing a spirit of sloth and security, they are not of more real detriment than advantage.

But it does not admit of a question, that there is a God who ruleth in the earth, who hateth oppression, and whose curse will follow the possessors of dishonest gain. Individuals, amenable to a *future* judgment, he may suffer to prosper for a season in their sins; but communities, societies, and especially those of a religious nature, must expect their retribution here. The instances in which parishes have attempted to enrich themselves from the spoil of churches are yet too recent to admit of a general appeal to facts. The wise observer will however conclude, from *existing appearances*, that their judgment, in some cases, does not linger.

INVESTIGATOR.

[For the Religious Monitor.]
MISCELLANEOUS.

ON SINGING THE PRAISES OF GOD.

That great divine, Dr. Jonathan Edwards, observes, "as it is the command of God that all should sing, so all should make conscience of learning to sing, as it is a thing that cannot be duly performed at all without learning. Those, therefore, where there is no natural inability, who neglect to learn to sing, live in sin, as they neglect what is necessary to their attending one of the ordinances of God's worship." We leave those who are willfully dumb in God's praise, to consider this pointed remark.—*Buck's Theo. Dict.*

MENDICANT.

In the Religious Monitor for August, the writer of the paper, bearing the title 'Signs of the times,' mentions mendicants. In a history of the churches in England and Scotland, by a Clergymen, published 1771, the following passage occurs, relative to mendicants, in King Henry, the eighth's time: "the clergy were grievously chagrined, by a book entitled the 'Supplication of the Beggars,' written by one Simon Fish of Gray's Inn. This performance was a piece of excellent ridicule for these times, and was abundantly well painted. It made the clergy smart severely. This ironical writer, shows us the name of the beggars, how the poor were oppressed by the exactions of the mendicant friars, and proves that four hundred and thirty thousand, three hundred and thirty three pounds, six shillings and eight pence sterling, went annually into their hands; and that the people were obliged to pay this sum, or be accused of heresy, and burned. This book shows, also, the insignificance of the friars, and the whole order of mendicants, with regard to the commonwealth, and that his majesty was a great loser by their indolence and begging; that they did not reckon themselves obliged to obey the king, but depended entirely upon a foreign power; that they did not discharge the duty of their function, but suffered the poor to be in purgatory, because they had not money to pay for their deliverance. This writer paints the moral character of the friars in such a manner, and places them in such attitudes, that his colouring could not miss to expose them to all who were not much inclined to favor them. The pope, also came under the lash of this gentleman's scourge, whom he represents as a covetous priest, who would not dispense his favours without hire. This book was given into the hands of the King, by Ann Bullen, and it pleased him so much,

that he would not suffer the author to be prosecuted.

The following paragraph in the same history may perhaps be deemed not unfit for a place in the Monitor. "In 1541, a new impression of the Bible in English, was finished, and it was proclaimed by order of the king, that all curates and parishioners of every town and parish should provide themselves with a copy of it before all-hallow day, under the penalty of forfeiting forty shillings a month, after that time, till they procured one. Care was taken so to regulate the price of the Bibles, that there should be no imposition on the subjects in the sale of them."

STUDY OF THE SCRIPTURES.

Among the injunctions made by Bonner, Bishop of London, to his clergy, 1542, are the following, "That every clergymen should read and study a chapter of the Bible every day, with the comment of some approved doctor, which they should store up in their memory, and be ready to give an account thereof, to him at an appointed time."—"That they should not marry any that had been married before, till they were sufficiently assured that their husbands were dead."—"That they were to teach the children in their several parishes to read English, that they might know how to believe, and pray, and live according to the word of God."

FABERS DIFFICULTIES OF ROMANISM, ED
1529; ON TRADITION.

The Catholic Bishop of Acre, France, quarrels with the principle of an English church, "that holy scripture contained all things necessary to salvation; so that, whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought necessary or requisite to salvation." With this principle the bishop quarrels, and thinks he can reduce us to an absurdity, not to say a contradiction. One article, we are told, while it claims to make scripture its special basis, fully contradicts itself. For, in the second epistle to the Thessalonians, the observance of verbal, no less than of written, tradition is enjoined by St. Paul. 2 Thes. ii. 15: 3, 6. But the article maintains, that written tradition, as contained in holy scripture, is *alone* to be received.

I am unable to discover the contradiction alleged by the bishop. He seems to forget that the article respects the bible as it stood in the sixteenth century, not as it stood when St. Paul addressed his second epistle to the Thessalonians. Now, at the time when that

epistle was written, the canon of the New-Testament was so far from being completed, that most probably *not one* of the four gospels, most certainly *not all* the four gospels, had been published. At the same period, also, the Acts of the apostles, the Revelation, the Epistles to the Corinthians, and Romans, and Colossians, and Ephesians, and Hebrews, and Timothy and Philemon, by St. Paul; the second Epistle by St. Peter, the Epistle by St. James, and the three Epistles by St. John, were not in existence. In short, when St. Paul charged the Thessalonians to hold the traditions which they had been taught, whether by word or by his epistle, the canon of the New-Testament, even upon the most liberal allowance, could not have contained more than the following books, the gospel of St. Matthews, the 1st. Epistle of St. Peter, the Epistle to the Galatians, the 2 Epistles to the Thessalonians, the Epistle to Titus, and the Epistle of Jude. This being the case, it is no very chimerical supposition, that the matters verbally delivered by St. Paul, were afterwards, in the cause of God's providence, committed to faithful writing. Whence it would follow, that the position contained in the sixth article of the Anglican church, though not strictly true, when the apostle wrote his second letter to the Thessalonians, may yet in the sixteenth century have been an incontrovertible verity.

After all, I doubt not that the churches of England will readily make a large concession to the bishop of Acre. Notwithstanding the very different states of the canon at the present day, and at the time when the second Epistle to the Thessalonians was written, let his lordship prove that the traditions of the modern latin church, are the identical verbal traditions of St. Paul; and the Anglican church, I feel assured, will readily receive them.

Some modern protestants are wont, very innocently, to maintain, that the church of Rome is now quite different from her ancient self. But when did we hear a *latin* profess that his church has changed? Never.

In proof of the immutability of the Roman church, I cite not the wild and furious declaration of some vulgar fanatic. I turn to a scholar and a gentleman. I adduce the present bishop of Acre.

"The principles of the Latin church, once defined, are *irrevocable*. She, herself, is *immutably* chained by bonds, which at no future period can be ever rent assunder."—Thus speaks a very estimable Roman ecclesiastical, while his meaning is fully explained

by the line of argument which he himself has chosen. He calls upon us to unite, or rather to submit to his church; and, as the consistent advocate of that church, he vindicates idolatry, stigmatises the Reformation, patronises the eve of St. Bartholomew, lays the blame of persecution upon the persecuted, palliates the Inquisition, and censures freedom of religious worship.

ORIGIN OF READING SERMONS IN THE CHURCH OF ENGLAND.

Those who received the King's license, and preached at large, were sometimes accused by their enemies for preaching extravagant things, and complaints brought to the King (Henry VIII.) against them. For this reason, they began to write their sermons and read them.—*History of the Churches in England.*

EFFECT OF TRANSLATION.

In 1548 the offices of the church were translated into the vulgar tongue. This was loudly exclaimed against by the popish party, who were afraid, that if the method of translating every thing belonging to religion into the vulgar language went on, every holy secret belonging to the church would be revealed, and it would be out of the power of the clergy to impose on the people. They advanced a very whimsical reason for not allowing the people the privilege of having the offices in their own language. They said that there were but three languages written upon our Saviour's cross, and that no language except these was holy. This was a method of reasoning worthy of the case which it was brought to support; for it does not appear that Pilate minded any thing except his own conceit, when he wrote those languages. If there was any reason at all for this device, it must have been to let the people who were assembled at the feast at Jerusalem, (who generally understood one or other of these tongues) understand, what was his opinion concerning Jesus, who was crucified; or it might be done out of reproach and ridicule, because he acknowledged himself a king.—*Ibid.*

POPISH CUSTOMS.

The reformers complied so far with popish custom and superstition as to administer the Lord's supper to the sick, and caused the communicants in this case, to make a sort of confession, which they called examining their consciences; whereby they sifted out secrets, which, in case the persons happened to live, kept them very much under the power of the clergy. The clergy by this craft made themselves of great importance to the people

for no persons dared to venture into the other world without their good leave, or without receiving a passport from them. This practice has been the source of infinite evils to society; for the clergy had the address to make people believe that it was a very necessary way of making their peace with God, to leave a part of their substance to the church, and the clergy. By this means they caused many to defraud their children and heirs of their just right, by leaving their substance to the church to obtain their peace with heaven. This practice continued till the reign of George the second, when a law was made, called the Mort-main act, which has effectually destroyed the villany of this practice.—*Ibid.*

EDWARD VI.

King Edward the VI. died July 6th, 1453, in the sixteenth year of his age, and was accounted the wonder of his time. He was well skilled in the learned languages, and the liberal arts and sciences. He died with great composure, and expressed great devotion at the approach of death. The last words he was heard to pronounce were these, "I am faint, Lord have mercy on me, and receive my spirit."—*Ibid.*

Queen Elizabeth's answer to the ensnaring question put to her concerning the corporeal presence, before her accession to the throne.

Christ was the word that spake it,
He took the bread and break it;
And what the word did make it,
That I believe and take it.

King James the 6th's, character of an ambassador. An honorable person sent abroad to tell lies for the benefit of his country.

Here every drop of honey hides a sting,
Worms wind themselves into our sweetest flowers,

And even the joy that haply some poor heart
Derives from heaven, pure as the fountain is,
Is sullied in the stream, and takes a taint
From touch of human lips, at best impure.

COWPER'S TASK.

REV. MR. MARSHALL.

Mr. EDITOR.—Meeting lately with the following remarks, relative to the Rev. William Marshall, first minister of the Associate Church in Philadelphia; perhaps their insertion in your Magazine might be gratifying to some, who once knew him, or to whom his name is familiar. They were written about the time of his death, Nov. 17, 1802, by an intimate friend F.

Mr. Marshall was the father of our Synod, a man, in that body, of the greatest consequence and respectability; eminent in

many respects; in none more so, than for a steadfast adherence to Reformation principles, as maintained in the Testimony of the Associate church; earnest, zealous, and successful in contending for the same, in the face of great and powerful opposition from some, who had been embarked in said cause with himself. He was a man distinguished for piety. The duty of prayer especially appears to have been his element; in that exercise he abounded. And in this branch of public devotion, he may be said to have excelled to the edifying of the church. As a minister he was diligent, laborious and painful in the duties of his office. With what concern did he watch for the souls of his people—as one that must give an account. His heart appears to have been in his works. He was a practical preacher; studied easy composition, and great plainness of speech; solicitous that all might understand and reap benefit. He had a particular faculty for describing and solving cases of conscience, for the relief of the weak, and fearful of the flock; studious in a special manner of leading Christ's lambs. His method in public discourses was perspicuous. In his sermons, he was almost invariable in observing the old custom of raising a doctrine from his text; he was happy in short, pertinent illustrations. In private life, his manners were amiable, his friendship sincere; his conversation pleasant and edifying; he was affable, and even facetious; spiritual subjects were most his choice. He was a man of tender conscience. What appeared to be his duty from the word of God he steadily followed. He rejoiced in whatever appeared to promote the cause of true godliness, but was cautious of giving countenance to any thing that savored of delusion. He was a close student, and collected an excellent library. His talents, perhaps, cannot be said to have been above mediocrity, but he possessed a quickness of apprehension, and had a readiness, a clearness, and pertinence of expression, which qualified him for eminent usefulness. He did not effect oratory, but his pulpit talents were such as recommended him to serious hearers; his manner of address was solemn and impressive.

PURGATORY.

It had been the custom formerly, for persons in their wills to bequeath their souls to God, the virgin Mary, and all the rest of the saints. The priests had a prerequisite on such occasions for interceding with the saints in behalf of such souls, that they might get well through purgatory, and be received

into heaven. But one William Tracy, of Worcester-shire, when he died (1532) made his will very different from the common form of these times. He bequeathed his soul only to God through Jesus Christ, to whose intercession alone, he trusted without the assistance of any saint, whatsoever, and left none of his goods to the church to pray for his soul. This was the worst kind of heresy, and a crime not to be forgiven or passed over, without the severest marks of vengeance. He was condemned in the Bishop's court as a heretic, and his body was raised and burned. The sentence was only to raise his body, but the zeal of the clergy went beyond the sentence: but they were made to pay for this two years after. The chancellor of Worcester, who ordered his body to be burnt, was sued by the friends of Tracy; he was turned out of his office, and fined in four hundred pounds.—*History of the churches in Eng. and Scot.*

The book which the catholics feared most, and which their hatred was most bent against, was Tindal's translation of the New Testament. The Bishops made great complaints that it was full of errors, and wanted by all means to have it suppressed. Fostal, bishop of London, was a person of great moderation, and was disposed to do no person any injury, yet had a great aversion to such books, and endeavored to get as many into his hands as he could. In the year thousand, five hundred and twenty-nine, he happened to be at Antwerp, as he returned from the treaty of Hamburg. He sent for one Packington, an English merchant there, and desired him to purchase all the copies of Tindal's New Testament, that he could obtain for money. Packington was a favorer of Tindal, and informed him of the Bishop's proposal. Tindal was glad of such an opportunity to dispose of his books; for being convinced of some imperfections in the translation, he intended to publish a new edition, and correct the errors which were in the first; but being scarce of money, and the first impression lying on his hand, he was not able to proceed in it; so he gave all the copies to Packington, which lay in his custody, for which the Bishop paid him, and brought them to London, and burnt them in Cheap-side, publicly. This appeared very odious to the populace, and was generally called burning the word of God; from whence they inferred, that the doctrines contained therein were opposite to the principles of those who expressed so much enmity at them. This conduct of the Bishop in-

creased the enmity of the people against the clergy, and raised their curiosity to read the New-Testament, so that when the next edition was published, and brought over to England, more copies were disposed of than before. Constantine, who was concerned in the publication, was taken up in England, and brought before the Lord Chancellor, who promised that he should receive no harm, if he would inform him who supported Tindal, and encouraged him at Antwerp. Constantine told him that the greatest encouragement he had met with was from the Bishop of London, who had bought up one half the impression. This caused many to laugh heartily at the Bishop, though others imputed this part of his conduct to the humanity and gentleness of his temper, who wanted rather to burn the books than persecute those who had them in their custody.—*History of the Churches in Eng. and Scot.*

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From the Presbyterian.

THE REV. EDWARD IRVING'S
MANIFESTO.

We have, in some former numbers of THE PRESBYTERIAN, had occasion to notice the aberrations of this remarkable man, in connection with the firm and faithful manner in which the London Presbytery has dealt with him. In connection with the proceedings of Presbytery in his case, we also, published what has been called his "Manifesto," signed by himself and the other officers of the Church in which he officiates, in which a truly scriptural statement is made respecting the Person of Christ, and a solemn declaration that "these are the doctrines which are constantly taught in" that "Church, agreeably to the standards of the Church of Scotland, and the Word of God."

The Editor of the London Evangelical Magazine pronounces this document to be "one of the most Jesuitical performances it has fallen to his lot to examine;" and brings in proof of this assertion, a number of extracts from "the *unrecalled* printed statements of Mr. Irving." As a number of our readers have expressed an interest in this case, we think it proper to lay before them the remarks of one, who from his local advantages, may be expected to know the truth of these matters, as also to express the views generally entertained by evangelical Dissenters. The circular to which reference is made by the Editor of the Evangelical Magazine, will be found by referring back to the last page of our *fourth* Number.

Remarks of the Editor of the Evangelical Magazine.

We have, in common with most clergymen and Dissenting ministers in the metropolis, had the following circular addressed to us by some friend of the Rev. Edward Irving; and we should have gladly passed it over in silence, had we not regarded it as a document eminently calculated to mislead the public mind in reference to matters of fact. As Mr. Irving is now separated from the London Presbytery, a body of men decidedly sound in the faith, and who have shown a most commendable forbearance towards their heretical brother, we think it due to the interests of truth not to suffer a letter to pass without animadversion, the sole tendency of which is to do away with the effect of the Presbytery's just and richly merited sentence.

As it respects the Missionary, and Elders, and Deacons of the Scotch National Church, whose names are affixed to the circular before us, we have very little to say in the shape of remonstrance. We are not aware that they have ever appeared in the character of authors before; and we dare not say that there is any thing unsound in doctrine in the *manifesto* for which they are now pledged. We have no fault to find with the quotations they have made from human formularies and we bow with entire reverence to their scriptural authorities. They have shown themselves sound divines in all at least that they have publicly subscribed. Whether they have written with perfect *good faith*, when they affirm that no other doctrines are ever promulgated in the Scotch National Church, will best appear by a comparison of the present document with the *unrecalled printed statements* of Mr. Irving. If they can reconcile this sound letter with Mr. I.'s unsound publications, they will have shown a dexterity worthy of this inventive age. We beg distinctly to add, that if the letter before us had been connected with an ingenious disavowal, on the part of Mr. Irving and his friends of his pertinaciously cherished and dangerous heresies, instead of assuming the attitude of censorship and rebuke, we should have hailed with unfeigned pleasure, and public thanksgiving to God, the return of a gifted man to the orthodox faith of the church in which he was reared. As matters now stand, we must be pardoned in pronouncing the circular of the Scotch National (shall we say *Independent*?) Church, one of the most Jesuitical performances it has ever fallen to our lot to examine. Let it be read with care, and compared with certain extracts

from Mr. Irving's last work "on the Human Nature of Christ," and then let an impartial public say, if Mr. Irving and his friends have not been practising somewhat on the credulity of mankind.

After giving the Circular, the Editor proceeds to his extracts from Mr. Irving's book, which he places under the following caption.

THE REV. EDWARD IRVING AGAINST HIMSELF AND HIS ELDERS.

Extracts from "The Oorthodox Catholic Doctrine of our Lord's Human Nature."

"Whenever I attribute sinful properties, and dispositions, and inclinations, (*of course Mr. I. does then sometimes attribute sinful properties, and dispositions, and inclinations*) to our Lord's human nature, I am speaking of it considered as *apart from Him, in itself*."—"We hold that it (that is Christ's human nature) received a Holy-Ghost life, a regenerate life, in the conception; in kind the same which we receive in regeneration, but in measure greater."—"His human nature was holy in the only way in which holiness under the fall exists or can exist, is spoken of or can be spoken of in Scripture; namely, through inworking or energizing of the Holy Ghost."—"All creation is sinful, being in a state of alienation from God: it has one law in it, the law of sin; and through all its parts this law binds it in one sinful operation. *The Person of the Son of God was born into it*; he restrained, withstood, overcame this co-operation of a sinful creation, conquered the conqueror, and won it back to God; obtained power over all flesh."—"His flesh is the fit medium between the powers of darkness and the powers of light. And why fit? *Because it is linked unto all material things devil possessed*."—"I believe that my Lord did come down, and toil and sweat, and travail in exceeding great sorrow, in the mass of temptation with which I and every sinful man are oppressed; *did bring his Divine person into death-possessed humanity, into one substance of manhood created in Adam, and by the full brought into a state of resistance of and alienation from God*."—"As a man's nature after regeneration is the same sinful nature as before, though restrained from power by the indwelling of the Spirit of Christ; so was Christ's substance, after this generation of the Holy Ghost, the same as before."—"I mean to say, without shrinking from the consequence of saying it, that through his human nature the weight of all sin, all devils, all death, all corruption lay upon him."—"He felt in his natural

will a rebellion to the will of God." "Furthermore, it is declared in all the Scriptures, that Christ was made under the law? The law was added because of transgression, and by the law is the knowledge of sin; and sin is not imputed where there is no law. The object of the law, therefore, is, by its own holiness, justice and goodness, to make manifest and condemn the unholiness which is in us. For, as the Scripture saith, the law is not for a righteous man. *The law, therefore, pre-supposeth a sinful condition, and doth address itself thereto. If, then, Christ was made under the law, he must have been made by his human nature liable to, yea, and inclined to, all those things which the law interdicted.*" "His flesh, his human nature was assailable on every side as is ours: otherwise, it had not been human nature." "Certain it is he was 'made of a woman:' his, then, was a woman's flesh, and that is sinful." "Certainly he was made of the seed of David according to the flesh, and the seed of David is sinful. Certainly he apprehended not the angels, but the seed of Abraham he apprehended; and the seed of Abraham is sinful. Certainly he was 'Made under the law;' and the law is not for a righteous thing, but for a sinful thing: 'By the law is the knowledge of sin,' &c. &c." "If a man will say that his flesh was not sinful flesh as ours is, with the same *dispositions and propensities*, and wants and afflictions, then I say, God hath sent that man strong delusion, that he should believe a lie!" "This is the human nature which every man is clothed upon withal, which the Son of Man is clothed upon withal, *bristling thick and strong with sin like the hairs upon the porcupine.*"

Judge, then, impartial reader, for yourself, if the human nature of Christ described in the manifesto, be the same thing described in these quotations. If not, why?—because now, at last, when cut off from the Scotch Presbytery in London, Mr. I. and his friends have taken the alarm, and are determined to write themselves orthodox in the common phrase. We have said this is *Jesuitism*, and we abide by the declaration.

DR. BENNETT'S LECTURES ON INFIDELITY. The Rev. Dr. Bennett delivered two courses of lectures in that metropolis, in February and March, one on the objections of infidels to the Bible, and the other on the evidences of Divine Revelation. Taylor, the celebrated infidel was present at the first lecture, the following account of which is given in the London World of Feb. 21st.

The first lecture on external evidences, was delivered on Thursday evening last, on the impossibility of imposture in the Scripture miracles. A large congregation was assembled, among whom we observed a considerable number of infidels, and also Mr. Taylor. The lecture was a bold challenge to infidels; of which the following is an extract:

"Yet, after all, we will give you another chance. You know that christians believe that Jesus raised the dead more than once. You say he only made people believe he did it. Well, why should you not do the same! One make-believe will be a set-off against another, and you will destroy what you call the great delusion. Now, there are plenty of burial grounds about London, and we may find some one who has been interred three or four days, so that he is fresh in the memory of his friends, and they can tell when they see him again; and we can find some sisters who are still weeping for their deceased brother. Now, gather your witnesses; you need not want spectators. Go to the grave; but stop—go first to the house of the mourners, and take them with you: for they will care most about the business. When you are come to the tomb, lift your voice in bold style, as you know well enough how to do, and say, 'Mr. Such-a-one, rise; and see if you cannot persuade all about you that they behold him rising. But why do you look so blank? What is the matter with you? You have courage enough to oppose and revile Jesus; why have you none to imitate and rival him? Are you saying to yourselves, 'Though we should make all the people fancy that they saw the dead man rise, for a burial ground is a fine place for a morbid imagination to play its pranks in; yet it would not be enough: and the mischief is, that we could not make the sisters fancy that their dead brother went home and lived with them afterwards. If we could, we should have a splendid triumph; for then we should be invited to a good dinner, and people would come, not only to see us dine, but for the sake of seeing the man whom we raised from the dead sitting at the table with us, as multitudes came, 'not merely to see Jesus, but Lazarus also, whom he raised from the dead.' Well, I suppose we must give it all up; for I shall never persuade you to try this one bold stroke, that would do more execution if it should succeed, than all the petty blows you are now aiming at religion. But till you can venture upon this, you should hold your peace about mir-

acles ; and let christians talk away here, as they please ; while you, by your silence, tell aloud that you cannot answer them. For, much as you hate the word mystery, you must confess that there is some mystery here, that you cannot fathom ; how Jesus should satisfy people that he worked miracles upon thousands, and you, who are so much cleverer, cannot make people believe that you can work one ! Only recollect, that if you cannot meet this one argument, it remains a proof that revealed religion is true."

The argumentative defence of miracles opened the Lecture, and the devotional application, appealing to the heart and conscience, closed the address ; but the body of the discourse consisted of a novel way of putting the question so home to common sense, that there was no way of escaping the appeal. We give an extract from the discussion, which followed :

After a pause of about five minutes, Mr. Taylor asked, whether the lecturer did not say, that miracles were designed to introduce a new dispensation of religion ?

The Lecturer answered, he did say so ; for when the Jewish dispensation was given to the world, the miracles of Moses confirmed it, and proved that it came from God ; and when the christian dispensation was given, this was introduced and confirmed by the miracles of Christ and his Apostles.

Mr. Taylor then said, that we are in a new dispensation.

The drift of this question was not exactly perceived : but after something like private questioning and explaining, it was answered, that the Jewish dispensation was given for an inferior state of things, and as it consisted much of rites and ceremonies, it was suited to the less advanced state of the church ; but the christian was that new and better dispensation, which being more spiritual and intellectual, suited a more advanced state of the church and the world.

Mr. Taylor then said, were not the Jews assured that their law should be permanent, lasting as the sun, and perpetual as the days of heaven !

It was answered, their own law taught them to look for the coming of a great personage like Moses their law giver, who said, The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren like unto me ; unto him ye shall hearken : according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, let me not hear again the voice of the Lord my God ;

neither let me see this great fire any more that I die not. And the Lord said unto me, they have well spoken, that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever shall not hearken unto my works, which he shall speak in my name, I will require it of him.

Mr. Taylor.—Then if the Christian is a new and second dispensation, may we not look for a third to supersede this ?

It was answered though Moses and the prophets taught the Jews to look for a Messiah who should have legislative power like Moses, when Jesus that Messiah came, he taught us to look for no third dispensation, except his coming a third time to judge the world, and fix all things in their eternal state ?

The Lecturer then said, but though I have answered these questions, I appeal to the chair, and to the assembly, whether I had not a right to expect that the questions would refer to the preceding lecture on the miracles which proved divine revelation true ?

Mr. Taylor then said, I regret that the lecturer did not write his discourse, that he might have referred to what he had said.

The Lecturer then said, it shall be in the press to-morrow, that it may be answered from the press, as it is here open to discussion with the living voice.

Mr. Taylor said, If I mistake not the lecturer affirmed that the miracles of Jesus were publicly wrought before all the world ; but this is not true, for that at the marriage of Cana was not public, but wrought in a private coterie (as he called it) of friends, and Dr. Belsham has said that the resurrection of Christ was a private miracle. It was answered there are distinct things mixed up in the question, and I am not sure that I shall recollect them all, but I will endeavor to take them in their order. The miracle wrought at the marriage of Cana in Galilee, was not mentioned in the lecture, and I am therefore not bound to answer this question ; but I will not, however, avail myself of this right of declining this question, for my object is frankly to meet any difficulty. The miracle wrought, then, at the marriage of Cana was any thing but private. It was wrought before all the world, taking that phrase as is used in common parlance to mean any body or every body. Every one knows that an eastern marriage is like an

Irish funeral, as public as crowds and festivities can make it; and that this was the case at the marriage of Cana, is manifest from the circumstances which occasioned the miracle. The crowds that came to the wedding were so great, that the wine, which was the ordinary beverage of the country, was exhausted, and there was nothing for the guests to drink. This caused the application to the Savior, who turned the water into wine, to supply the numerous company that flocked to the wedding.

But even if this had not been so public as the other miracles of Jesus, it would form no objection to Christianity; for it is expressly declared, that this beginning of miracles did Jesus in Cana of Galilee, to manifest forth his glory, and his disciples believed on him. For Jesus was but beginning to call disciples to attend him, and this beginning of miracles was designed to prove that he was a master worthy to be followed; so that the satisfaction of the disciples was the design of this miracle, which, after all, was substantially a public, and not a private one.

The resurrection of Christ was, I think, the next thing mentioned.

To this Mr. Taylor assented.

As to what Mr. Belsham has said of the resurrection of Christ being a private miracle, it must be well known that Dr. Belsham's views and mine are as wide apart as the poles. Except in admitting the truths of the christian revelation, there is hardly any thing in which we agree; I must not, therefore, be expected to consent to his assertions. I deny that the resurrection of Christ was a private miracle. In the first place his crucifixion was not private—it was a public execution before all the world, and every man, in the sense of every man of that day and neighborhood, saw him expire on the cross. In the next place, his body was in the possession of the public, and they set a guard of soldiers over the tomb to preserve the corpse until the third day. For, in the last place, Christ's own declaration was public, that he would raise himself on the third day; for, on the commencement of his ministry, when asked, what sign shewest thou that we may know that thou hast authority to do these things, he answered, "Destroy this temple, and in three days I will raise it up again;" but he spake of the temple of his body. This the priests and rulers of the Jewish nation remembered, and therefore applied to the Roman governor for a military guard, saying, sir, we remember that this deceiver said, while he was yet alive, after three days I will rise again; command,

therefore, that the sepulchre be made sure, until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead, so the last error shall be worse than the first. Here, then, every thing was public, the death of the Savior, his declared purpose of rising, and the preservation of his body, under the care of the magistrates and the guard of the military, and now, at last, on the third day, the body was gone; and that very event occurred which all the power of the state was employed to prevent, for they could not produce the body; and this was the public, notorious fact, which gives us a right to say that the resurrection of Christ was not a private miracle.

PRESBYTERY OF CAMBRIDGE.

At a meeting of the Associate Presbytery of Cambridge, held in Hebron, February 2d, 1831; the following report was submitted and adopted. It was also agreed that a copy of the same be forwarded to the editor of the Religious Monitor, with a request that an early insertion be given it, in that Magazine.

THE Committee appointed to enquire into the present state of Religion, and if needful, to suggest means of improvement; would respectfully report:—

That, when the interrogation is thus put to us; "watchmen, what of the night? watchmen what of the night?" We feel constrained to reply, although we are assured that the morning will come, yet, we believe, it is still night. "Darkness covers the earth." We believe that the Church may now, with great propriety, adopt the language of inspiration: "Look down from heaven and behold from the habitation of thy holiness, and of thy glory, where is thy zeal, and thy strength, and the sounding of thy bowls and of thy mercies towards me? Are they restrained? O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it, but a little while, our adversaries have trodden down the sanctuaries." "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: For thou hast hid thy face from us, and hast

consumed us because of our iniquities.— Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy, and our beautiful house, where our fathers praised thee, is burnt up with fire; and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? Wilt thou hold thy peace, and afflict us very sore?"

We may also apply to our own times these prophetic representations: "Many false prophets shall rise, and shall deceive many, and because iniquity shall abound the love of many shall wax cold." "When the Son of man cometh shall he find faith on the earth?" "Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

As it respects ourselves, in particular:— There is with both ministers and people, a great decline of brotherly love; hence many animosities and contentions, and divisions. There is too much reason to believe that many professors are more desirous of carnal entertainment in the sanctuary, than of spiritual improvement. The doctrines concerning "Christ crucified," when preached "with plainness of speech, and not in the words which man's wisdom teacheth, often fail to please," and the minister of Jesus is, by many despised, unless in eloquence he may be "as a very lovely song of one that hath a pleasant voice, and can play well with an instrument."

There is but little zeal for the cause of God manifested; but little regard for the purity of doctrine and worship. Multitudes are giving themselves up to an inglorious neutrality and indifference, as if the glorious gospel, and the honour of the Redeemer might lawfully be abandoned without a struggle.

There is too little care to exercise, with faithfulness, the discipline of the house of God. Hence there are too many among us who manifest little or no regard for our witnessing profession; and too many who, in practice are conformed to the world. There are also, in many instances, indications of an undue regard for human authority; confidence in an arm of flesh; sensuality, covetousness, and trifling conversation. And as it is generally the case when these evils abound, there is but little desire to promote a covenanted work, of reformation manifested.

It is evident then, that in the visible

Church in general, and among ourselves in particular, there is great need of a scriptural revival, an increase in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

In order to promote such a revival among ourselves, we would suggest the propriety:

1. Of the observation of a day of fasting humiliation and prayer, by the members of the Presbytery, and in all our congregations.

2. Care on the part of ministers to know nothing, in their preaching, but Christ and him crucified; care also to inculcate *all* the truths and *all* the duties of christianity, making Christ the centre, and the life of them all; endeavouring to bring them home to the conscience, so as to influence the heart and the life: At the same time giving faithful warning of the dangers to which professors are exposed from the views, and fashions, and maxims of the present age: Using also, all diligence to instruct the young and rising generation in the principles of our holy religion.

3. Of care on the part of Church sessions in admission to Church fellowship; of seeing that candidates have carefully examined the principles of our witnessing profession, and that they cheerfully embrace them all. Of care also to deal in faithfulness and kindness, with all kinds of offenders—even with the young, who are members by baptism, and also with those who may have been for a long time debared from sealing ordinances. that the wayward may be restrained, and the wandering reclaimed.

4. We recommend the establishment of societies for prayer and conference in all the different sections in our congregations.

5. We recommend personal and family fasting.

6. Personal and family covenanting.

7. In consequence of the prevalence of error, and the abounding of iniquity, we recommend an immediate attention to the solemn work of public religious covenanting: That ministers give public instruction concerning this much neglected duty. That sessions give all due encouragement, and that the people read and pray for instruction and readiness for the work, desiring that through these and other scriptural means, the Church of Christ, and our own congregations in particular may be brought to the enjoyment of "times of refreshing from the presence of the Lord," this report is respectfully submitted.

ALEXANDER BULLIONS, }
JAMES IRVINE, } Committee.

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The Address of the National Anti-Masonic Convention.

Held in Philadelphia, September 11, 1830. To the People of the United States.

FELLOW CITIZENS:

It is the privilege of freemen to consult together, openly and peaceably, on all subjects interesting to their common welfare. And so long as the opinion of a majority shall prevail, enlightened and frequent consultation, among them, will furnish the most efficacious and acceptable means of expelling wrongs, and removing fears.—Wrong, the most cruel and criminal have been committed, and fears the most agitating and well founded, exist among us. To confer together, and to address you, upon these evils, and the most wholesome means to be adopted for their suppression, we have been delegated to assemble here, by a portion of your countrymen, respectable for their intelligence, and dedicated, in heart and life, to the free constitutions and laws of our country. In executing the momentous duties assigned us, we would proceed, in the ingenuous and free spirit of men, who earnestly seek the good of all.

Facts numerous and authentic, demonstrate the existence, in this community, of crimes and dangers, which, upon their first distinct disclosure to honest inquiry, excite equal surprise and solicitude; and which cannot be reflected upon, by any mind imbued with genuine self respect, and a just regard for human rights, without the deepest abhorrence and alarm.

Freemasonry is the source of these crimes and dangers

In 1826, William Morgan, your free fellow citizen, was, by highly exalted members of the masonic fraternity, with unlawful violence, seized,—secretly transported through the country more than one hundred miles, to a fortress of the United States, then in charge of freemasons, who had prepared it for his reception,—there imprisoned, several days and nights, against his utmost efforts to escape,—and after suffering the most unmanly insults, and the most inhuman abuse, he was privately murdered. Previously to his seizure, numerous meetings of freemasons, in lodges and otherwise, were held for the purposes of contriving and adopting the most certain means of carrying into effect, their unlawful objects upon him. These meetings were attended, and the designs of them approved, by several hundred of the most respectable and intelligent of the masonic brethren. They included legislators, judges, sheriffs, clergymen, generals, physicians, and lawyers. And they proceeded in discharge of, what they deemed, their masonic duties.

William Morgan was a royal arch mason. And the cause of all this unlawful violence against his liberty and life, was, his determination to publish the secrets of the order. These secrets are now published, partly from manuscripts prepared by him, but more extensively from the deliberate testimony of many worthy men, who had been initiated further into the dark mysteries of the brotherhood than he had. The mystic motive, which impelled Morgan to the determination of publishing, we do not know. As the act was one of conformity to his highest obligations, and therefore, of distinguished honour, we believe the motive to have been good. There is no room to doubt, that other members of the institution, being aware of the solemn fate, to which freemasonry had consigned him, for disobedience to its laws, felt themselves driven, by the fearful responsibility of membership, most carefully to weigh its objects, means, and tendency; and finding these, upon mature examination, to be wholly unjustifiable and dangerous, they were impelled, by good will to man, by allegiance to our government, and by the nat-

ural desire of self-approbation, to proclaim its character, and renounce its authority.

To assist in publishing the secrets of freemasonry, a printer was employed. Against him, the malice of the fraternity was conspicuously displayed. While the manuscripts of Morgan, with all the printed sheets, were supposed to be in the printing office, it was fired in the night, by a masonic incendiary, with such ingenious preparations as were well calculated to insure its speedy destruction, with that of all its contents. The office was a wooden building, of which the siding immediately under the stairs leading to the printing apartment, was smeared over with spirits of turpentine. And cotton balls, and straw filled with the same combustible substance, were scattered around its foundations. The fire was discovered almost as soon as applied, and happily extinguished. But the reckless determination of the incendiary, and his coadjutors, is farther confirmed, by considering, that a family of ten persons occupied the lower part of the building; while the printer's assistants, six in number, always slept in the upper rooms. The incendiary is known, and was subsequently a principal in the murder of Morgan.

Other evidences of malice against the printer have been manifested. On one occasion, large numbers of masonic ruffians, armed with clubs, assembled under different leaders, in the night time, in the vicinity of the printing office, with the declared purpose of obtaining the intended publication, by violence; from which they were prevented only, by the formidable preparations to defend it, made by the printer. On another occasion, a masonic constable accompanied and abetted, by a crowd of his brethren, under a false pretence of having a criminal process, for that purpose, arrested him,—carried him to a neighbouring village,—there illegally confined him in a lodge room,—assaulted him, and threatened him with the fate of Morgan. By the assistance of friends, and the exertion of his own active intrepidity, the printer at length escaped. It is a remarkable circumstance evincing extensive concert and premeditation, that, on the day of this arrest, all the magistrates of the town, where it took place, were summoned into another town as witnesses, and could not be applied to, for any interposition of the civil authority, to preserve the public peace, or to protect the rights of the intended victim. For these offences, the constable and several others were indicted, and convicted.

The scene of these occurrences was the western part of the state of New-York.

Where the people are intelligent and free, such enormities as those, to which we have referred, could not be committed, without producing excitement. Every unperverted feeling, and every upright voice, anxiously claimed the impartial and prompt application to them, of the appointed powers of our criminal jurisprudence. Then began to draw on, that dark eclipse, upon the vaulted lights of freemasonry, which, to the public eye, is rapidly becoming total, and through the eternal shadows of which, nothing will be discernible hereafter, but blood.

In this alarming emergency, the agents of government seemed paralyzed. Our public institutions and provisions for the preservation of tranquility, and the repression of crime, seemed nugatory. And without the use of other means than the law, and its official ministers, the most daring and brutal inroads, upon our dearest rights, would have passed off, without effort to understand their origin, punish their instruments, or provide against their recurrence. No arts were left untried by

freemasons to baffle the pursuit of truth, and defeat the administration of justice. The lion's grip of the order was upon our courts, and loyalty to that, displaced fealty to the state.

A large proportion of the constables, justices of the peace, lawyers, judges, sheriffs and jurymen, of the counties where these acts were performed, were members of the society, and had taken oaths binding them, in terms, to conceal each other's crimes. The high sheriffs were all masons, and at that time, summoned as grand jurors, at their discretion, any such men as had the common qualifications. In the counties of Genesee and Niagara, where the fraternity were most afraid of criminal prosecutions, majorities of freemasons are known to have been corruptly returned as grand-jurors. And these sheriffs of the counties were both indicted, subsequently, as parties to the conspiracy for the abduction of Morgan. One of them was tried and convicted, and the trial of the other has not yet taken place.

Perceiving that the public functionaries, whose duty it is to initiate proceedings in criminal cases, were totally inactive, through cowardice or corruption, the people, who are both the proprietors and beneficiaries of every department of government, undertook to inquire and present for themselves, in relation to these offences; with the determination, however, to use, as far as possible, the constituted authorities, and in no case, to overstep the rights reserved to them. They proceeded, in the generous spirit of men, to whose enlightened views, the general safety affords enough of motive and reward, for the most arduous exertion. They called public meetings, at which honest and intelligent committees were raised, to ascertain facts and aid the public functionaries. And these committees entered with patriotic alacrity, upon the performance of some of the most difficult and responsible duties of freemen. Without any emolument, at great expense of time and money, in defiance of the most malignant, pre severing, and ingenious counteraction of freemasons, they suspended their private concerns, and gave themselves up to all the labours of a complicated investigation. In these proceedings they could obtain no testimony, which was not voluntary, they derived no assistance from office, their motives were most venomously slandered, their conduct belied, and their lives endangered. Still they went on fearlessly, disinterestedly, sagaciously, and successfully. The outrages had extended over six counties. It was a singular spectacle, indicative of the safety, and prophetic of the perpetuity, of our free institutions, to see private citizens traversing these counties, inquiring anxiously and cautiously, but severely, impartially, and persistingly, into all the circumstances of crimes the most revolting, for the sole purpose of opening the way, most likely to be effectual, for their judicial exposure and punishment.

Whatever could be done by good and wise men, without special lawful authority, was performed by these committees. They ascertained the principal facts respecting the kidnaping and murder, both as to the persons directly concerned in them, and their motives and principles of action; and thus laid a sure foundation, not for the lawful conviction and condemnation of those who are most guilty; that has hitherto been rendered impossible, by the felon sympathies and powerful interposition of freemasonry,—but for the universal and endless execration of their crimes and of the institution in which they originated.

Bills of indictment have been found for several of the minor offences; and convictions have followed in a few cases—upon the confession of the culprits in some, and after protracted trials, in others.

But most of those who have been indicted have been acquitted. In the conduct of these trials, the influence of freemasonry has been constantly apparent; and the whole force of it has been exerted to exile truth and justice from their most consecrated altars.

A faithful and able state officer, whose special duty it was made, by law, to institute inquiries into these offences, officially reported, in respect to the proceedings of which he had the charge, "difficulties which never occurred in any other prosecution, have been met at every step. Witnesses have been secreted; they have been sent off into Canada, and into different states of the Union. They have been apprized of process being issued to compel their attendance, and have been thereby enabled to evade its service. In one instance, after a party implicated had been arrested and brought into this state, (New-York,) he was decoyed from the custody of the individual having him in charge, and finally escaped.—These occurrences have been so numerous and various as to forbid the belief, that they are the result of individual effort alone; and they have evinced the concert of so many agents as to indicate an extensive combination to screen from punishment, those charged with a participation in the offences upon William Morgan."

The services of this officer continued for but one year. By other prosecuting officers, and the committees to which we have before alluded, many other important facts have been ascertained. All the persons engaged, in these outrages, were royal arch masons, at the time of their perpetration, or made so immediately after. Many masons called as witnesses, have notoriously committed perjury. Others have excused themselves from testifying, by alleging that they could not do so, without criminating themselves. Even since the time has elapsed, beyond which no prosecution can be lawfully instituted, for any participation in them, not amounting to a capital offence, some witnesses have contumaciously refused to be sworn at all; and others, having taken the requisite oath, have repeatedly refused to answer questions decided to be lawful, through the alleged fear of self-crimination, and that, after being warned from the bench, that they would be guilty of perjury, if they persisted in it, and were not actually implicated in the murder. And yet, all the convicts, and these witnesses more infamous than the convicts, are held up, by the exalted and influential of the fraternity, as heroes of fidelity to their duty, and victims to the prejudices of their fellow-citizens. And they are still retained, as worthy and cherished members of the order.

Morgan's blood was shed without any pretence that he had infringed the laws of the land, and with little or no private malice, on the part of those by whom he fell. The persons most deeply implicated in the guilt of his fall were industrious, intelligent, and reputable citizens, bound to life and to society by all the usual ties. They did not proceed hastily, nor adopt their ultimate decision, without manifest and painful reluctance. Before they took his life, they deliberated earnestly, frequently, and long, upon their masonic obligations. These obligations they thought binding. He had certainly and essentially violated them. The unanimous result or all their deliberations was, that he must die. And in the understanding of all masonic exposition, as well as of common sense, if the obligations were binding, they were right in their decision.

A brave man had determined to reveal the secrets of freemasonry; and as he could not be prevented otherwise, his life was taken, in conformity with his masonic laws. Having gone thus far,

in transgression, the fitular dignitaries of the order had less reluctance in going further. Accordingly, by banter, ridicule, and misrepresentation, they endeavored to repress all inquiry into their conduct. Finding themselves not wholly successful in this, they prepared, as well as they could, for the exigencies of that judicial investigation, which they were not able to avoid.

The most prominent of the criminals fled. One of them confessing himself stained with the murder, and claiming assistance from a masonic body, in the city of New-York, received it, and was effectually aided to escape to a foreign country. Some confessed themselves guilty of subordinate offences, to prevent the examination of witnesses, whom they knew able to establish, in detail, the foulest. Able standing counsel were employed by the fraternity, to defend the criminals. Those who were convicted, were subjects of the deepest masonic sympathy, and received frequent aids, from organized bodies of their brethren.

While these various acts identified the institution at large, with the well known criminals, and exhibited the true principles of the association, high individual masons, and high bodies of the fraternity, were guilty of the grossest arts of deception to mislead the public, and save the institution. Thompson and Fanson, who were active conspirators in the abduction of Morgan, and the outrages accompanying it, signed a notice offering a reward of one hundred dollars for the conviction of the offender, who set fire to the printing office! The grand royal arch chapter of the state of New-York, resolved that *individually and as a body*, they disclaimed all knowledge or approbation of the abduction of William Morgan. In this grand masonic body upwards of one hundred and ten chapters were represented, and Eli Bruce and John Whitney were members of it, both of whom were afterwards indicted, and convicted of the very offence specified in the resolution! And several committees of lodges, chapters, and encampments, in public addresses, pretended to surrender their charters, in avowed pursuance of public opinion, while in secret, individuals employed on these committees, at the time, and afterwards, exerted every influence in their control to sustain the institution.

What, then, are the extraordinary principles of a society, which requires and justifies such extraordinary acts?

In all human governments, the principles set forth and adopted, under the sanction of an oath, are regarded as most essential. With the loyal, no others are permitted to cancel these. And as they are expressed with the greatest attainable perspicuity, the obvious import of the terms in which they are conveyed, is always that, in which they are to be received. An oath is taken under the strongest possible sanction, is intended to be used for the highest purposes, and the form of it is adopted by the supreme authority. Hence, the duties which it prescribes are of most imperative obligation.

When good men join the masonic society, and inconsiderately swear to obey its injunctions, without knowing what they are, as every mason does, they imagine there must, of course, be a reservation in favor of all civil and social duties. But this is a total mistake. The first oath, and many others in the series, fatally precludes it. It is a part of the language of the oaths, that the specific engagements contained in them, shall all be performed, "without any mental reservation, equivocation, or self-evasion in mind whatever." And any brother who does not so perform them, voluntarily subjects himself to the penalty of death.

What duties do the masonic oaths impose?

The entered apprentice swears, "I will always

hail, ever conceal, and never reveal, any part . . . of the secrets . . . of freemasonry which I have received, am about to receive, or may hereafter be instructed in, &c."

The fellow craft swears, "I will support the constitution of the grand lodge. . . . and conform to all the by-laws, rules, and regulations of this or any other lodge of which I may become a member. . . . I will obey all regular signs and summons given, handed, sent or thrown to me, by the hand of a fellow craft mason, &c."

The master mason swears, "I will not give the grand hailing sign of distress, except I am in real distress. . . . and should I ever see that sign given, or the word accompanying it, and the person who gave it appearing to be in distress, I will fly to his relief, at the risk of my life, should there be a greater probability of saving his life than of losing my own. . . . I will not speak evil of a brother mason neither behind his back, nor before his face, but will apprise him of all approaching danger, if in my power. . . . 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 at my own election, &c."

The mark master swears, "I will support the constitution of the general grand royal arch chapter of the U. S.; also, the grand royal arch chapter of this state, &c."

The royal arch mason swears, "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. I will promote a companion royal arch mason's political preferment, in preference to another of equal qualifications. 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, &c."

From the first obligation of the thrice illustrious knight of the cross, the candidate under oath receives the following injunctions:

"To the end of your life, you will not, in consideration of gain, interest or honor, nor with good or bad design, ever take away, the least step or measure, to be instrumental in any such object, to betray any secret appertaining to the order and degree known among masons as the thrice illustrious order of the cross: should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment; agreeably to the rules and usages of our ancient fraternity, and this by pointing him out to the world as an unworthy vagabond, by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity, and the world, but of our illustrious order more especially, during his whole natural life: nothing herein going to prevent yourself, or any other, when elected to the dignity of thrice illustrious, from retaining the ritual of the order. Should any thrice illustrious knight, or acting officer of any council, which may have them in hand, ever require your aid, in any emergency, in defence of the recovery of the said charge, you swear cheerfully to exercise all assistance in his favor, which the nature of the time and place will admit, even to the sacrifice of life, liberty and property, &c." From the second obligation of the same degree, the member receives the following injunctions: "You promise to lead a life as upright and just, in relation to all mankind, as you

are capable; but in matters of difference, to prefer the interest of a companion of the order, of a companion's friend, for whom he pleads, to any mere man of the world. You promise never to engage in mean party strife, nor conspiracies against the government or religion of your country, whereby your reputation may suffer, nor ever to associate with dishonorable men, for a moment, except it be to secure the interest of such person, his family, or friends, to a companion, whose necessities may require this degradation at your hands, &c." From the third obligation of the same degree, the member swears, "To put confidence unlimited in every illustrious brother of the cross—never to permit my political principles to come counter to his, if forbearance and brotherly kindness can operate to prevent it—to look on his enemies as my enemies, &c."

In the initiation of a candidate as an elected knight of Nine, he goes through the form of murdering a traitor, and swears, "I will revenge the assassination of our worthy master, Hiram Abiff, not only on the murderers, but also on all who may betray the secrets of this degree, &c."

In the degree of knights adepts of the eagle of the sun, there is an exposition of masonic emblems. One of these emblems is that of a man peeping, of which the exposition is this: "The man peeping, and who was discovered, and seized, and conducted to death, is an emblem of those who come to be initiated into our secret mysteries through the motive of curiosity, and if so indiscreet as to divulge their obligations, we are bound to cause their death, and take vengeance on the treason by the destruction of the traitor, &c."

In the degree of knights of Kadosh, the candidate swears "to follow at all times, and in all points, every matter that he is ordered, and prescribed by the illustrious knights and grand commander, without any restriction," and especially, "to sacrifice the traitors of masonry."

Such are some of the principles expressed in their own language, which are adopted in the masonic degrees alluded to, and imposed upon the members, under circumstances most indecent, profane and frightful. God is deliberately called upon to take notice of the engagements contained in these extracts, and his vengeance invoked, by the member upon himself, if they are not observed; and the member pledges his life to the society, to be sacrificed in the most barbarous forms, if he violates them.

More detestable principles cannot be imagined. They were never embodied for any purposes of mere speculation. No human mind is so constituted as to derive satisfaction in their contemplation. They excite to crime, and were intended for the shelter and protection of practical iniquity. Those who make them their rules of action, are enemies of the human race.

To these principles, Morgan was a traitor, and they required his blood. The best men of the fraternity, who knew of the treachery, in the strength of their infatuated allegiance, became voluntary agents, in effecting the requisition. After the treachery was ascertained, and the fraternity began to move against the traitor, we see how cunningly adapted, the whole masonic machinery is, to the accomplishment of their object with entire impunity. The proof of the authenticity of the revelations of seceding masons, in which the whole machinery is described, in detail, arising from the disinterested and reluctant testimony of a thousand original witnesses, is not greater than that arising from the wonderful and exclusive fitness of the machinery to produce the results we have witnessed. Revealed freemasonry is a stupendous mirror, which reflects, in all their horrors, the

exact features of that vast spirit of crime, [with which this nation is now wrestling, for all that makes life desirable.

The grosser parts of this machinery, are the secrecy, the private signs, pass words, tokens, grips, and ciphers; the subtler parts are the obligations; and the former are valuable only as they are capable of being employed to give effect to the latter. The obligations, it will be seen, compelled such as acknowledged them,—to passive obedience,—to warn each other of all approaching danger,—to conceal each others crimes, even the most aggravated,—to extricate each other from difficulty, right or wrong,—to support each other's reputation in all cases,—to oppose the interest and blast the character of unfaithful brethren,—to sacrifice the traitors of freemasonry,—to give each other dishonest preferences, in matters of difference, over the uninitiated,—and to advance each other's political preference in opposition to another.

The practical efficacy of these obligations we have seen,—in all the outrages committed to suppress Morgan's publication, including his abduction and murder,—in the violence upon the printer, and the attempt to burn his office,—in the corruption of courts, sheriffs and juries,—in the perjuries of witnesses,—in the libels upon honest individuals, courts and juries,—in the unlawful spiriting away of witnesses,—in the rescue of persons implicated, who were in the custody of law,—in the giving of intelligence to those who were in danger of being arrested as parties, or summoned as witnesses, in time for their escape,—in the universal and persevering denial of facts, by adhering masons,—in the appropriation of money, by the brethren, individually and collectively, in aid of the convicts and other criminals,—in the employment of standing council, by the fraternity, for the implicated,—in the abuse of legal forms, county jails, and a fortress of the United States to the worst purposes of tyranny, the arbitrary imprisonment of a fellow citizen,—in the good fellowship and sympathy of the society with the convicts,—in the contumacious refusal to be sworn in court, by some witnesses, who knew the worst, and to answer by others, after being sworn, to lawful questions, when the refusal necessarily implied perjury, or participation in murder,—and in the political promotion of such numbers of the brethren, as is utterly inconsistent with the equal rights of others.

Can the well informed friends of freedom tolerate a society thus characterized? Is it consistent with the theory or practice of our most valued establishments with any authority undeviated from itself, or any safety, but that of its adhering members? It exercises the highest powers of government, raises and appropriates money, makes and executes laws extending to life itself, which each of its subjects in the sacred form of oaths, voluntary abandons to its authority. It is a government of high priests, and kings, and illustrious knights, and grand commanders. And every person, who maintains connexion with it, in effect, renounces all allegiance to other governments, by swearing to perform acts entirely inconsistent with such allegiance, without any mental reservation whatever. In war, in peace, in all the business of life, every obligated mason, is bound to prefer a brother mason to other persons, and masonic duties to other duties.

Are the masonic obligations binding? The united voice of all moral and political philosophy replies in the negative. The obligations of morality are incurred anterior to all others: they are imposed by authority absolute, and supreme, and can never be remitted. Political obligations are a branch of moral, and partake of the same car-

and divine origin. We have seen, that the masonic obligations are opposed to these, and they are self-assumed: all self-assumed obligations are posterior, and have no force in opposition to these. The nature of all obligations, as applicable to the mind, implies intelligence and free will: no authority can impose it, where either of these is wanting. One of them is always wanting, and sometimes both, in the oaths of freemasonry. No greater absurdity can be imagined than that an immoral engagement is rendered obligatory, by calling upon God to witness it, and to punish its nonperformance. It supposes that ignorance, vice and presumption, by adopting the form of an oath, may, at will, employ the authority of the Supreme Being, against his own most sacred and unchanging laws.

Do the oaths of freemasonry disqualify for civil trusts? Wherever they are regarded as obligatory they do. They are inconsistent with fidelity to the constitution, under which all our civil trusts are held, and to the support of which they obligate us. All foreigners, even the most enlightened, though they may be perfectly honest, and capable, though they may reside with us to their life's end, and be practical converts to the truth and beauty of our systems, are disqualified, by being the subjects of other governments. By stronger reasons, adhering freemasons are disqualified; for there is no government so adverse to ours, as theirs is, and none which punishes defection from allegiance with less ceremony, or severer penalties. Is it at circumstance in favor of freemasonry, that it encourages and supports its subjects in the secret usurpation of public offices and honors, to increase its reputation, power and influence? No man *dare* to take upon himself the obligations of freemasonry in public. Or if a being should be found hardy enough so to brave the most honored decencies and duties of life, it is not credible, that, in all free judgment, it would not amount to a universal civil disqualification.— Shall secrecy make it otherwise? Shall that which is always the incontestible badge of shame or guilt, when used to cover a standing pursuit, and permanent relations, recommend those who wear it to the confidence of open hearted integrity, and in a government of which the first principles are publicity, accountability, and jealousy of power?

The masonic institution makes it the duty of those who own its authority, in all cases where other circumstances, in their prepossessed opinion are equal to prefer the interests of a brother, to those of any other citizen. This preference is the great purpose of its whole organization, the most distinct impress of its entire character. It provides the most crafty and effectual means to make this preference available. These means are intended to be kept wholly concealed from all those whose equal interests and rights it proscribes: and the more certainly to secure this object, it makes high pretensions of promoting the greatest of our earthly blessings, science, charity and religion.— All authentic disclosures of its history, show it to be selfish, circumventive and hypocritical, and are little less than pregnant proofs of its dishonor.— Every man who has taken its obligations and considers them binding, by the clearest intimations of civil prudence and moral rectitude, it disqualified for offices of power and honor, out of its own unhallowed precincts.

Supposing only a part of the degrees to which we have alluded, have been taken, such men cannot safely be our generals, for they are bound, even in behalf of a foreign enemy, if he be a mason, to give him notice of all approaching danger, and to stay the uplifted sword of their coun-

try's battle. They cannot safely be our negotiators for peace, against the negotiator of a foreign enemy, if he be a mason, for they are bound to look on his enemies, as their enemies, and his friends as their friends. They cannot safely be our legislators, for masonry expressly permits them to engage in mean party strife, and conspiracies against the government, if they can do so without loss of reputation,—and to degrade themselves, by associating with dishonorable men, for the purpose of securing their interest, and that of their friends, to a brother, whose necessities may require it. They cannot safely be our executive officers, for they are bound to aid a brother so as to relieve him from any difficulty, if in their power, whether he be right or wrong. They cannot safely be our judges or jurymen, because they are bound to give a brother notice of all approaching danger, and even fly to his relief, upon his giving them the masonic sign of distress, if there is a greater probability of saving his life, than of loosing their own, and because they are bound to an unlawful partiality, in all matters of difference between their brethren and the uninitiated. Our laws intend, that all inquiries and determinations, by grand jurors, shall be without fear, favor, partiality or hope of reward, and that all trials, by petit jurors and judges shall be decided, by the evidence and the law applicable thereto, and by nothing else. Freemasonry binds her votaries to other, and avowed partial grounds of decision.— Who can describe the sum of injuries and wrongs corruptly inflicted upon the world, through the medium of such offices, by such principles? In the great freehold of our government, to confer such offices upon such men, by those who never have assumed the principles, or have cast them off, would be a self-sacrifice equally reproachful and disastrous.

To contrive the true theory of free government, is the proudest evidence of human intelligence; to institute such a government, the most glorious achievement of human wisdom: and to sustain it, with unflinching constancy, the greatest monument of human virtue. Our government is the inestimable purchase of the profound reflection, painful labours, disinterested exertions, and searching trials, of all past ages. It is free. We believe it to be the best that ever existed, because, more than any other, it corresponds with the rights, and encourages the duties of all, over whom it is extended; and thus, more than any other, seeks and promotes the improvement & happiness of its subjects. But our government cannot be continued, without the active, strenuous, and constant maintenance of principles directly opposed to those of free-masonry.

The first and most prominent injunction of freemasonry is secrecy. Any violation of this it punishes with infamy and death. Secrecy is the shutting up of the mind from communion with other minds. And so far as it prevails in relation to any social good, it is selfish, sour, ignorant and restless. Left absolutely alone, like a plant separated from the earth and air, we should soon wither and die. And it would be no matter how soon, for if it were possible to keep us in such a state, we should be good for nothing. Our faculties are not at all adapted to it. Hermits are always the most miserable of men. Ascetic and secluded associations have never been wise, or good, or happy. Neither is freemasonry, which inculcates their worst principles, not in melancholy seclusion from the world, but in the heart of it, the more successfully to prey upon it.

A virtuous mind cannot delight in secrecy.— Its joy is in communion. We are made social by nature. Our best affections and our highest facul-

ties equally indicate it. For they can neither be expanded into useful action, nor carry with them their appropriate rewards, without society. As social beings, if we discover useful facts, or important truths, we desire to communicate them to all, who are susceptible of benefits from their application. As all the principles of science, charity, and religion, are susceptible of beneficial application to the whole human race, good men and good governments will impose no artificial restriction, upon their universal diffusion. On the contrary, they will strenuously exert themselves to promote it. And there is no human praise, which imparts so much of the ineffable joy, that will accompany the *final well done* divinely pronounced upon the virtuous, as that which is the honest fruit of such exertions.

But secrecy is not more hostile to the spreading of useful facts and truths, than it is to their discovery. Free inquiry, free discussion, free communication, are essential requisites to the most valuable knowledge. In the arts and sciences, in ethics and theology, all liberal minds acknowledge their indispensable importance. In the political conduct of life, their importance is, if possible, still, more manifest. They are the living foundations of our government, which would be speedily dissolved in blood without them. No men has ever yet sufficiently valued them: for they alone can safely be relied upon, to open and illuminate all the paths, in which the majestic power of public opinion displays itself. But Freemasonry is opposed to free inquiry, free discussion, and free communication. Its great fear is publicity, its best virtue, silence. It professes to have inestimable treasures of social benefits, which it refuses to disclose to any but the small number of its devoted followers. In reference to all others, instead of employing, to communicate them, the various languages, in which all the patriotism and piety, the joys and sorrows, the useful discoveries and honorable designs, the undying thoughts and un fading hopes of the whole human family have been expressed, it conceals them, by substituting barbarous signs and uncouth ciphers. It first enslaves the mind by the chain of secrecy, then debases it by injurious ceremonies and vile principles, and finally insults it by mock titles and simulated virtues. It is incompetent to the support of any valuable object. There is no real duty, no honest enjoyment, no benevolent purpose, which cannot better be accomplished without it. It is a fit system for the outlaws of humanity and hope, hating the world, and making war upon it. With a misanthropic caution it excludes all the helpless and infirm from its communion, and with the stimulated ingenuity of experienced and impenitent guilt, it provides against detection and exposure. Its existence in our country is the greatest anomaly of modern times; and it is to be accounted for only, by the unsuspecting confidence in their fellow citizens, natural to men conscious of their liberty. Aware of this trait in the character of our people, designing members of the fraternity, and those who are weak enough to find pleasure in its fantastic frivolities and bloated titles, have lengthened its cords till they now probably embrace more than a hundred thousand of our countrymen.

Of this number, we cannot doubt, that a large proportion cherish no part of the spirit of the institution. Invited to join it, by its lofty pretensions, in early life they entered its threshold.—And, although disgusted at every step, for the purpose of understanding an institution, which they had once consented to enter, they suffered themselves to be raised to the second or third degree. Nothing could induce them to go farther. Such were most of the masons, whose illustrious

names have been so often abusefully and boastfully arrayed, to shield the institution from the consuming reprobation now every where provoked against it, in unprejudiced minds, by its full and accurate exposure. These men in the bottom of their souls have all renounced it.

But there are other members of very different character, who adhere to it, with a tenacity exactly proportioned to their estimate of its adaption to their evil designs. Washington represents it as capable of being employed for the basest purposes, and never visited a lodge, but once or twice in the last thirty years of his life.

We live in an age of singular interest, and are the depositaries of immeasurable responsibilities. Our ancestors voluntarily left their native seats—broke up the strong and amiable ties of local association—tore themselves from their kindred, in spite of the absorbing and ingrained affections of consanguinity, and planted themselves, in the most secluded and dangerous wastes of nature.—All the privations and sufferings of this course, they heroically met and endured, to preserve the highest rights of the mind. In these are to be found all the springs of liberty, civil and religious. And they constitute the only incorruptible wealth of the created, and uncreated, universe. By asserting them and preserving them with unparalleled and holy fortitude, our ancestors laid a sure foundation for a most unsullied and constantly increasing fame. All social action is commendable, or the reverse, as it advances or opposes these rights. Falsehood, injustice, cruelty, oppression, murder, treason, and every other imaginable crime, implies hostility to them, and is therefore to be resisted and subdued.

These are the great truths, taught by our early history. And profoundly impressed upon the minds of our citizens, they cannot be eradicated. One of the most important inferences from them is, that individuals are not the property of government, but government the property of individuals, who have a right to modify, change, or abolish it, as a majority of those, who constitute it may think most conducive to the common welfare. In support of this inference, our revolutionary war was waged, and our civil constitutions adopted. And these glorious events, while they have sent us forward, with unparalleled vigor and celerity in the road of improvement, have opened new prospects and awakened higher hopes, in the great family of nations. Following our example, the people are, every where, gradually understanding and claiming their rights. The arrogant pretenders to arbitrary power are sinking into comparative disesteem. And the only just government of human origin, that of public opinion, is universally raising on high, and spreading abroad, the welcome and protecting ensigns of her supremacy.

To this government freemasonry is wholly opposed. It requires unresisting submission to its own authority in contempt of public opinion—the claims of conscience—and the rights of private judgment. It would dam up the majestic current of improving thoughts, among all its subjects throughout the earth, by restricting beneficial communication. In attempting to do this, it has stained our country with a brother's blood, tempted many of our influential citizens into the most degrading forms of falsehood, and burst away with its powers undiminished, its vengeance provoked, and its pollutions manifest, from the strongest arm of distributive justice.

It is one of the striking evidences of the wisdom of the framers of our constitution, and a bright presage of its perpetuity, that it is fit for all emergencies. It contains provisions, which are abundantly adequate to the subversion of free-

masonry. Perfectly convinced, that such a subversion must be effected, or our liberties wrested from us, let us inquire, what are these provisions?

They cannot be found in our state legislatures, or in that of the union. The great object of legislation among us is to secure the rights, and promote the improvement of the people. To do this, the powers to legislate are defined and delegated. And these powers must not be transcended, or legislation would become usurpation. Against such usurpation suitable checks are contrived, and the people entertain a conservative jealousy.

All valuable discoveries, and beneficent exertions, originate with individuals. To perfect these, and apply them to practical improvement, men must be free. They must be permitted to associate as they please. To prevent them from meeting together and communicating, according to their own inclinations, either secretly or openly, by legislation, would be, to shut out the most useful labors and the purest enjoyments of life. But for every encroachment upon the rights of others, men must be answerable to some competent tribunal, or all, for which governments are instituted, would be insecure. Such a tribunal cannot be a legislature.

The means of overthrowing freemasonry cannot be found in any, or in all, of our executive authorities. These are discreetly restrained within limits entirely too narrow for such an effect.

They cannot be found in our judicial establishments. To these we are accustomed to look as the sacred shield of right, the inviolable refuge of innocence, and the steadfast avenger of guilt.— They are the most trusted of our governmental departments. The qualities intended to be combined in them of knowledge, disinterestedness and firmness; the powers and duties, with which they are invested, to inquire, to deliberate, and to determine; and the means placed in their hands, to enforce their determinations, upon all the wide range of precious interests committed to their care, make them the most venerable and august of human institutions. They come up, in the estimation of good men, and in the holiest attributes of earthly power, next to the sovereign people themselves. But against freemasonry, the most alarming experience proves their ministry to be unavailing. The same jealousy of delegated authority, which our spirit of liberty applies, to legislative and executive functions, it also applies, in some degree, to those of our justice. The disabilities imposed by the people, to prevent oppression, upon every branch of power, carved out of the great aggregate of the national power, constitute the true reason, why all the branches referred to, are insufficient to exterminate the evils of freemasonry. But it does not, therefore, follow, that no sufficient means exist. They do exist. They belong to this nation by titles, which we deem forever indefeasible. They are derived directly from the Most High. They have been in our possession, from the commencement of our history, though sometimes defended by blood.— They consist, in the just exercise of the rights reserved by the people to themselves, as the great constituent, supervising proprietors of the republic.

In the first address of Mr. Jefferson, as president of the United States, he denominates "the right of election by the people a mild and safe corrective of abuses, which are lopped by the sword of revolution, where peaceable remedies are unprovided." This is the only adequate corrective of free-masonry—that prolific source of the worst abuses. And to this we must resort.

The abuses of which we complain involve the highest crimes, of which men can be guilty, be-

cause they indicate the deepest malice, and the most fatal aim. They bespeak the most imminent danger, because they have proceeded from a conspiracy more numerous and better organized for mischief, than any other detailed in the records of man, and yet, though exposed, maintaining itself in all its monstrous power. That murder has been committed is now acknowledged by all. That it has been so committed, and the malefactors have acted under such authority, and have been so aided and comforted, as to carry the guilt of treason, cannot be doubted. Protection from these crimes, is the first duty of government, and the object for which it is invested with its highest powers. But protection cannot be secured, by the ordinary means. Shall it therefore be abandoned. Shall we forego, in behalf of free masonry, or through fear of it, the primary purpose of civil organization? If we are true to ourselves it is certain we need not forego it, we can practically enforce it: for the rights of election remain. In these may be found full means—not of punishing the criminals,—but of precluding any repetition of their crimes,—of giving us that security against them, which is better than punishment, which is, indeed, the only proper object of all human punishment. The use of these means we advocate. Our adversaries reprobate it, and represent it as oppressive and persecuting.

The exercise of the elective franchise is as much a function of our government as any one performed by legislatures, executive magistrates, or judges. And the honest, intelligent, and fearless use of it, by all to whom it pertains, is as much a duty, in every case, as a similar use of other functions is, in any case, by those to whom they pertain.— Such a use of the elective function is the duty most imperious, because it is the great corrective, in the last resort, of all other functions.

To say that the powers of government should not be applied to the masonic outrages at all, would be so preposterous, as justly to excite suspicion of being implicated in them. Besides, it is now too late for any persons to say this with consistency; for since the inadequacy of all judicial application to them has been apparent, even adhering freemasons say, it was not improper to appeal to the courts: "punish the guilty." But if it was proper to appeal to the courts in the first place, and that appeal has been rendered nugatory, by the criminal interference of freemasonry, the reason of appealing the powers of government against the outrages, is immeasurably strengthened, not diminished. There is, therefore, no impropriety in resorting to the elective franchise to correct the evils of freemasonry. It invades no man's rights. It gives no man reason to complain. It is no more disreputable than it is to resort to a legislature, or a court of law, for the correction of any evil, which they were instituted to redress. Would it be tolerated, for a moment, to stigmatize as oppression and persecution, a resort to our legislatures, for the passage of a law to promote the public security, or to our judicial tribunals, for the punishment of crime? Neither can it be thus to stigmatize a resort to the elective franchise, for the abolition of freemasonry, which is fatal to all security, and the very charnel house of crime.

If freemasonry ought to be abolished, it should certainly be so abolished as to prevent its restoration. No means of doing this can be conceived so competent as those furnished by the ballot boxes. These means are commended to our adoption, by the most urgent considerations, by their mildness, their safety, their sufficiency, and the tested insufficiency of all others. They are the means provided, by the most venerated of our political fathers. Who shall disparage them?—Whoever is opposed to freemasonry and really

desires its extinction, must use them, or confess himself a slave or tyrant. To extinguish it, by violence, would be tyranny, if it were possible.—To extinguish it, by the expression of honest conviction against it, would not be tyranny, but it cannot be accomplished unless a majority unite in such expression, and whether they do or not, cannot be ascertained, without a general vote. To desire its extinction, and do nothing to effect it, must proceed from indolence, fear, or the imagined force of assumed obligations in its favour, either of which amounts to a degrading slavery. To such slavery who is willing to submit? In truth none, who are not opposed to using every other means against it, are opposed to using our elective rights against it; and those who are opposed to using our elective rights against it, uniformly use their elective rights in its favour.—The higher freemasons are expressly sworn to do it. Thus they adopt a conduct, which they stigmatize in us, as oppressive and persecuting, and which is so, when adopted secretly, by virtue of unlawful obligations, and in favour of a class of citizens, who associate for securing to themselves unequal privileges.

Anti-masons would defend their rights, the laws of their country, and the most sacred treasures of liberty, from a fearful assault. Seeking to preserve and perpetuate all the blessings intended to be secured by our government, they would proceed in the spirit of strict conformity with its provisions. And they invite all who appreciate these blessings, to join them. They have no secret purposes to accomplish—no selfish objects to promote—no time, nor means to cast away, in idle ostentation, or for useless notoriety.—They know the country is in danger; and they come forth from their retirements to shield it. On their farms, in their shops, at their counters, in their offices, and at their desks, they have heard the wail of the bereaved widow and orphans, and, feeling the sympathies of humanity, they have inquired how they became so. The answer to this inquiry, and the history connected with it, gave them their distinctive appellation, and compelled them publicly and openly to unite, for defending the most essential objects of society. Attached to their government, by conviction, habit, duty, and hope, they cannot patiently see its walls of protection overthrown, its principles undermined, or its power derided. In their minds, no names of human majesty are so dignified as that of freeman, no earthly interests so valuable as those of the nation, and no course of action so sure to be commendable as that, which invites public scrutiny, and is held to a just accountability. Murder and treason they cannot help regarding with abhorrence, however disguised; and will resist, whoever may perpetrate or abet them. Their chosen weapon of resistance is the right of suffrage,—a weapon of equal power in every freeman's hand, and which is so tempered, as they trust, in the armory of patriotism, that neither the keen nor solid freemasonry may resist its edge.

Fellow citizens, are we called to be anti-masons by the best feelings of our nature? Are our objects the highest that can affect the civil character? Are our means the most approved and indispensable? Unite with us—not for our sakes, but your own.—Aid us in working out the redemption of our country from free-masonry. We are misrepresented and calumniated, as the chief public means of defeating the cause we have espoused. Examine by whom, and inquire into their motives. Be not deceived. If individuals among us are in fault, through ignorance, or passion, or interest, or profligacy, refuse them your confidence. But do not, therefore, betray your rights, and those of your country; nor let those beguile you into their support, who prefer secrecy

to publicity, and free-masonry to republicanism. We are for practical, peaceable, and most necessary reform—not for the destruction, but the establishment of right. Freedom, in every beneficial sense, is the soul of anti-masonry.

Further revelations of the ceremonies and principles of free-masonry are not required; for these are perfectly exposed; and the exposition is so confirmed, as to be incapable of material mollification. It will go down to all posterity among the undoubted records of imposture and guilt. But we cannot suppress our anxiety to commend our cause to the decided confidence, and active support, of all the nominal members of the fraternity. Among such, there are many, who have long possessed, and who still possess, our high esteem; and to whom we are attached, by the bonds of the most inseparable and holy brotherhood, those of a common nature, common wants, and a common destiny. We earnestly invite them to come out, with us, in defence of our common interests. Our course has been adopted after diligent inquiry into facts, and an honest comparison of free-masonry with the first principles of civil order; and we have no misgivings. We respectfully suggest to them similar inquiry and comparison. In proportion as men do this, we find our numbers increasing, and, knowing the inquisitive character of the people of the United States, it is scarcely more in our power than it is in our wish, to exclude the anticipation of success. We know free-masonry cannot meet with their deliberate approval. When it was least suspected of evil, and highest, in its harlequin attractions—when that holiness to the Lord, which is inscribed upon its gaudy garniture, and that charity with which its dark chambers are labelled had not been publicly detected as wholly counterfeit—we know it was not a subject of their complacent regard. Shall the crimes with which it is now ineffaceably branded, and the pertinacity with which it justifies them, pass without their condemnation and rebuke? Shall that abuse of their confidence, which first brought their names into connexion with the mountbank retainers of the order, be an argument for sustaining the mountbanks, when their party colored garments are seen dripping with the blood of innocence, and we perceive their power to strike away all the pledges of our common safety?

We know that the private opinions of such members concur with ours. We beseech them to concur with us in giving, to those opinions, a public and decided expression; for that will make them effectual to the only end we have at heart, the overthrow of free-masonry. We want not, and we expect not, the aid of the sinister, of the dissolute; of the slaves of office, of prejudice, of vice, or of faction. But we anxiously covet the association of all, who are willing, on all occasions, and at all times, through evil report, and through good report, to contend for the great interests of truth, and justice, and freedom, and that security intended to be conferred, upon these interests, by our laws and constitutions. With such we are proud to labour, and, if need be, willing to suffer; for we shall not labour and suffer in vain. But we perceive, on all sides, the presages of our success: in the unspeakable importance of our cause; in the intelligence and self-respect of our fellow citizens; in the peaceable and just means, with which alone, we mean to promote it; in the favouring sympathies of the enlightened and wise of every name and clime; and in the undergoing, insuppressive, and inspiring hope, with which we may seek for it, the protection of that Great Being, in whose hands are all the allotments of nations, and whose law is that of perfect liberty.

