

THE
RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY:

DEVOTED TO THE

PRINCIPLES OF THE REFORMATION,

AS SET FORTH IN THE

FORMULARIES OF THE WESTMINSTER DIVINES,

AND OF THE

CHURCHES OF HOLLAND.

—◆—
VOL. VIII.

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

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THE
RELIGIOUS MONITOR,

AND
Evangelical Repository.

VOL. VIII.

JUNE 1831.

NO. 1.

MINUTES

OF THE ASSOCIATE SYNOD OF NORTH AMERICA, AT THEIR MEETING IN CANONSBURG, MAY, 11, 1831, AND CONTINUED BY ADJOURNMENT, BEING THEIR THIRTIETH ANNUAL MEETING.

The Synod met according to adjournment and was constituted with prayer by the Rev. James Martin, Moderator.

MEMBERS PRESENT.

Of the Presbytery of Cambridge.

MINISTER.

James P. Miller,

Of the Presbytery of Albany.

MINISTER.

James Martin.

Of the Presbytery of Philadelphia.

MINISTER.

F. W. M^cNaughton,*

Of the Presbytery of Carolinas.

MINISTERS.

A. Anderson,

A. Heron,

John Wallace,

Wm. M. McEiwee.

Of the Presbytery of Miami.

MINISTERS.

James Adams,

James Templeton,

Saml. Wilson,

N. Ingles*

RULING ELDER.

James Bain,

Of the Presbytery of Muskingum.

MINISTERS.

John Walker,

A. Isaac,

Saml. Irvine,

Thomas Hanna,

D. M^cLane, jr.

Joseph Clokey,

Saml. Hindman,

RULING ELDERS.

John Trimble.

Alex. M^cKetrick.

Wm. Henderson,

Thos. Miller,
John Alexander,
David Marshall.

Of the Presbytery of Ohio.

MINISTERS.

D. M^cLane, Senr.

John Donaldson,

E. N. Scroggs,

Isaac Beggs,

David Imbrie,*

David Goodwillie,*

Alex. Murray,*

M. Snodgrass.*

RULING ELDERS.

Robt. Story,

John Frew,

Henry Crabb,

Andrew Ingles.

Thomas M^cBride.

Of the Presbytery of Chartiers.

MINISTERS.

James Ramsay, D. D.

Wm. Wilson,

Thos. Allison,

A. Donnan,

D. French,

A. Wilson.

RULING ELDERS.

John M^cGinnis,

John Templeton.

James Lee,

Thomas Hanna,

Wm. Pollock.

James Brown.

Of the Presbytery of Allegheny.

MINISTERS.

Joseph Scroggs,

R. Bruce, D. D.*

H. Kirkland,*

David Blair.*

John Dickey,*

RULING ELDERS.

John Pollock,

Saml. Coon.*

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

Missionaries ordained, Messrs. John Kendall and James M'Carrell.

The minutes of the last year were read ; after which the following Committees were appointed, viz :

Committee of Supplies—Messrs. Miller, Martin, Anderson, Adams, Murray, Hanna, Dr. Ramsay, and J. Scroggs.

On the Funds—Messrs. Miller and Bain.

To Draught an Act for a Fast—Messrs. Anderson and Hindman.

Of Arrangement—Messrs. Walker and J. Scroggs.

Of Bills and Overtures—Messrs. Donnan, Hanna and Clokey.

To transcribe the Minutes for the Press—Messrs. McElwee and Templeton.

Agreed to have a recess till after sermon.

The Moderator having preached from 1 Cor. i. 21. (last clause,) "It pleased God by the foolishness of preaching to save them that believe;" the Synod proceeded to call for papers, when the report of the Presbytery of the Carolinas was presented and read as follows, and referred to the committee of bills and overtures :

REPORT

Of the Associate Presbytery of the Carolinas.

Since the last meeting of Synod, some of our congregations have been considerably diminished by emigration, and greater diminution is threatened from the same cause.

Our vacancies have been refreshed by the labours of Messrs. Wallace and Bruce: Messrs Gordon and McLane did not appear.

The call to Mr. J. Banks from the united Associate congregations of Bethany, &c. formerly reported, was presented and accepted. His ordination was appointed, but prevented by his sickness.

A call to Mr. James C. Bruce from the united Associate congregations of Gilead, Cambridge, New Sterling and Virgin Spring has been sustained; and it is earnestly requested of Synod to send him as soon as possible into our bounds that the call may be presented.

As formerly reported, this Presbytery had instituted a process against the Rev John Musbat on several charges: 1. of connection with the Masouic society. 2. of contempt of the judicatories of the Church. 3. of desertion of the holy ministry, by neglecting its duties and engaging in the practice of law. After due observance of the forms of citation and trial, and Mr. Musbat having added contumacy to his other offences, Presbytery did, at their meeting in October last, suspend him from the communion of the church, and depose him from the office of the holy ministry. The advice of Synod is requested respecting further process in his case.

After examination we find no ground for the charge made in Synod in 1829, against our members respecting slavery.

We are still unable to report on the testimony of Original Seceders, as we have not yet seen it.

We would approve of the choice of two professors in the Theological Seminary if the funds would warrant the measure; but we think they will not at present. We also think that the professor or professors should not be without pastoral charge, if such connection be practicable.

We adhere to our report of last year on the subject of slavery, and we trust you will give this important matter a dispassionate consideration. Your decision will be the rise or fall of many in Israel.

Presbytery have taken measures, in compliance with the Synod's order, respecting a census of the slaves belonging to members of our communion—for particulars, we refer Synod to a separate report.

The Synod are well aware that it is of great importance to the interests of our vacancies to have the missionaries sent among them at as early a season of the year as practicable. We hope, that in making your allotments, you will favour us, in this respect, as much as possible.

In consequence of the weakness of some of our vacant congregations, we sometime ago adopted the plan of raising a Presbyterial fund, for the purpose of securing a reasonable compensation to the missionaries who are sent to labor among us. After deducting all necessary expenditures for this purpose, a small balance remains on hand which we have ordered to be applied to the Synod's fund.

Presbytery wish the Synod to consider the question, whether it would not be expedient and proper to hold its sessions in the Autumn, instead of the spring season.

Application has been made by guardians for the baptism of their wards, but in compliance with the decision of Synod the privilege has been denied. As we are not altogether satisfied that it is scriptural to restrict the ordinance of Baptism to the offspring of professing parents, with due deference to the mind of Synod already expressed, we humbly ask a reconsideration of this question. As Baptism occupies the place of circumcision, we are not assured that it should not be administered also to all the household of such professed believers as could assume all the engagements appropriate to this ordinance.

The following question of practical and present importance is referred to the Synod for decision:—Should the children of a bond-servant, in full communion with us, be baptized, while his wife and children are not under his own authority, the authority of his master, or that of a master belonging to our communion?

ANDREW HERON, Moderator.

WILLIAM M. McELWEE, Clerk, pro tem.

With respect to the census of the slaves required by the Synod's order of last year, the following statistical table will show the progress which we have made; but owing to the vagueness of the resolution as it appears on the printed minutes, we are unable to fill the table with any uniformity, the members having taken different views of the Synod's intention. With respect to those who attend family worship, we cannot report very definitely. They have the privilege of attending, and they are required to attend, but doubtless many are not regular in their attendance.

<i>Congregations.</i>	<i>Whole No. of Slaves</i>	<i>Head-ers.</i>	<i>Communi-cants</i>	<i>Cate-chumens</i>	<i>Worship-pers.</i>
Mr. Heron, Ebenezer and Timber Ridge.	97	49	6		64
Mr. Ketchen Shiloh & Neiley's Creek.	365*				
Mr. Anderson Steal Creek & Bethany.	205	69	8	157	
Mr. Lyle Smyrna, Little River & Bethel.	60				
Mr. McElwee Sharon and Tirzah	157				

A letter of excuse for the absence of Mr. Carson was read, and on motion laid on the table: his excuse was sustained.

Excuses for the absence of Messrs. Ketchen and Beveridge were also offered and sustained.

* Of whom 310 are partially instructed.

A communication was received from Mr. Stephen McKeene of Steel Creek, N. Carolina, informing the Synod that a legacy of \$150 has been left by the will of Mrs. Mary L. Whitesides, deceased, the interest of which is to be applied to the Western Theological Seminary. This communication was on motion referred to the committee on the funds.

The committee appointed to confer with the Rev. P. Bullions relative to his taking appointments, reported a letter received from him in answer to their official communication, which was on motion referred to a select committee, consisting of Messrs. Walker, Allison, and D. McLane, Sen.

Adjourned till 9 o'clock to-morrow morning.

Closed with prayer.

THURSDAY, MAY 12.

The Synod met and was opened with prayer.

Members present as above, together with Messrs. F. W. McNaughton of the Presbytery of Philadelphia, D. Imbrie and A. Murray of Ohio, and N. Ingles of the Presbytery of Miami, Ministers; and Samuel Coon, ruling elder, from the Presbytery of Allegheny.

The minutes of the former sitting being read and approved, Mr. McNaughton was on motion added to the committee of supplies.

The Rev. James Adams was chosen Moderator.

The rules of procedure in the Book of Discipline were read, after which the committee of arrangement reported and their report was adopted.

The report of the Presbyteries of Albany, Cambridge and Philadelphia, were given in and read as follows:

REPORT

Of the Associate Presbytery of Albany

Agreeably to the appointment of Synod, the Associate Presbytery of Albany met for the first time, at Johnstown, on the 21st of July last; and after sermon by the Rev. A. Stark from Col. i. 28. was by him acting as moderator, constituted with prayer. On the same day the Rev. John G. Smart was installed in the pastoral charge of the Associate congregation of Johnstown.

At a meeting of Presbytery in October following, a petition for supply of sermon, was granted to certain individuals in the city of New York not in our communion, which persons, together with others, have since that time been organized into a congregation, under the title of the Second Associate Congregation of the city of New York.

At the same meeting the Rev. Duncan Stalker from the United Associate Synod of Scotland, was received as a minister into our communion after having preached before Presbytery, and expressed his adherence to the subordinate standards of our church. He has since been employed with much

acceptance among our vacancies. At the same meeting Mr. John Easton was examined and admitted as a student of Divinity, and has since been pursuing his studies under the direction of Presbytery.

The Presbytery have to complain to Synod, that Mr. Wm. Douthet left our bounds before he had fulfilled his appointments; with this exception the Presbytery have received all the supply allotted to them by Synod.

The Presbytery would humbly beseech the Synod to allow them a liberal portion of the supplies at their disposal. It is necessary that the new congregation in New York receive constant supply. And besides our other vacancies we have had application for sermon from other places, where with proper care and attention, congregations might be organized, but which as yet we have been under the necessity of neglecting. The Presbytery would especially urge upon the attention and sympathy of Synod the destitute condition of our vacancies in Canada. Their existence and prosperity depend upon the kindness manifested towards them by Synod, in sending them a more regular supply of a preached gospel. By order of the Presbytery,

JOHN G. SMART, Clerk.

Since the above report was adopted, the congregation of Bovina have called Mr. William Douthet, and the call has been sustained by a special Presbytery appointed for the purpose; and the subscriber has been authorised to communicate this information to the Synod.

JAMES MARTIN.

REPORT

Of the Presbytery of Cambridge.

Various changes have, in the course of divine Providence, occurred within our bounds since the last meeting of Synod. Some of these are of an affective nature, calling especially to us in the ministry to be ready to give in an account of our stewardship.

Our reverend and venerable father, Mr. David Goodwillie, Sen. was removed by death in the month of August, being the 52d year of his ministry. And the affliction of his heretofore congregation has been increased by the inability of his colleague and successor, Mr. Thomas Goodwillie, to continue the exercise of his ministry, through ill health, for the restoration of which he has been travelling in the South, where he still is. And we regret to add that our brother Mr. Irvine is for the same cause obliged to leave his people for a time, being advised by sundry physicians to take a voyage to sea.

In the month of June Mr. William Pringle was ordained to the office of the holy ministry, and installed Pastor of the Associate Congregation of Rycgate. In the same month Mr. David Gordon was licensed to preach. The preachers appointed into our bounds have generally fulfilled their appointments, with the exception of Mr. Douthet, who was appointed two months in our bounds, but preached only three days, and only one of these according to appointment. And we wish Synod to understand, that although Mr. Thompson has been in our bounds and preached some time, yet we did refuse, in his presence, to give him any appointments, directly or indirectly, and that his preaching was without our concurrence, because he was appointed into the bounds of another Presbytery. We have been unable hitherto, for want of preachers and from our peculiar circumstances, to send any missionary to the eastern states; but after diligent inquiry we are happy to state, that there is sufficient encouragement to take up five or six stations for preaching, and doubt not, if Synod would grant us a sufficient supply, that under the divine blessing we should succeed in disseminating the truths of our holy profession in the country of the pilgrims.

The north part of our congregation in Argyle has been erected into a separate congregation, and adds

one to the list of our vacancies, under the name of North Argyle. A petition from the congregation of Salem was laid on our table requesting us to use our endeavors to obtain for them, as speedily as possible, Mr. David Gordon as a supply, and we hope the Synod will enable us to grant this request by appointing him a considerable time within our bounds, more especially as he is coming into our bounds so soon as his present appointments are fulfilled, and will be on the ground.

Therefore it will appear, we hope, to Synod, taking these circumstances into view, together with the bad health of two of our brethren, to be for the interests of the church to appoint at least three preachers in our bounds the year round.

Attendance on public ordinances is respectful and encouraging—but while we are not without some evidences that the Lord is amongst us, there is still much ground to fear that the word preached does not profit very many, not being mixed with faith in them that hear.

Presbytery have taken measures to revive and increase fellowship meetings; as likewise to call the attention of congregations under their inspection to the duty of covenanting, and one of them has it in immediate prospect, and we hope and pray that these scriptural means to revive evangelical religion and a love for the truth, will be followed with good effects.

While we refrain from expressing any opinion as to the principles on which Temperance associations are founded, or the measures they adopt to effect their purpose, we record it with gratitude to Divine Providence that there is a great reformation for the time being, in the abuse of intoxicating liquors.

We deemed it necessary to read from the pulpit, and publish in the Religious Monitor, as will be seen, the Acts of the Secession church against the Mason Oath, and we are happy to perceive that other ecclesiastical bodies, by their acts and decisions, evince a favorable spirit to our long established principles on that subject.

We have had the subject of Professorships referred by Synod to Presbyteries, under consideration, and our opinion is that there should be two Professors, and that the Synod is able to support one of them without his having a charge.

We are also of opinion that Sub-synods, if the division could be properly made, would be a great conveniency, and would respectfully call the attention of Synod to this matter.

JAS. P. MILLER, *Moderator.*

ROBERT M'CLELLAND, *Pby. Clerk.*

REPORT

Of the Presbytery of Philadelphia.

The Presbytery have nothing very special to communicate. While the brethren have for the most part, since last meeting, been enabled to attend to official duty, they have not been left destitute of some tokens of the promised presence of their divine Lord. Some increase of church members has taken place in different congregations, although we cannot boast of large accessions. Indeed this report might not improperly be filled up with matter of complaint and lamentation, rather than of congratulation. Evidences of the prosperity of Zion in our bounds are not so abundant as our hearts desire. While the truths of the gospel are maintained among us, and ordinances dispensed in conformity to the unerring rule, we have cause to deplore the lukewarmness and defect of zeal for the cause of Christ, which too generally prevails, notwithstanding the importance of that cause, and the solemn obligations we are under to promote it.

It grieves us to have such renewed occasion to reflect on the great injuries sustained by our vacan-

cies, from the want of the supply appointed to them through the failure of some of the preachers. Neither Mr. Thompson nor Mr. M'Lane fulfilled any part of their appointments in our bounds, nor took any pains, so far as Presbytery knows, to inform the people, among whom they were to serve, not to expect them. Such culpable negligence appears to demand some strict proceeding in respect to the delinquents. What can be more discouraging to a people depending on supplies, than such treatment?

We earnestly intreat the Synod to favour us with as liberal supply by preachers as may be in their power to grant.

Mr. James Wallace was licensed on 9th July last.

On the question about Professorships, Presbytery is not prepared to offer an opinion, especially as but few men were attend the present meeting.

By order,

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

On motion the report of the Presbytery of Albany was referred to the committee of supplies, and those of Cambridge and Philadelphia to the committee of bills and overtures and of supplies.

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

The committee appointed last year to obtain an act of incorporation reported, and on motion their report was referred to a select committee, consisting of Messrs. Murray, Martin and Miller.

A communication was read informing the Synod that Mrs. Eleanor Henry of Argyle, Washington county, N. Y. late deceased, had, by her last will, left a legacy of \$1500 to the Theological Seminary. This paper was on motion referred to the committee on the funds.

A representation and petition from the Presbytery of Cambridge was read, praying for advice relative to a charge of error brought against the Rev. A. Bullions, D. D. which charge has been the subject of process before said Presbytery. Accompanying documents were also read. Said papers were on motion referred to a select committee consisting of Dr Ramsay, Messrs. Donnan and Donaldson.

Messrs. D. Goodwillie and M. Snodgrass, ministers of the Presbytery of Ohio, appeared and took their seats.

A paper on the subject of slavery, addressed to Synod by a minority of the congregation of Massies Creek, was read and on motion laid on the table.

Extracts from the minutes of the Presbytery of Miami were read relative to a protest and appeal by James Buick from a decision of said Presbytery in his case. This subject was on motion referred to a select committee, and the Presbytery of Miami were ordered to furnish said committee with

all necessary accompanying papers. The committee to consist of Messrs. Allison, Anderson and McNaughton.

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

REPORT

Of the Presbytery of Muskingum.

The state of our congregations, settled and vacant, remains much the same as formerly reported. Two new congregations, the one in Seneca and the other in Richland Co., have been organized within the last year; these, together with some smaller vacancies not yet organized or reported on our statistical table, require the special attention of Presbytery, and increase the demand for some disposable aid from Synod.

The appointments given your itinerant preachers in our bounds, have all been fulfilled, with one exception; Mr. Horatio Thompson neither appeared nor gave any reason for his failure; we hope the Synod will inquire into the reasons of this delinquency.

According to order, Mr. James C. Bruce, having satisfactorily performed the exercises assigned him, was licensed on the 30th June last.

We earnestly hope the Synod will, at its present session, come to some definitive conclusion on the subject of Slavery. The act of 1811 seems to have been entirely inefficient for removing the evil. Whether this is owing to a defect in the act itself, or an unwillingness on the part of some to enforce it, we are not prepared to say; in either case however it is fairly a matter of inquiry. The Synod has certainly a right to know whether their act has been enforced according to its true meaning and intent. If on inquiry this should have been the case and the evil is neither removed nor diminished, the time has certainly arrived when some more effectual measures should be adopted for purging the church of this mournful evil.

Respectfully submitted,

By order of Presbytery.

JOSEPH CLOKEY, *Moderator.*

THOS. HANNA, *Pby. Clerk.*

This paper was on motion referred to the committee of bills and overtures.

Resolved, That the stated hour of meeting in the morning be 8 o'clock—that the hour of adjournment at the close of the forenoon sederunt, be 12 o'clock—that the afternoon sederunt commence at half past 1 o'clock and close at 6 P. M.

Resolved, That the Synod hold a social meeting for the exercises of praise and prayer this evening at half past 7 o'clock.—Messrs. S. Wilson and McCarrel were appointed to lead in these exercises.

The records of Presbyteries being called for, it was found that from the following Presbyteries no records were forwarded, viz: the Presbyteries of Cambridge, Albany, Philadelphia and the Carolinas.

The excuses of the Presbyteries of Albany and Philadelphia were sustained—those of Cambridge and the Carolinas were not sustained, and they were ordered to

have their records forward at the next meeting of Synod. Before calling on the other Presbyteries for their minutes the Synod adjourned till half past 1 o'clock.

Closed with prayer.

HALF PAST 1 P. M.

The Synod met and was opened with prayer.

Members present as above, together with the Rev. D. Blair of the Presbytery of Allegheny.

The minutes of last sitting were read and approved.

Absentees from former sittings were called upon to assign their reasons of absence. The reasons assigned by Messrs. Murray and Imbrie were not sustained. Those of Messrs. Goodwillie, Snodgrass, McNaughton, Ingles and Blair, were sustained.

Mr. M'Carrel asked leave of absence this evening, which was granted, and Mr. Goodwillie was appointed to conduct the exercises of this evening in his room.

Papers being called for, an official friendly letter from the Associate Reformed Synod of New-York, signed by the Rev. Donald C. M'Laren, was read, and on motion referred to a select committee, consisting of Messrs. M'Lane, Sen. Anderson, and Heron.

The Synod proceeded to call for the records of the Presbyteries. Messrs. Walker, and M'Naughton were appointed to review the records of the Presbytery of Chartiers—Messrs. Goodwillie and Blair those of Muskingum—Messrs. J. Scroggs and Hanna those of Ohio. The records of the Presbytery of Miami were not brought forward, and their reasons were sustained. The Clerk of the Presbytery of Allegheny had not arrived.

The subject of the Theological Seminary being the order of the day, the members of Synod were called upon to report what exertions they had made for procuring funds.

While this inquiry was progressing, Dr. Bruce appeared and took his seat.

The following resolution was offered and adopted, viz:

Resolved, That a committee be appointed to prepare an address to the congregations under the inspection of Synod, urging on them the necessity of contributing funds for the purpose of erecting the buildings for the Theological Seminary; and that diligence in collecting funds be enjoined on all the members. Messrs. Miller, Murray and Walker were appointed said committee.

On motion, *resolved*, that the further consideration of the business of the seminary be postponed till to-morrow morning.

The subject of the contemplated Bible and Tract Societies was then called up, and the report of the committee laid on the Synod's table last year was read. After considerable discussion the Building committee of the Theological Seminary presented a report, which was, on motion, laid on the table till to-morrow in the forenoon. The Synod adjourned till 8 o'clock to-morrow morning.

Closed with prayer.

FRIDAY, MAY 13.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

The report of the Presbytery of Chartiers was read, as follows, and on motion referred to the committee of Bills and Overtures and also of Supplies.

REPORT

Of the Presbytery of Chartiers.

The congregations within our bounds, both vacant and settled, remain in much the same situation they were last year, except that Noblesburgh, formerly a part of Mr. W. Wilson's charge, has been disannexed from it, and is at present a vacancy.

In September last a call was moderated for the congregations of Service and King's Creek for Mr. John Wallace, and sent on to the Presbytery of Miami, in whose bounds he was then preaching, according to the appointment of Synod. We understand the call has not yet been presented to Mr. Wallace, and therefore is now to be disposed of as the Synod may judge proper.

In January James Patterson and Henry H. Blair were admitted to the study of Divinity.

The preachers appointed by Synod to be in our bounds last year, have all fulfilled their appointments except Mr. Rogers. The Presbytery of Miami forwarded a petition for that part of Mr. Rogers' time which was allotted the Presbytery of Chartiers by Synod; which petition was not granted. We had certain information, (though not official,) that previously to their sending the petition, the Presbytery of Miami had sent Mr. Rogers as a missionary to the Illinois, &c.

This Presbytery has nothing further to say respecting the Testimony of the Original Seceders than what was stated in their report on that subject last year.

It is hoped the Synod will consider our vacancies, and grant us as liberal a supply as circumstances will permit.

THOS. ALLISON, *Moderator.*

JAS. RAMSAY, *Pby. Clerk.*

The committee of Bills and Overtures presented a report in reference to the fulfilment of Synodical appointments by probationers, which on motion was recommitted.

The Report of the Presbytery of Ohio was read, as follows, and on motion laid on the table.

REPORT

Of the Presbytery of Ohio.

Our Congregations, generally, are in a prosperous condition. In every place the most refined errors, and in some, the most gross, and before, unheard of delusions have been prevailing around them; but they have in almost every instance remained firm and unwavering. In respect of practical religion, while some have been acting inconsistent with their profession; we have reason to believe and rejoice, that many others having received Christ Jesus the Lord, are engaged in walking in him.

Two calls for Mr. James Rodgers have been sustained by Presbytery. One from the congregations of Newcastle, Neshanock, and Prospect; the other from the congregations of Scrubgrass, Silvercreek and Salem. A call has likewise been sustained for Mr. John Hindman from the congregations of Newton, Windham and Palmyra; these calls are herewith transmitted that they may be disposed of as Synod shall think proper.

Owing to indisposition, Rev. John Kendall did not fulfil his appointments in our Presbytery.

The Members of our Presbytery have, generally, been endeavoring to instruct their people in the duty of covenanting, with a view of bringing them to engage in it as soon as convenient.

A charge has been exhibited against Rev. Samuel M. Lane which has been acted on by Presbytery, and against a vote in the case a member of Presbytery has protested and appealed to Synod. The papers connected with which will be presented to Synod in due time.

Notwithstanding what has been urged by our brethren of the south relative to slavery, we still think that measures may be devised for its total abolition.

We have been endeavoring to collect money for the support of the Theological Hall, and are happy to announce a readiness, on the part of our people, to contribute as far as the subject has been brought before them.

We are of opinion that in present circumstances it is not expedient to appoint any but one Professor of Theology.

Signed by order of the Presbytery.

ISAAC BEGGS, *Moderator.*

ALEXANDER MURRAY, *Clerk.*

A letter addressed to Synod by James Buick, relative to his case already referred to, was read, and on motion referred to the same committee.

Reasons of dissent by the Rev. J. Walker from a decision of Synod adopting the report of their committee on the baptism of Wards, at the meeting of 1829, were read, and on motion, laid on the table for the present.

Dr. Bruce requested and obtained the privilege of joining in these reasons of dissent.

The committee appointed to consider the letter of the Rev. P. Bullions, presented a report, which was on motion recommitted.

A request was presented by Mr. Adams on behalf of the Presbtery of Miami, that the rule requiring Presbyterial reports to be presented this forenoon, be suspended till the afternoon sederunt. The request was granted.

A similar request was made on behalf of the Presbytery of Allegheny, extending the privilege indefinitely, which was also granted.

Information being received that the Synod's Treasurer at Pittsburgh will not be present at this meeting; it was on motion—

Resolved, That a treasurer *pro tem.* be appointed, and Mr. G. Murray was appointed accordingly.

The Synod proceeded to the order of the day, viz: the subject of the Theological Hall. While this subject was under consideration, a report was presented by the committee appointed last year to examine what debts are due to Synod by bequest or otherwise. Said report was on motion referred to the committee on the funds.

On motion, *Resolved*, That the building committee be empowered to expend on the Seminary buildings a sum not exceeding \$6,000, and also that they be empowered to draw for this purpose on the Synod's fund for any monies in said fund not otherwise appropriated.

On motion, *Resolved*, That Synod agree to establish two Professorships, in the Theological Seminary.

Resolved, also, That a select committee be appointed to draught a plan of education for the Seminary, to point out the particular duties belonging to each professorship, and to suggest whatever may be necessary to complete the arrangements relative to the Seminary, including the duties of the Board of Managers, with orders to report as soon as practicable. The committee to consist of Dr. Ramsay and Messrs. W. Wilson, Donnan, Anderson and Heron.

The following preamble and resolutions were offered and adopted, viz:

Whereas it has been represented to this Synod that certain obstructions have presented themselves to the executors of the late Peter Fenton of the city of New-York, rendering it impracticable for them to transmit to Synod the legacy bequeathed by him to the Eastern Theological Seminary, therefore,

Resolved, That the Synod authorise said executors to make such compromise with the heirs laying claim to the above mentioned legacy, as they shall deem proper.

Resolved further, That the executors be requested to transmit to Synod the residue of said legacy, if any there shall be, as soon as they shall find it practicable.

Resolved, That the further consideration of the subject of the Seminary be postponed for the present.

Proceeded to the consideration of the subject of the Bible Society discussed from last evening. After some discussion the Synod adjourned till half past 1 o'clock.

Closed with prayer.

VOL. VIII.

HALF PAST 1 P. M.

The Synod met and was opened with prayer.

Members present as above.

After reading the minutes of the former sitting, the committee of bills and overtures presented an amended report, relative to the fulfilment of synodical appointments, which was on motion adopted, and is as follows:

Your committee appointed to report on Bills and Overtures, beg leave to submit the following:

Whereas by referring to the Reports of Presbyteries for some years back, it appears that delinquencies in the fulfilment of Synodical appointments have been on the increase; that our Licentiates, in some instances, have, upon their own responsibility, acted contrary to the appointments of Synod, much to the derangement of the plans of Presbyteries, and the discouragement of anxious vacancies: and whereas these delinquencies have been with aggravating circumstances, charged upon Messrs. William Douthet and Horatio Thompson: your committee would therefore respectfully recommend that Synod inquire into the conduct of Wm. Douthet, and that they take such steps as will prevent further violation. In the case of Mr. Thompson, your committee recommend that he be referred to the Presbytery of Cambridge to be dealt with in such a manner as Synod may, in its wisdom, direct.

Agreeably to said report, Mr. Douthet was called upon to state his reasons for the non-fulfilment of his appointments. His reasons were voted unsatisfactory.

Resolved, however, That as there are some extenuating circumstances in Mr. Douthet's case, the Synod will not proceed to any further censure.

Resolved, That the Presbytery of Cambridge be instructed to call Mr. Thompson to their bar, and deal with him according to the degree of his delinquency.

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

REPORT

Of the Presbytery of Miami.

We desire to record the kindness of the Lord in strengthening our hands for the greater advancement of his cause, since our last report to Synod, by so liberal an accession of labourers to this part of his vineyard. The seasonableness of the mercy, in supplying with a stated dispensation of ordinances, some of our congregations which had been longest destitute, and were likely to suffer from further delay, greatly increases the cause of thankfulness. Mr. Nathaniel Ingles, to whom the Synod, at their last meeting, had presented the call from Racoon, Sugar Creek and Burnet's Creek, Indiana, proceeded in August last to take charge of the flocks and perform the pastoral duties among them, but it has not yet been found convenient to Presbytery to have him installed. Mr. James Templeton, who had accepted from Synod the call from Sugar Creek congregation, Ohio, was immediately taken on trial by Presbytery, and was ordained to the office of the holy ministry and pastoral charge of that congregation on the 28th of July last. Mr. J. McCarroll being taken on trial as soon as he entered our bounds, was ordain-

red to the office of the holy ministry on the 16th of September last, and sent to itinerate on the western mission. Mr. Rodgers, a licensed preacher, who by appointment of Synod came into our bounds about that time, was sent to assist in supplying the vacancies in those parts during the term of his Synodical appointment. Messrs. Ingles and M'Carrell were constituted a committee of Presbytery for missionary purposes. Their report, when received, will be transmitted. The care of the mission being entrusted to Presbytery only for the year past, we lay before Synod two petitions for supply, which were directed to us, one from Randolph Co. and the other from Henderson River, Illinois. The portion of supply allotted us by Synod, though liberal, was utterly insufficient to enable Presbytery to afford our people in Cincinnati that attention which their circumstances, connected with their situation in a city, demand. A petition from this people is herewith transmitted in the belief that Synod will see the propriety of placing this station, although in our bounds, on the list of missionary stations. On the 20th of September last, Presbytery, according to an order of Synod, presented to Mr. Samuel Wilson three calls, one from Noblestown and Ohio, one from Sterling, Cambridge and Gilead, and one from Xenia—the last was accepted. After trial Mr. Wilson was ordained to the office of the holy ministry and pastoral charge of the Associate congregation of Xenia, on the 27th of April last.

The attention of some of our congregations has been for some time directed to the duty of covenanting, and in one of them the members have engaged in it with great unanimity. On the 28th April last, above 220 persons in Massies Creek congregation, publicly avouched the Lord to be their God, and gave themselves to him in a covenant of duty.

Three calls for Mr. John Wallace, one from Kings Creek and Service Creek, one from Madison, Carmel, and Clark, and one from Beracha, Concord, and Mahoning, have been for some months in the hands of Presbytery, but owing to Mr. Wallace's want of health, no opportunity of presenting them was afforded by him till since the commencement of the present session of Synod. The calls have been presented, and the one from Madison, Carmel, and Clark, has been accepted by Mr. Wallace, on condition of his being permitted to make trial of the ministerial labours in the place, with respect to his health. This permission has been granted, the consent of the congregations of Carmel, &c. to such an acceptance having been previously expressed.

Upon the subject of the Testimony of Original Sinners, we are not so fully prepared to report as would have been desirable, all not having had an equal opportunity of examining it. We have considered the articles on covenanting and civil government with some degree of attention. But neither in these, nor in any other article of that document, do we discover any thing contradictory to the doctrines of our own Testimony, or any thing which is not expressed in the judicial acts of the Associate Presbytery which stand to this day mutually recognised by our brethren in Great Britain, and us, as the common bond of union and test of orthodoxy.

A liberal proportion of supplies is earnestly requested. New places of worship have been established, as will appear from the statistical table which accompanies this report.

By order of Presbytery.

JAMES ADAMS, *Pby. Clerk.*

Reasons of protest with an appeal to the Synod by the Rev. D. Goodwillie against a

decision of the Presbytery of Ohio refusing to suspend the Rev. S. McLane from the office of the gospel ministry *sine die*, were read, and on motion—

Resolved, That the said reasons, with the accompanying documents, be laid for the present on the table.

Resumed the consideration of the business left unfinished in the forenoon, viz:—the report of the committee on the subject of the Bible Society.

The following resolutions were adopted, viz:

Resolved, That the Synod adopt rules for their regulation in procuring and distributing copies of the Holy Scriptures, with the Psalms in Metre.

In pursuance of this resolution the following rules were adopted, viz:

1. The session of every congregation, whether settled or vacant, is desired to take measures as soon as practicable, after the adoption of these rules, for the raising of monies, which shall be expended by the Synod, in the procurement and distribution of the holy scriptures with the psalms in metre.

2. Every session shall be at liberty to raise monies, either by an annual collection in the congregation, or by subscription from church members and others, or by both these methods, or by any other, which may seem best calculated to promote the object in view.

3. Every session complying with these regulations shall appoint a treasurer, whose duty it shall be to receive the funds collected, and forward them to the treasurer of the Presbytery. These treasurers shall also act as Depositories.

4. The treasurer of the Presbytery shall receive all monies collected within its bounds, and shall forward the same as ordered to the Synod, and the Synod shall, if required, transmit the amount in Bibles, deducting one-fourth part, which shall be left entirely at its own disposal.

5. The Synod shall spend some time during each of its annual sessions in regulating such matters as are contemplated by these rules—the moderator presiding.

6. The Synod shall appoint a treasurer to receive and pay out all monies; and a depository to take charge of the Bibles and answer all orders for the same.

7. The Synod shall appoint an executive committee, consisting of five members of the church, whose duty it shall be to procure bibles as ordered by Synod, and place them in the hands of the depository: said committee shall also have the power to draw upon

the treasurer above mentioned, for such funds as may be at his disposal: and it shall be the duty of the committee to report annually to Synod.

8. All persons, sessions, or societies not in communion with the Associate church, shall be entitled to receive bibles to the amount of their contributions at first cost; and such individuals as are unable to pay shall receive copies gratis.

Agreeably to the aforesaid resolutions, the Synod proceeded to appoint a treasurer, and the Rev. Thomas Beveridge was appointed to this office. Mr. Wm. S. Young of Philadelphia, was appointed depositary; and the following gentlemen were appointed the executive committee, viz:

James McDougal of Argyle,
William Stevenson of Cambridge,
Wm. Whitewright of New-York,
William Morris of Baltimore, and
Wm. S. Young of Philadelphia.

Mr. Brown asked and obtained leave of absence.

Extracts from a letter containing the excuse of Mr. Horatio Thompson for the non-fulfilment of his appointments, were read and on motion referred to the Presbytery of Cambridge.

The subject of the Testimony of the Associate Synod of Original Seceders was called up, but the necessary documents not being all present, it was on motion agreed to defer the consideration of the subject till to-morrow morning.

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

Resolved, That a committee be appointed to revise the Book of Discipline, and report to the next meeting of Synod.

On motion, *resolved*, that the general orders of the day be dispensed with, for the purpose of taking up Mr. Goodwillie's protest, alluded to in a former minute.

Extracts from the records of the Presbytery of Ohio relative to the case of the Rev. S. McLane, were read, after which, the reasons of protest with the Presbytery's answers to said reasons, were read, also the testimony taken before the Presbytery in the case. The parties were heard and then removed.

At this stage of the business a letter, addressed by Mr. McLane to the Synod, relative to his case, was handed in and read: but before coming to any decision, the Synod adjourned till 8 o'clock to-morrow morning.

Closed with prayer.

SATURDAY, MAY 14.

The Synod met and was opened with prayer.

Members present as above, except Dr. Bruce, absent without leave.

Read the minutes of last sitting.

Excuses were offered for the absence of the Rev. F. Pringle and John Russell, and sustained.

Copies of the Testimony of Original Seceders in Scotland, were laid on the Synod's table, which were on motion, ordered to be equally distributed among the several Presbyteries; and it was also *resolved*, that the Synod grant an order on the treasurer to the Rev. Mr. Stark for the money which he has expended in obtaining copies of the said testimony, agreeably to the order of Synod, amounting to \$9 50.

The Presbytery of Miami requested to have their Presbyterial report returned to them for a short time, in order to supply an omission. The request was granted.

Mr. McKetrick asked and obtained leave of absence.

On motion, proceeded to the business left unfinished last evening; and, after some discussion, the following preamble and resolutions were adopted, as the final issue of the case:

Whereas it appears to this Synod, from the reasons of protest and the answers to those reasons, in this case, that there is no material difference of judgment between the protestor and his brethren of the Presbytery, both considering that the suspension of Mr. McLane ought to be continued until he gives evidence of repentance and reformation: and whereas, the sole difference between the parties, appears to consist in a mere difference of opinion, in regard to the meaning of certain technical terms; therefore—

Resolved, That the protest be dismissed without any further proceedings in the case.

Resolved further, That Mr. McLane be still continued under the judicial cognizance of the Presbytery of Ohio, which shall proceed to restore him to the exercise of the ministry, whenever in their judgment, they shall deem the cause of truth, of justice and of holiness to require it.

After passing these resolutions, in compliance with a request made on behalf of Mr. McLane, it was *resolved*, that in consequence of Mr. McLane's distance from the usual places of the meeting of the Ohio Presbytery, his case be transferred from the Presbytery of Ohio to the Presbytery of

Muskingum, with all the documents relative to the case.

On motion, the Synod *resolved* to have a short recess, for the purpose of holding an extra-judicial conversation.

After the Synod had resumed its public sitting, it was, on motion—

Resolved, That when Synod adjourns, it will adjourn till 10 o'clock on Monday morning.

The following preamble and resolution were offered, and on motion, ordered to lie on the table.

Whereas the Westminster Confession of Faith, treating of the solemnization of marriage, says—"It may be on any day except days of humiliation, and we advise that it be not on the Lord's day:" and whereas some magistrates in the communion of the Associate Synod have solemnized marriage on the Lord's day, the advice of Synod is desired on this subject; therefore—

Resolved, That Synod take this matter into consideration, and give definite instructions to inferior courts, how to proceed in such cases.

Adjourned till 10 o'clock on Monday morning.

Closed with prayer.

MONDAY, MAY 16.

The Synod met and was opened with prayer.

Members present as above with the addition of the Rev. H. Kirkland of the Presbytery of Allegheny, and John Scott in the room of John Templeton, Patrick Douglass in the room of James Brown, James Martin in the room of James Lee, Hugh Allison in the room of Thomas Hanna, Frederick Whitby in the room of William Pollock, James Sleith in the room of Alexander McKerrick, and James Alexander in the room of Wm. Henderson.

The minutes of last sitting were read and corrected.

Mr. Coon asked and obtained leave of absence.

Petitions for supply of gospel ordinances from Henderson's River and Randolph county, Illinois, and Cincinnati, Ohio, transmitted by the Presbytery of Miami, were read—verbal petitions were also heard from the congregations in Missouri, and on motion referred to the committee of supplies.

On motion Mr. McCarrell was added to said committee.

The committee appointed on the Theological Seminary presented a report, which was the subject of consideration; but before

coming to a final decision upon it, the Synod adjourned till half past 1 o'clock.

Closed with prayer.

HALF PAST 1 P. M.

The Synod met and was opened with prayer.

Members present as above.

The minutes of the former sitting being read, Mr. Kirkland's excuse for absence from the former sittings was heard and sustained.

A request was offered on the behalf of Mr. French for absence during the remaining sittings of Synod, and granted.

A copy of the last will of George Sanderson deceased, was presented and on motion referred to the committee on the funds.

The report of the committee to examine the records of the Presbytery of Chartiers, was read and on motion laid on the table.

The subject left unfinished in the forenoon was resumed, viz: the report of the committee on the Theological Seminary. After some discussion the report as amended was adopted, and is as follows:

Your committee have taken into consideration the subject of the Theological Seminary, and respectfully submit the following suggestions.

1. That as the Synod have agreed to have two Professorships, one of the Professors shall be denominated the Professor of Didactic Theology, and the other the Professor of Biblical Literature and Ecclesiastical History.

2. That it shall be the province of the former to teach systematic Theology in all its branches, including the solving of textual difficulties—Church Government, including the whole organization of the visible church—and the composition of sermons.

3. That it shall be the province of the latter to give instructions in the Original Languages of the Scriptures, in sacred geography and chronology, in Bible criticism, in sacred and ecclesiastical history, and whatever else belongs to Biblical Literature.

4. That provided the Synod should consider it expedient to elect only one of the Professors at this time, the Professor of didactic theology shall be appointed; and that he be required, as far as practicable, to attend to the duties of the other professorship till such time as it be filled.

5. That the period of study required previous to licensure be as heretofore, 4 years, and that the annual session of study in the seminary shall continue for 5 months.

6. That regular attention be paid to systematic Theology through the whole of the 4 sessions, and that special attention be given to the study of Hebrew for one month in each session, it being understood that it shall be attended to through the remainder of the session as the Professors in their wisdom shall find practicable.

7. That each student, during his whole course, shall be required to prepare and deliver, in the presence of the Professors and students, such exercises as the Professors shall prescribe.

8. That during the recess of the seminary, the Presbyteries in whose bounds the students may reside, shall take the oversight of said students and assign them such public exercises as shall be considered conducive to their improvement.

9. That the annual session of the seminary shall commence on the first Monday of November and terminate the last of March; and the Board of Managers shall hold their annual meeting for the examination of the students, on the 4th Wednesday of March. The examination shall embrace all the subjects of study which have been attended to during the session, and shall be continued from day to day till the whole be finished. The Board shall have full authority to prescribe such trials of proficiency in study as they shall think proper, and it shall be their duty to present a detailed report of their proceedings to the Synod at its succeeding meeting.

10. That the Board of Managers have the superintendence of the Library; and it shall be the duty of said Board to purchase whatever books they may think necessary, under the direction of Synod,—to appoint a Librarian, who shall be responsible for his fidelity to the Board—and to see that the books are preserved and kept in good order.

Respectfully submitted.

JAS. RAMSAY.
WM. WILLSON.
A. ANDERSON.
ANDREW HERON.
ALEX. DONNAN.

On motion, *resolved*, that the Synod now proceed to the election of a Professor.

In pursuance of this resolution, Dr. Ramsay was elected professor of didactic theology, and a committee consisting of Messrs. Wm. Wilson and Allison were appointed to wait on Dr. Ramsay and ascertain whether he accept the appointment, with orders to report to-morrow morning.

The Synod proceeded to the election of a board of managers, and the following members of the Synod were elected, viz:—Messrs. Wm. Wilson, Donnan, Allison, Walker, Hanna, Murray and Blair.

Proceeded to the order of the day, viz: the subject of the Testimony of the Associate Synod of Original Seceders.

After a brief discussion, the following preamble and resolution were offered and adopted, viz:

Whereas several Presbyteries belonging to the Synod have not had an opportunity of examining said Testimony, and whereas such an opportunity is now afforded, by the copies of the Testimony laid on the Synod's table; therefore—

Resolved, That the Synod agree to postpone the further consideration of the subject until next meeting of Synod.

From this decision the Moderator requested his dissent to be marked. In this he was joined by Messrs. Donaldson, Hanna, Isaac, McLane, jr. J. Scroggs, Anderson, Kendall, Kirkland, Bain, Allison and McBride.

Adjourned till 8 o'clock to-morrow morning.

Closed with prayer.

TUESDAY, MAY 17.

The Synod met and was opened with prayer.

Members present as above.

The minutes of last sitting being read, an excuse was offered for the absence of Dr. Bruce and sustained.

The report of the treasurer at Pittsburgh was given in and read, and on motion referred to the committee on the funds.

Said report contained Mr. Roseburgh's resignation as treasurer, which was on motion accepted, and Mr. Daniel Houston of Chartiers was elected treasurer in his room; and Messrs. Templeton and T. Miller were appointed a committee to wait on Mr. Houston, and request his acceptance of the appointment.

The committee in the case of the Rev. P. Bullions presented a report, which was on motion, adopted, and is as follows:

The committee appointed to consider the case of the Rev. Peter Bullions, have agreed to report, that although it is contrary to the nature and design of the gospel ministry, and to the engagements that every Presbyterian minister comes under at his ordination, voluntarily to desert his office, or place himself in circumstances that would hinder him from discharging any or all the duties of it; yet, as a minister may be placed in circumstances against his will, and as Mr. Bullions, in his letter to the committee appointed to confer with him last year, says, it his "earnest desire to continue in the Ministry, and to be employed in it as God in his providence gives the opportunity;" therefore,

Resolved, That no further order or process be taken with Mr. Bullions for the present, than that a letter be addressed to him, enjoining him to return to the exercise of his ministry; and that the Presbytery of Albany be directed to endeavor to, prevail with him to comply with this injunction, if there shall appear to be any difficulty or backwardness to do so.

THOMAS ALLISON,
DANIEL McLEAN,
JOHN WALKER.

In pursuance of said report the same committee were instructed to draught a letter to be addressed to Mr. Bullions.

A communication addressed to Synod by a committee of the Sabbath Union, was read, and on motion, laid on the table.

On motion, *resolved*, that this Synod recommend it to the people under their inspection to unite with their fellow-citizens, in petitioning the next Congress for a repeal of such laws as require the transportation of the mail and the opening of the post-offices on the Lord's day.

The committee on the act of incorporation presented a report which was on motion recommitted with instructions.

The committee appointed to converse with Dr. Ramsay relative to his acceptance of the appointment given him last evening, reported that he agreed to accept the appointment.

On motion, *resolved*, that the Synod appropriate the sum of \$300, annually, as an acknowledgment for Dr. Ramsay's services. \$200 of which he relinquished for the present year, for the use of the Theological Seminary.

The Synod proceeded to the order of the day, viz: the subject of slavery.

The Synod's act of 1811 on the subject, and the overture on the same subject presented by the Synod's committee of 1829, were read; and the following resolution was offered for consideration, viz:

Resolved, That the overture brought in by the committee on slavery in 1829, and the additional rules, reported by the Presbytery of Miami last year, for carrying the same into effect, be adopted.

Before coming to a decision the Synod adjourned till half past 1 o'clock.

Closed with prayer.

HALF PAST 1 O'CLOCK.

The Synod met and was opened with prayer.

Members present as above, together with the Rev. J. Dickey and John Y. Stewart, ruling elder, both from the Presbytery of Allegheny.

The minutes of the former sitting being read, Mr. Dickey's excuse for absence from the former sittings was offered and sustained.

The committee on the letter of the Associate Reformed Synod of New-York, reported the draught of an answer to said letter, which, on motion, was adopted, and ordered to be transmitted to said Synod, subscribed by the moderator and clerk.

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

REPORT

Of the Presbytery of Allegheny.

The Presbytery of Allegheny report, that no very important change has taken place in the state of our congregations since our last report to Synod. For awhile we were allowed to cherish a hope of the settlement of two of our vacancies; in one of these cases, we regret to state however, we have been disappointed, and we have to add, that in the other we are still in some measure in suspense. We allude to the case of Mr. McCarroll, for whom a call now lies on the table from the united congregations of Upper Piney, Brockville and Cherry-Run, and who demurs about accepting it, because he has had but little opportunity of acquainting himself with the country and the people. We therefore earnestly solicit the Synod that with a view to his probable settlement amongst us, as well as for the supply of our other vacancies; he may be sent a considerable time into our bounds.

The Synod well know that in the distribution of supplies last year our claims were almost wholly overlooked. We do not pretend to say how this is to be accounted for, but we can with all sincerity

declare, that this fact has been to us both matter of surprise and bitter regret; and we have some reason to fear that it may have operated as a discouragement to our vacancies. The case too was aggravated from the consideration, that our efforts to remedy this matter, proved utterly abortive, as our application to the Presbytery of Chartiers, which appeared to us to have a superabundance of supply, received no answer whatever. We venture to hope however, that the Synod will leave us no occasion to repeat this complaint, and although it must be acknowledged that most of our vacancies are yet in a weak and infertile state, we flatter ourselves, that they will not by a partial and unequal distribution of the disposable services of their missionaries, give us any reason to entertain the fear that they "despise the day of small things." Every year and almost every meeting of Presbytery presents some application for preaching from various quarters within our bounds, and although some of these congregations are only in their incipient stage, we think it our duty to cherish them with tenderness and care; and in order to secure the payment of supplies, we have taken measures to establish a presbyterial fund to make up occasional deficiencies which may occur.

All which is respectfully submitted.

J. SCRUGGS, *Moderator, pro. tem.*

The committee appointed to draught an address to our people, soliciting funds for the Seminary, presented a draught, which was read as follows, and on motion adopted.

To the members of the Associate Church, and others interested in the subject to which this address refers.

BRETHREN:

The Associate Synod have established a Theological Seminary at Canonsburgh; and for this purpose have purchased a lot of ground in that place, and ordered buildings, the estimated expense of which, will be from 3 to \$6000.

They have also appointed two Professorships, the annual expenses of which, will be considerable; and other things as you will find by reading the minutes of our procedure, at our present session transmitted to you.

It is also necessary on many occasions, to give some pecuniary assistance to promising young men who become students of Theology, and who have no alternative, but either to abandon this pursuit or receive assistance from the Church.

As there is no method whereby these objects can be obtained unless by voluntary contributions from our friends in the Church of Christ, and also as it is evident we cannot expect to obtain your support until you are correctly informed, we submit the following observations:

In the first place we would wish you to be fully convinced, that such an establishment is indispensably necessary. We have hitherto existed as a Church without it; and long experience of this kind, with many, forms an habitual sentiment that such undertakings are altogether useless. Besides our own judgment, whereby we have enacted this measure, as we have acted from a mature deliberation upon the subject; we consider ourselves shut up to the alternative of either giving up in some measure with Theological tuition, or prosecuting the measures which we have now proposed.

Hitherto we have enjoyed the service of Professors who have discharged the duties of teachers of theology, while they have sustained the exercise of the ministry in extensive congregations, even during the term when they were employed in teaching students of theology.

You must be informed; the burden is too great for any one man, and therefore we will not hereafter require it, except for the sake of temporary accommodations.

We have, also, for a considerable portion of the time past; obtained the use of the private rooms of our professors, which adds to the sacrifice on their

part, in behalf of the public interest of the Church of Christ.

Without detaining you upon such preliminary remarks concerning the necessity of such measures, in the next place it is necessary to consider the ways and means to be followed.

It must have large support; considering the increase of the church, and the consequent increase of the ministry, the number of students also keeps pace. This requires large buildings in order that these accommodations may answer the purpose for the students and professors. Hence you may be assured we have made our arrangements upon a large scale not for pompous show, but for real utility.

We have received respectable donations. These are frequently coming from quarters unexpected; which is not to divert your attention from the subject, but which will show you that these, together with your general patronage in all our congregations vacant and settled, will amount to a competency for the great object intended.

That such establishments should be sustained by the universal patronage of the church, is evident from the general interest thereof to all our members, to all who consider themselves called to promote the interest of the gospel ministry. Who is it that would not contribute a small part of his property for the purpose of advancing the everlasting kingdom of our Lord and Saviour Jesus Christ?

It is now considered necessary, and every society of professing Christians that wishes to enjoy the benefit of an intelligent ministry; is adopting measures to establish public Halls of Theology, as the only way to facilitate the instruction of young men preparing themselves to preach the gospel.

How many the demands for increasing the ministry, that vacant congregations may obtain a settlement, that new congregations may be organized, where the people are yet sitting in darkness and in the region and shadow of death! And whoever reads our minutes will hear the calls of Presbyteries for supply of preaching, and exhortations concerning the injury which many promising vacancies are sustaining through the want of supply and not attending to them.

Moreover, you must admit us to say, concerning those who are your present pastors, who are now laboring among you in word and doctrine; we must have successors and assistants in the ministry. It is well known to you, that even now, many of us have more to do than our hands can accomplish, our charges are large and extensive, and we are unable to sustain the weight of this service in its present extent, only until such time as others can be found to assume parts of these charges without prejudice to places still more remote from the ordinances of the gospel. You will also remember, that the time is drawing near when we must give up with our stewardship, and render an account thereof to our Lord and Master. When this shall take place, it will be one of the subjects of our consolation, that we have taken care in due time to prepare successors to us in the pastoral oversight of your souls.

It would surely grieve your hearts, if after having for a long time spent in the enjoyment of a regular and fixed ministry, you should find yourselves destitute of a dispensation of Divine ordinances, and your members scattered, through the want of proper means for gathering them up and confirming them in our most Holy faith. Therefore, we presume our brethren and fellow-members of the Church will concur with us, and without delay come forward with their assistance for the advancement of this great work.

We address you in a time of your worldly prosperity; your property is increasing, we may therefore say, we come unto you in a good day. When the Lord has been pleased in his adorable goodness to prosper the works of your hands it is your duty to give unto him of his own.

It is given unto you, that you may turn some of it to the purpose of advancing the public interests of his Church. To this purpose, we cannot better instruct you, than by referring to the expressions of the people of God upon this subject in the Holy Scriptures. When the Lord was pleased to com-

mand his people to set up the tabernacle, its materials were composed of the free will offerings of a wise hearted people to whom the Lord imparted such a spirit of liberality until they had fully contributed all that was necessary. See to this purpose Ex. 35. 36.

When that magnificent and costly temple was to be built in the place which the Lord did choose, you have the instructive example of a willing people, together with the submissive declarations of an illustrious king. 1 Chron. xxiv. 6 to 12 inclusive.

Also to the same purpose, the pious patriarch Jacob. Gen xxviii. 20. 22. Of all that thou shalt give me I will give the 10th unto thee.

These with many other expressions of the language of the people of God concerning such appropriations of their worldly property for religious purposes, might be adduced—such as we have referred to are sufficient; and the application of these to the subject now submitted to you is evident; for nothing is more essentially connected with the establishment and continuance of the solemn administration of Divine ordinances. We do therefore leave the whole matter with you, uniting this our address with our earnest prayers that the God of all grace and mercy and truth, may lead you to act for his glory.

The pecuniary accounts of the missions on the western mission, were presented and read, and on motion referred to the committee on the funds.

On motion, *resolved*, that Presbyteries having calls in their possession for probationers under the direction of Synod, be enjoined to present said calls, if practicable, before to-morrow morning.

On motion, the next meeting of Synod is appointed to be held at Philadelphia, on the 4th Wednesday of May, 1832, at 4 o'clock, P. M.. Sermon to commence at half past seven o'clock.

Mr. McNaughton was appointed the moderator's alternate, to preach the Synodical sermon in case of his absence.

Proceeded to the business left unfinished in the forenoon sederunt, viz: the consideration of the resolution offered on the subject of slavery.

After a free discussion, but before the roll was gone over, the Synod adjourned till 8 o'clock to-morrow morning.

Closed with prayer.

WEDNESDAY, MAY 18.

The Synod met, and was opened with prayer.

Members present as above.

The minutes of last sitting being read, the committee appointed to consider the case of James Buick, presented a report, which was read, and on motion, adopted, and is as follows:

Year committee appointed on the protest and appeal by James Buick, from a decision of the Associate Presbytery of the Miami, report—

That it appears that James Buick had protested against a decision of the Presbytery, sustaining a decision of the session of Massies' Creek giving sentence of excommunication; that this protest was rejected by Presbytery; that James Buick protested against this rejection, which protest was admitted.

(paper No. 6.) It also appears that Mr. Buick, in his reasons of protest, has not noticed the rejection of his first protest, and his reasons are wholly in support of his first protest, and Presbytery have formally admitted them, but have given no answers. The case then comes up to Synod by the first protest.

Feb. 26, 1827. The session of Massie's Creek made the following charges against James Buick, 1. of stirring up strife after peace made. 2. of neglecting the scripture rule for regaining an offending brother. 3. of failing to prove his charges made against Robert Moody: on these charges sustained, session gave sentence that James Buick be rebuked. (see extracts from session's minutes, page 5.) On the 3d March, 1830, Session passed sentence of excommunication against Mr. Buick. (See page 14.) Against this decision Mr. Buick protested and appealed to Synod.

Your committee are of opinion that Session were too precipitate in their first sentence against Mr. Buick, and that a sentence of admonition would have better corresponded to the nature of his offence.

Therefore, *Resolved*, That Synod enjoin the session of Massie's Creek, to administer admonition to James Buick, and on his submission to stop further process against him.

THOS. ALLISON.
F. W. M'NAUGHTON.
A. ANDERSON.

On motion, *resolved*, that the former committee in this case be instructed to address a communication to James Buick, informing him of the Synod's decision.

The committee appointed to draught an address to the Rev. P. Bullions, reported a draught, which was on motion adopted.

The committee appointed to confer with Mr. Houston, reported that he had agreed to accept the office of treasurer.

On motion, *resolved*, that the Synod order all moneys in the hands of the former treasurer, and also those in the hands of the treasurer *pro tem.*, to be transmitted to Mr. Houston, whose acceptance of the appointment has been just announced.

On motion, *resolved*, that two additional members be added to the building committee; and the Rev. A. Donnan and Mr. A. Harbison, were accordingly added.

Mr. Whitby asked, and obtained leave of absence for the remainder of the sitting.

The Presbytery of Albany laid on the table a call for Mr. Wm. Douthet, from the congregation of Bovina, in said Presbytery, which was read, and on motion, presented to Mr. Douthet, who requested time for consideration: on motion, Mr. Douthet was allowed till the afternoon sederunt.

The Presbytery of Ohio informed the Synod, that they had presented a call, referred to in their report, to Mr. John Hindman, which was rejected.

The Presbytery of Allegheny reported, that they had presented a call, referred to in their report, to Mr. James M'Carrell, which was accepted.

The following motion was offered for consideration:

Resolved, That the resolution of yesterday afternoon, enjoining Presbyteries to present calls in their possession, to the several candidates, be considered as extending to such probationers as have not fulfilled their probationary year. This resolution being put to vote, was negatived.

On motion, *resolved*, that the Presbytery of Ohio, be ordered to present the calls in their possession, to Mr. Rodgers, at the expiration of his probationary year; together with any other calls that may be prepared and forwarded before that time.

Resolved, also, that the Presbytery of the Carolinas be authorised to present the call in their possession, to Mr. James C. Bruce, and ordered to report this afternoon.

Proceeded to the order of the day, viz. the consideration of the resolution offered yesterday forenoon, on the subject of slavery. Before coming to a definitive decision, the Synod adjourned to the usual hour.

Closed with prayer.

HALF PAST 1, P. M.

The Synod met, and was opened with prayer.

Members present as above.

The minutes of the former sitting being read, the committee appointed on the proposed act of incorporation, reported a blank form of petition to the legislature of Pennsylvania; the blanks of which being filled, it was adopted, and the Rev. J. P. Miller was appointed to prepare the petition for signature; and after signature it was ordered to be given into the custody of Dr. Samuel Murdock.

Messrs. Clark and Pollock asked and obtained leave of absence during the remaining sittings of Synod.

The Presbytery of the Carolinas reported that according to the authority granted them in the forenoon Sederunt, they had presented their call to Mr. Bruce but he had requested some time to make up his mind for a decision, with which request they had complied.

The Rev. A. Wilson gave notice, that, at the earnest solicitation of his brethren of the Synod, expressed in their extra-judicial meeting, he for the sake of peace, desists from any further prosecution of his libel against the Presbytery of Chartiers and also of the remonstrance and complaint against the commission of Synod.

Mr. A. Wilson, on account of ill health, asked and obtained leave of absence during the remaining sittings of Synod.

The call from Bovina to Mr. Douthet, was, agreeably to the order of Synod in the forenoon Sederunt, again presented and rejected.

Proceeded to the business left unfinished in the forenoon, viz. the resolution offered on the subject of Slavery. After a free discussion, it was, on motion,

Resolved, That a committee be appointed to draught resolutions as a substitute for the overture now on the Synod's table. Said committee to consist of Messrs. Allison, Anderson, Miller and Martin.

Adjourned to meet this evening at half past 7 o'clock.

Closed with prayer.

HALF PAST 7, P. M.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

Mr. Marshall asked and obtained leave of absence from the remaining sittings of Synod.

Mr. M'Carrel being under the necessity of retiring, it was, on motion, *resolved*, that the Rev. N. Ingles be appointed on the committee of supplies in his room.

The publication of the purpose of marriage, being, as unfinished business, the order of the day, it was, on motion,

Resolved, That the order of the day be postponed for the present.

The committee appointed last year to examine into the receipts and disbursements of the Student's Fund, being called upon for their report, stated they were not prepared. Whereupon it was, on motion,

Resolved, That said committee be discharged, and another committee appointed in their room. Messrs. Beveridge and A. Whyte, jun. were appointed and ordered to report to the Synod at its next meeting.

Mr. Walker's reasons of dissent from the Synod's decision of 1829, on the subject of Baptism, in which he was joined by Dr. Bruce, and which were formerly laid on the table, were, on motion, taken up, and Messrs. Allison and Donnan were appointed a committee to answer said reasons of dissent.

The preamble and resolution relative to the solemnization of marriage on the Lord's day, laid on the Synod's table at a former sitting, were, on motion, taken up and referred to a select committee, consisting of Dr. Ramsay and Mr. Donnan, with orders to report to the Synod at its next meeting.

Adjourned till the usual hour to-morrow morning.

Closed with prayer.

THURSDAY, MAY 19.

The Synod met and was opened with prayer.

Members present as above.

The minutes of the last sitting being read, a communication addressed to the Synod by Mr. Matthew R. Atchison was read, praying for a review of his case formerly decided. This paper, on motion, was referred to a select committee, with orders to report this afternoon. Said committee to consist of Messrs. M'Lean, jun., Hanna and Blair.

The committee appointed to review the Records of the Presbyteries of Muskingum and Ohio, reported, and their reports were, on motion, accepted.

The committee appointed to report on the case of Dr. Bullions, as reported by the Presbytery of Cambridge, presented their report, which was on motion adopted, and is as follows :

Your committee having read the papers in the case of Dr. Bullions and the Presbytery of Cambridge, while they do not take upon them to pronounce upon the correctness or incorrectness of Presbytery's reasoning, do at the same time think that the censure the Presbytery agreed to inflict is merited, and that Dr. Bullions should be enjoined to submit thereto, without any limitation.

On motion, *resolved*, that the Missionaries be allowed orders for the sums respectively reported due to them, on the Treasurer for the Missionary Fund, or any other monies not appropriated.

The report of the committee appointed last evening on the subject of Slavery, was presented and read, as follows :

The committee appointed to prepare an overture on the subject of slavery, as a substitute for the one now before the Synod,* report as follows :

The Synod still adhere to the resolutions passed in 1811, as containing all the principles of justice and equity required by the law of God, between those people called slaves, and their present owners. But as some of these resolutions seem not to have been well understood, and have not answered the end designed by them so fully as was expected, it is judged to be necessary to state their spirit and meaning more fully, and add some directions for their more effectual application.

" 1. That it is a moral evil to hold negroes or their children in perpetual slavery ; or to claim the right of buying or selling them ; or of bequeathing them as transferable property."

As this resolution forbids all kinds of traffic that treats mankind as slaves, it also requires

* See Minutes of Synod of 1829 and 1830, Religious Monitor, volume 6, p. 90, and volume 7, p. 50.

those in our religious communion, who are now holding slaves, to use such legal measures as will effectually secure these slaves and their offspring from being brought into a state of slavery under any other persons.

"2. That all persons belonging to our communion, having slaves in possession, be directed to set them at liberty, unless prohibited from doing so by the civil law; and that, in those states where the liberation of slaves is rendered impracticable by the existing laws, it is the duty of holders of slaves to treat them with as much justice as if they were liberated; to give them suitable food and clothing; to have them taught to read, and instructed in the principles of religion; and, when their services justly deserve it, to give them additional compensation."

The part of this resolution which requires those holders of slaves, who are hindered from setting them free by the laws of the state in which they live, to "give them suitable food and clothing; to teach them to read; to instruct them in the principles of religion; and to give them additional compensation when their services may justly require it;" also includes the necessity of an agreement between those masters and their servants, respecting the compensation that may be due to their services, and to secure peace and equity, in this case, it may be also necessary that the rate of service, or amount of compensation, be fixed by disinterested persons, chosen by the parties concerned.

"3. That those slave holders who refuse to renounce the above claim, and to treat their slaves in the manner now specified, are unworthy of being admitted into, or retained in, the fellowship of the church of Christ."

This resolution is so plain and reasonable, that it needs neither explanation nor argument. But the application of it may require much prudence and tenderness, as well as faithfulness and care.

"4. That it may be lawful for persons in our communion, to purchase negroes from those who are holding them in absolute and perpetual slavery, with a view to retain them in their service until they are recompensed for the money laid out in the purchase of the said slaves; provided it be done with the consent of the negroes themselves, and that they be treated, in the mean time, according to the second of these resolutions."

This resolution gives an opportunity for promoting the liberation of slaves, to those who are disposed so to do; and cannot countenance speculation in the buying and selling of negroes, if the second regulation is carefully attended to.

"5. That it is the duty of sessions to see that the above regulations be faithfully observed; but that, before they be acted upon in any congregation where the application of them is requisite, care shall be taken to have the people of that congregation not only apprised of these regulations, but instructed concerning the moral evil of the slave holding here condemned."

This resolution respects the practical application of all the former rules, and renders it the indispensable duty of teachers and office bearers in the church to use their opportunities, influence, and authority in accomplishing that very important end and design. Pastors, settled in those states where slave holding exists, are enjoined to instruct the congregations under their care, in the evil of that practice, and urge them to the discharge of their duty respecting it. Sessions are enjoined to take care that these resolutions are duly regarded in the admission of members to the fellowship of the church; and also acquaint the

slaves with what has been done in favour of their natural rights and privileges. Presbyteries within whose bounds slave holding exists, are enjoined to report annually to Synod their progress in effecting the object of these resolutions.

DIRECTIONS.

1. In respect of what is said on the first resolution, about securing slaves against their being brought into that condition under any other persons than their present owners, the Synod think it proper to add, that this may be done by delivering them, by bill of sale, to an agent appointed for that purpose by the Synod, which agent shall give approved security that those slaves shall not be taken from their masters, if they be willing to remain in their service, and that said slaves shall not come into the power of another owner till liberated; and that if said slaves have not remunerated their masters for expense of purchase, or bringing up, they shall not be removed from his service till such remuneration be made. Or, the object of this part of the first resolution may be effected by the masters removing with their slaves to a state where slavery does not exist.

2. The first part of the 2d resolution, may be complied with by the holders of slaves, by sending them to Liberia; or delivering them to the agent of the Colonization Society; or by removing the slaves into a state in which slavery does not exist; or by removing them to the colony of coloured people in Upper Canada, or by the Synod's agent, as detailed above.

THO. ALLISON,
JAS. P. MILLER,
A. ANDERSON.

A counter report was also presented by a minority of the committee, which was read and laid on the table.

The question on the adoption of the report of the committee was taken under consideration, but before coming to a decision the Synod adjourned till the usual hour.

Closed with prayer.

HALF PAST 1 O'CLOCK.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

The committee appointed in the forenoon on the petition of Mr. Atchison, reported progress, and requested farther time, which was granted.

On motion, *resolved*, that Messrs. John P. Dickey, and Andrew Bower, who are reported as students of the 1st. year, in the report of the Board of managers, be recognized as students of the 2d. year, having been admitted to the study of theology by the Presbytery of Allegheny one year before they entered the seminary.

The Rev. W. Wilson presented his account as the Synod's agent for monies connected with the Student's Fund, which was, on motion, referred to the committee on the funds.

Proceeded to the business left unfinished in the forenoon, viz. the question on adopt-

ing the report of the committee on Slavery. After discussion the question was put to adopt the report of the committee as a substitute for the printed overture, and it was carried "not adopt."

It was then moved that the farther consideration of the subject be postponed till the next meeting of Synod.

Before coming to a decision on this question, the Synod adjourned till half past 7 o'clock.

Closed with prayer.

HALF PAST 7 P. M.

The Synod met and was opened with prayer.

Members present as above.

The minutes of last sitting being read, the report of Messrs. Murray and Houston, treasurers, were presented, and on motion, referred to the committee on the funds.

The committee in the case of Mr. Atchison's petition presented the following report, which was, on motion, adopted.

The committee to whom was referred the petition of Matthew R. Atchison, beg leave to report, that having examined the petition referred to, and considered the whole history of the case, the committee are of opinion that the request of the petitioner desiring a review of his case cannot consistently be granted, but at the same time, from the acknowledgments already made by Mr. Atchison, together with his expressed resolution to give no offence with respect to the rule in question for the future, your committee therefore recommend that Mr. Atchison be restored to the communion of the church.

DANIEL M'LEAN.
D. BLAIR.
THOS. HANNA.

Proceeded to the business left unfinished in the afternoon sederunt, viz. the motion to postpone the farther consideration of the subject of Slavery till next meeting of Synod. After a short discussion, the question was taken and the motion lost.

The report of the minority of the committee, mentioned in the minutes of a former sitting, was then taken into consideration; and a motion made that said report be adopted as a substitute for the printed overture. The question being taken on this motion, it was carried to adopt it as a substitute.

Mr. Caughy asked and obtained leave of absence.

Adjourned to meet to-morrow morning at 8 o'clock.

Closed with prayer.

FRIDAY, MAY 20.

The Synod met and was opened with prayer.

Members present as above, except Messrs. W. Wilson, M'Lean, Sen. Isaac, Goodwillie, Teggart, and Bleith, absent without leave.

The minutes of last sitting being read the committee appointed to draft an act for a Fast, reported a draught which was, on motion, re-committed.

Mr. Blair asked and obtained leave of absence.

Proceeded to the order of the day, viz. the consideration of the report of the minority of the committee on Slavery, which was, last evening, adopted as a substitute for the printed overture. It was moved that said report, with certain proposed amendments, be enacted as the deed of Synod. This report was discussed at length, and before coming to a decision, the Synod adjourned till the usual hour.

Closed with prayer.

HALF PAST 1, P. M.

The Synod met and was opened with prayer.

Members present as above.

The minutes of the forenoon sitting being read, it was, on motion,

Resolved, To dispense with the receiving of papers, in order to make way for the business left unfinished in the forenoon sederunt, viz: the motion for enacting the report on slavery, with the proposed amendments, as the deed of Synod.

After considerable discussion, but before taking the final vote, the Synod adjourned till half past 7 o'clock.

Closed with prayer.

HALF PAST 7, P. M.

The Synod met according to adjournment. Members present as above.

Read the minutes of last sitting.

The report of the committee on the funds was read, and on motion, accepted, and is as follows :

The committee on the funds report as follows:
Your committee find of funds not appropriated to any specific object, the following: viz.

In the hands of Mr. Steels of Synod's fund.....	\$691 68
Debts due, two notes, \$100 each.....	\$200 00
Interest on the same for 18 years.....	156 00
	<hr/> 356 00
Balance in the hands of Mr. Houston	893 17
Total unappropriated	1449 85
<i>Appropriated to Hall.</i>	
Eastern Hall; in the hands of Mr. Steels.....	457 71½
Balance in the hands of Mr. Murray	268 44
	<hr/> 726 15½

Applicable to building.

Students fund consisting of 22 shares of Commercial bank stock; @ \$100; annual increase.....	68 00
In the hands of Mr. Houston.....	114 92
	<hr/> 182 92

Brought forward	180 82
Balance in the hands of Rev. Wm. Wilson, agent for publishing Testimonies, as per his report.	669 59½
	850 51½
Legacies, the annual proceeds appropriated to the permanent support of the Hall.	
Eleanor Henry's legacy \$1500, per statement of executors; 1 year interest, due Jan. 1, 1832, at 7 per cent.	105 00
Mrs. Mary J. Whiteside's legacy \$150; annual interest at 6 per ct.	9 00
	114 00

Total **\$2,150 52½**

From the above statement it appears that if the Professor's salary of \$800 for the year terminating May 1832, be deducted from the interest of the legacies, appropriated to the permanent support of the Hall and the Students fund, which together make \$964 51½ it would leave \$664 51½ in the students fund. Hence there is at the disposal of the Synod, for the purposes of the students fund **\$664 51½**
 Appropriated to the Hall **745 15½**
 Unappropriated **1440 86**

But as some part of the funds included, in the account, debts due, may not be immediately or eventually available, some deduction from this amount may be calculated on.

The collections and subscriptions for building the Hall being not fully reported, your committee cannot state the amount. Your committee also find, that there are no monies in the Missionary fund.

All which is respectfully reported.

JAMES P. MILLER.
JAMES BAIN.

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

May 31, 1830.	DR.
To balance.	\$459 48½
June 1, cash from congregation of Tirzah, S. C. per Rev. Mr. M'Eswee.	12 00
" 3, Donation from Mr. Alexander Bachop, per Rev. Thos. Beveridge for Testimonies sold.	8 75
From Sugar Creek congregation per Rev. J. Adams.	7 00
From Barnet congregation per Rev. T. Goodwillie.	9 75
A legacy of Mrs. M'Indoe per do.	30 00
Nov. 4.	
A legacy of T. Wilson per Rev. F. Pringle	500 00
	\$1056 94½
June 2, 1830.	CR.
By cash paid Rev. N. Ingles as per order.	119 14
June 4 " " J. Kendall	165 57½
" " " S. Hindman for Rev. S. M'Lane.	54 00
By cash paid Wm. Gray, as per order.	20 00
By cash paid Towar & Hogan for a blank book.	1 25
" " for advice as to incorporation of Synod.	5 00
Balance.	691 65
	\$1056 94½

ROBERT STEELE IN ACCOUNT WITH SYNOB IN MISSIONARY FUND.

April 29, 1830.	DR.
To amount rendered last report.	\$27 84
June 2, 1830.	CR.
By cash paid Rev. N. Ingles as per order.	\$27 84

ROBERT STEELE IN ACCOUNT WITH EASTERN THEOLOGICAL HALL FUND.

May 31, 1830.	DR.
To Balance.	\$424 71½
Nov. 19.	
To half years interest on students fund.	33 00
	\$457 71½

The above is a correct report of the Synod's Mis-

sionary and Theological Hall fund—the Students fund remains the same as heretofore reported.

ROBERT STEELE.

DANIEL HOUSTON IN ACCOUNT WITH ASSOCIATE SYNOB.

May 18th, 1831,	DR.
To cash received from Bloomfield and Cambridge.	\$ 15 75
From Fairfield and Donegal for 1830-31.	30 00
From Ohio.	20 50
From Presbytery of Carolina.	4 58½
From Rev. A. Anderson.	5 00
From Mrs. Susannah Greer.	1 00
From John Blair, Yorkhill, S. Carolina.	2 00
From Massies Creek.	30 00
From Sugar Creek.	10 50
From Indiana, Pa.	17 00
From Poland, Liberty and Deer Creek, Ohio.	19 22
From Darlington.	5 00
From Pistol Creek and Big Spring.	7 50
From Fork Creek.	4 00
From Samuel McKinley, Knox cong. Tenn.	1 00
From Andrew McCall, do. do.	50
From Jane Barcroft, Leesburgh, Tenn.	2 00
From James Maxwell, Blount co., Tenn.	1 00
From Elizabeth Bell, Wash. co. Tenn.	25
From Mary Bell, 25—Ann Bell, 25, Washington co., Tenn.	50
From Sarah Bell, 25—Jane Bell 25, do. do.	50
From Elizabeth Thompson, Alabama.	25
From Congregation of Argyle,	20 00
From do. Hebron,	8 00
From do. North Argyle.	8 00
From Alex. Bachop.	10 00
From First Congregation of New-York.	20 00
From Congregation of Florida.	4 00
From Testimonies sold by Chauncy Webster.	20 00
From Chauncey Webster's donation.	5 00
Legacy from Thomas Robertson, Washington co. Pa.	50 00
From Samuel Wilson, Xenia cong.	10 00
From Margaret Moore, legacy.	1 00
From Congregation of Cadiz, per Rev. T. Hanna.	15 00
From Piney Fork congregation, per do.	5 00
From Robert McClelland, chartiers.	50
From Rev. J. Hindman, 25—Mary Stewart, Canonsburgh, 25.	50
From Mount Pleasant congregation, per P. Douglass.	10 00
From Rev. W. Wilson, for copies of testimony published 1824.	45 00
From Washington congregation, per Rev. J. P. Miller.	7 00
May 19th, to cash received from Rev. J. Donaldson, Yellow Creek, contribution.	9 00
To cash, Philadelphia congregation per D. Templeton, contribution.	47 32
To cash per Wm. Wilson for sales of acts and testimonies.	15 00
To cash received from Rev. McLane, Chenango and Salem cong., contribution.	9 00
To cash received per Rev. E. N. Scroggs, contribution.	3 00
To cash received from Richhill and Buffalo cong. per Rev. J. Dickey.	5 00
To cash received from Rev. Mr. Murray contribution of his cong.	8 00
To cash received Mount Hope congregation per Rev. T. Allison.	10 00
To cash per Rev. W. Wilson, for act and testimonies.	5 00
To cash congregational contribution of chartiers.	20 00
	648 85½

DANIEL HOUSTON TO ASSOCIATE SYNOB IN MISSIONARY FUND.

May 18th, 1831.	DR.
To cash received from A. Roseburgh, late treasurer; the balance due late treasurer from Synod's fund was taken from Missionary fund.	28 57

Cash Rev. A. Bechoy, Argyle,.....	20 00
Cash received per John Bishop,.....	5 00
Received per Rev. James P. Miller,.....	5 00
“ per Rev. John Wallace, Va.....	2 00
“ per Miss Jane Gordon, Washing- ton,.....	5 00
	<hr/>
	65 57

The Accountant claims credit for the following disbursements:

May 18, 1831, cash paid Rev. Mr. Wallace,	18 00
Paid Rev. Samuel Wilson,.....	27 00
J. Galloway per Rev. J. McCarrel.....	30 00
May 19, Rev. James McCarrel,.....	54 25
Rev. James Rodgers,.....	91 50
	<hr/>
	220 75

DANIEL HOUSTON TO ASSOCIATE SYNOD STUDENT'S FUND.

May 18th, 1831. DR.	
To cash received from A. Roseburgh, late treasurer,.....	47 50
To interest bequeathed by Mrs. Mary G. Whiteside,.....	9 00
Cash received from Female Society Massias Creek,.....	57 42
Cash received from Elizabeth Turnbull,...	1 00
	<hr/>
	114 92

The above is a correct report of Synod's Funds, Missionary's Funds, and Student's Funds, as received, and paid out by me for the Associate Synod.

DANIEL HOUSTON, Treas.

Canonsburgh, May 19th, 1831.

ALEXANDER ROSEBURGH, TREASURER, IN ACCOUNT WITH THE ASSOCIATE SYNOD.

June 19, 1830. DR.	
To Balance.....	\$86 31½
To Cash rec'd. of Glade run congregation.....	8 95
“ 12th, rec'd. of Peters Creek, Cong.....	9 00
Sept 10th, rec'd. of North Buffalo cong.....	85
50 Testimonies.....	56 62½
March 29, 1831.	
Received of a member of Chartiers cong.....	2 00
14 Testimonies.....	4 50
May 9th, rec'd. of South Buffalo cong.....	10 00
Rec'd. of Montreaux run cong. for 1830 & 31.	12 00
“ 14th, rec'd. of Pittsburgh congregation.....	20 00
	<hr/>
“ 16th, balance to A. Roseburgh.....	\$121 24½
	23 75½
	<hr/>
	\$150 00
Sept. 10, 1830. DR.	
By cash paid Rev. James Ramsay.....	\$50 00
March 29, 1831. Cash paid Rev. James Ramsay.....	50 00
May 12, Cash paid Rev. A. Heron, clerk to Synod.....	50 00
	<hr/>
	\$150 00
	<hr/>
May 16th.—Balance	\$28 75½

STUDENTS FUND.

May 19, 1830. DR.	
To balance.....	\$47 50

MISSIONARY FUND.

May 19, 1830. DR.	
To balance.....	\$57 32½

By the above account Synods fund is Dr. to \$28 75½. Balance of Students fund \$47 50 and Missionary fund \$57 32½; which leaves me indebted to Synod \$76 07.

ALEX. ROSEBURGH, Treasurer.

Pittsburgh, May 16, 1831.

Synod will please to accept of my resignation as Treasurer; Mr. Banks will pay over the balance due by me to my successor. Yours respectfully,

ALEX. ROSEBURGH.

To the Associate Synod of N. A.

STUDENTS FUND IN ACCOUNT WITH WM. WELSON.

Feb 10, 1828. DR.	
Received from Mr. Roseburgh.....	\$256 2½
do do for printing of the Act and Testimony.....	165 00
July 10, 1827, from Mr. Roseburgh.....	50 16
Mr. French's note.....	180 00
Mr. Munro's note.....	171 45
From Mr. Adams for students fund.....	27 87
From the Ohio congregation for books.....	4 00
Feb 17, 1828, from Montreaux run.....	6 00
March 26, from Mr. Donnan.....	20 00
Nov. 8, from Mr. Murray.....	15 00
Interest on Mr. Munro's note.....	21 00
Interest on notes.....	80 00
	<hr/>
Credit by books and sundries.....	\$866 09½
	157 12½
	<hr/>
Balance in hand	\$689 09½

GEORGE MURRAY IN ACCOUNT WITH SYNOD IN THE SEMINARY FUND.

May 18, 1831. DR.	
To cash rec'd. from former Treasurer.....	\$176 94
From Rev. A. Heron.....	20 00
From John Finley Rockbridge co. Va.....	5 00
Sundry persons in Blount co. Tenn.....	1 00
Philadelphia contributing society by J. R. Dickson.....	26 50
From congregation of Argyle.....	50 00
Alex. Bechoy do.....	100 00
Chauncey Webster.....	5 00
Rev. James Martin.....	5 00
	<hr/>
	858 44
Credit by cash paid for lot.....	100 00
	<hr/>
Balance in Treasury	\$298 44

GEORGE MURRAY, Treasurer.

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

Proceeded to the business left unfinished in the afternoon sederunt, viz. the motion to enact the report on Slavery with the proposed amendments, as the deed of Synod. Before taking the question the following resolution was offered, viz.,

Resolved, That Synod agree to defer a final decision on the subject till next meeting; and in the mean time appoint a select committee to mature the business for the Synod to act finally upon it, with orders to report at next meeting. This motion being put to vote, was negatived. The question then recurred on the original motion for enactment; and after prayer by one of the brethren, the question was put, “enact or not,” and carried enact, by a vote of 31 to 10. The enactment is as follows:

RESOLUTIONS.

Resolved, That as slavery is clearly condemned by the law of God, and has been long since judicially declared to be a moral evil by this church; no member thereof shall, from and after this date, be allowed to hold a human being in the character or condition of a slave.

Resolved, That this Synod do hereby order all its subordinate judicatories to proceed forthwith to carry into execution the intention of the foregoing resolution, by requiring those church members under their immediate inspection, who may be possessed of slaves, to relinquish their unjust claims, and re-

those whom they may have heretofore considered as their property.

Resolved, That if any member or members of this church, in order to evade this act, shall sell any of their slaves, or make a transfer of them, so as to retain the proceeds of their services, or the price of their sale, or in any other way evade the provisions of this act, they shall be subject to the censures of the church.

Resolved, Further, that where an individual is found, who has spent so much of his or her strength in the service of another, as to be disqualified from providing for his or her own support, the master in such a case is to be held responsible for the comfortable maintenance of said servants.

That the foregoing resolutions may be carried into full effect, the Synod do agree to recommend to persons holding slaves in our communion, that the following directions be observed :

1. Let slaves be manumitted at home, when this can be done in agreeableness with state enactments.

2. Let slaves be removed, or let families together with their slaves remove to non slave-holding states.

3. Let the slaves be sent to Liberia, or delivered over to the agent of the American Colonization Society, or sent to the colony of coloured people in Upper Canada, in cases where it shall be found most practicable; and in order to this, Synod will appoint an agent, to whom masters are to make known their willingness to part with their slaves, without remuneration; and said agent will be authorized to collect funds in such manner as he shall judge best, and disburse them, in defraying the expenses of the removal of such slaves, to the place of their destination; provided always, the consent of the slave be obtained.

4. Let any member of this church purchase slaves from owners, not of this church, and give them their liberty, or retain them in their service until compensated by their labour for the sum expended in their redemption. Also, let masters contract with their slaves and pay them just wages, for a limited time, until remunerated for the expense of raising and educating them, if any such remuneration be in justice due, which matter is to be determined by the master and slave themselves, but in case they cannot agree, by some disinterested individuals by them chosen. Moreover, in order to prevent a reversion to a state of slavery in such cases, the slaves shall be delivered by bills of sale to the agent of Synod above mentioned, who shall give an approved security, that those slaves shall not be taken from their masters, nor come into the power of another owner till liberated.

5. Let pastors, settled in those states where slave holding exists, instruct the congregations under their care in the evil of that practice, and urge them to a discharge of their duty respecting it; let sessions also take care that the above resolutions and directions be duly observed in the admission of members to the fellowship of the church, and in their practice afterwards; and also let them acquaint the slaves with what the Synod has now done in behalf of their natural rights and privileges.

Against this decision Mr. Heron entered his protest for reasons to be given in. In this he was joined by Messrs. Anderson, M'Elwee, M'Naughton, Dr. Ramsay and Mr. Allison.

Adjourned till 8 o'clock to-morrow morning.

Closed with prayer.

SATURDAY, MAY 21.

The Synod met and was opened with prayer.

Members present as above, except Messrs. Irvine, E. N. Scroggs, Clokey, Hindman, Kirkland, Dickey, Scott, Trimble, Whiby, James, Alexander, and Stewart, absent without leave.

Read the minutes of the last sitting.

The moderator gave notice that he joined in the protest against the decision of last evening.

Mr. Wallace also craved the same privilege.

The report of the committee appointed on the Western mission by the Presbytery of Miami, was read, as follows, and on motion referred to the committee of supplies.

REPORT

Of the Committee on the Western Mission.

Your committee would report that there is no very material change in the state of the small branches committed to their inspection, since last year, with the exception of the congregations of Racoon, Sugar Creek and Burnet's Creek, which have, since last year, obtained a settled ministry, and a few small branches which have been added to the Miami Presbytery.

According to your direction, we made out a scale of appointments for your missionaries, which was fulfilled as far as the inclemency of the weather would permit. Having given Mr. Rodgers appointments for that portion of his time allotted by Synod to your Presbytery, as the demand for supply in this extensive region, required that it should be prolonged somewhat farther, we petitioned Chartiers Presbytery for this purpose, but received no answer. Your missionaries entered upon their labors the first week of October. As the different places of preaching were far distant from each other, they found it expedient to travel separately. Mr. Rodgers passed on to Forks of Shoal, Bond co., Ill., where he preached one Sabbath; the time from this until the first Sabbath of March, he spent in Unity congregation, Randolph co., with the exception of the month of December, which was spent at Apple Creek, Green co. Mr. M'Carrell passed on to Apple Creek, where he spent two Sabbaths, but did not think it expedient at present to organize a congregation there; from thence he passed on to Henderson river, Warren co., where he spent four Sabbaths, organized a congregation and dispensed the Lord's Supper. At the Lower Rapids of Mississippi he spent two Sabbaths: here application was made for the organization of a congregation and dispensation of the supper, with this your missionary did not think it expedient at present to comply. From thence he crossed over into Missouri and supplied the different vacancies in Ralls, Calloway, Pike and Lincoln counties, from the second Sabbath of December until the first Sabbath of March. A petition had been presented to Synod last year, from the members in these places, requesting that one or more congregations should be organized and the supper dispensed, with this application your missionary was unable to comply, owing to the extreme inclemency of the weather. From thence he passed over into Randolph co. Ill., and spent there the second and third Sabbaths of March, but did not dispense the supper, it being impracticable for the people at this season to attend

ble together for this purpose owing to the bad state of the roads. In conclusion your committee would remark, that the demand for supply of gospel ordinances in this extensive region, is most urgent. The congregation at Henderson's river has petitioned for three or four months supply next year: their present number and prospect of increase are such as to give us ground to expect that at a period not far distant application will be made for a settled ministry at this place, at present they have expressed a willingness to defray the whole expense of whatever supply may be sent to them. The people at Apple creek, request two or three months supply; and Unity congregation, Randolph co., as much as can be conveniently granted. The people of Missouri would refer you to their petition of last year, and request, if practicable, you would take measures to comply with their request: here also is a call for an additional supply. We would suggest the propriety of Presbytery requesting from Synod the labours of two missionaries next year: but if only one can be spared, he should enter the field of labour as soon as possible, and continue until the first of June next. This subject we hope will meet the attention of Synod; and although our prospects of large accessions, may not in many of these places be very flattering at present, yet, from a section of country, where the enemies of truth and godliness are making every effort to disseminate principles contrary to our holy religion, there is a faithful remnant sighing for the abominations done in the land, and earnestly crying to you to come over and help them; this request we hope will not be disregarded: A consideration of the glory of the God of Zion—the eternal interests of those over whom you are appointed *overseers*, the welfare of the present and generations yet unborn, tell us that their request should not.

JAMES M'CARREL.
NATHANIEL INGLES.

ACCOUNT OF THE MISSIONARIES.

Associate Synod to James M'Carrell	Dr.	
To Missionary services from 1st Sabbath of October 1830 to 1st Sabbath of April 1831—26 Sabbaths		\$156
Rec'd. from Apple Creek cong. Ill.	\$14	
Henderson river	23	
Rapids of Mississippi	10	
Mt. Prairie, Missouri	13	
Calloway co. do.	10	75
Bowling Green do.	5	
Buffaloe do.	6	
Lincoln do.	9	
Randolph co. Ill.	11	
		<hr/> 101 75

Balance 54 25

Associate Synod to James Rodgers	Dr.	
To Missionary Services from October 1st 1830 to April 1st 1831—26 Sabbaths		\$156
Rec'd. of John Moutgomery Bond co. Ill.	\$3	
James Ramsay, Madison co.	1	
John Gracey do.	1	
Thos. Allen, Sen., Apple Creek	1	
Mrs. Allen, Sen., do.	50	
Thos. Allen, jr. do.	50	
Saml. Allen, do.	50	
Wm. Allen, do.	1	
Francis Bell do.	50	
James Martin do.	2	
John Clendennia, Randolph co.	50	
Saml. Boyd do.	5	
John M'Millan do.	10	
Moses Thompson do.	8	
		<hr/> \$34 50

121 50
By Cash advanced by J. Galloway, Xenia, 30 00

Balance \$91 50

An order was given on the Synod's Treasurer to J. Galloway, for the above mentioned \$30, by order of the Miami Presbytery.

The report of the Board of Managers of the Theological Seminary was read as follows, and on motion laid on the table.

CANONSBURGH, March 30, 1831.

The board of trustees for the Theological Hall met, and found that the following students have attended the Hall with the professor this season. For the 3d year William M'Leland, Thomas Willson. For the 2d year Bankhead Boyd, James Henderson, David Lindsay, William C. Pollock, James Ramsay, David Thompson. For the 1st year Hugh Blair, Andrew Bower, John P. Dickey, Thomas Kendall, James Pattison.

The students delivered discourses before the board; except Messrs. Lindsay, Ramsay and Blair, who have been prevented by providential circumstances. They read Hebrew before the board, and in these exercises they all acquitted themselves much to the satisfaction of the members of the board.

Respectfully submitted,
ALEX. MURRAY, Clerk.

Resolved, That Mr. Heron be appointed to supply four months in Cincinnati, viz. August, September, October, and November, and that his pulpit be supplied three months during his absence.

On motion, *resolved*, that Mr James C. Bruce be appointed to itinerate on the Western mission from the middle of September till the middle of June, 1832; and that the Presbytery of Muskingum be ordered to take him on trial for ordination, with a view to said mission.

Resolved, also, that Mr. D. Gordon be appointed to Itinerate as missionary in Upper Canada for six months, commencing with the first of July.

In reference to the Western mission, on motion,

Resolved, That Messrs. Ingles and Bruce be authorized, if necessary, to meet in Presbyterial capacity.

The following resolution was offered for consideration, viz:

Resolved, That a committee be appointed to revise the Book of Discipline, with orders to report to the Synod at next meeting. The consideration of this resolution was, on motion, postponed till the next meeting of Synod.

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

SCALE OF APPOINTMENTS.

John Kendall, Muskingum, June, July; Ohio, August, September; Allegheny, October, November; Philadelphia, December, January, February; Albany, March; Cambridge, April, May.
John Hindman, Allegheny, June, July; Chartiers, August, September; Muskingum, October, No-

ember, December; Miami, January, February, March, April; Chartiers, May.
 Wm. Douthet, Ohio, June; Allegheny, July; Philadelphia, August, September, October, November, December, January, February; Carolina, March, April, May.

James Wallace, Cambridge, June; Albany, July, August; Ohio, September; Muskingum, October; Miami, November, December, January, February; Chartiers, March; Allegheny, April; Philadelphia, May.

David Gordon, Cambridge, June; Canada, July, August, September, October, November, December; Albany, January, February, March, April; Cambridge, May.

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

James C. Bruce, Allegheny, June; Ohio, July; Muskingum, August; Miami, 1st & 2d Sabbath in September and then on Western mission till next meeting.

Horace Thompson, Cambridge, June; Albany, July; Philadelphia, August; Mr. Heron's congregation, September, October, November; Carolina, December, January, February; Miami, March, April, May.

Duncan Stalker, Philadelphia, June, July, August; Albany, September, October, November, December, January, February; Cambridge, March, April, May.

Petar Bullions, to remain in the Presbytery of Albany till next meeting.

Thos. Ferrier, in the Presbytery of Albany till next meeting of Synod.

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

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

It being understood that the Rev. Alex. Boyd, late of Ireland, is on his way to Pittsburgh, *Resolved*, That he be referred to the Presbytery of Allegheny for admission and appointments.

On motion, *resolved*, that a committee be appointed to audit the accounts of Mr. Kendall, missionary to Canada, and be authorized to give him an order on the treasurer for any monies due to him by Synod. Messrs. Scroggs and M'Elwee were appointed said committee.

On motion, *resolved*, that 100 copies of the Declaration and Testimony be consigned to the care of the Rev. N. Ingles, for the purpose of supplying the demand in his bounds.

The question proposed in the report of the Presbytery of the Carolinas for advice respecting the baptism of the children of a bond-servant in our communion, whose wife is in possession of a person not in our communion, &c., was called up, and the advice of Synod given to this effect; that in such a case baptism should be administered.

The draught of an Act for a fast was presented, which was adopted, and on motion, referred to Mr. Martin for publication. It is as follows:

ACT FOR A FAST.

While the goodness of God to the church and to the land calls for our gratitude and praise, the remembrance of our sins as the

grounds of the Lord's controversy with us, and the evidences of his wrath against us, call us to the exercise of fasting, weeping, supplication and reformation.

The kindness of the Lord to our land has been very great. He has given us a good and large land—peace among ourselves, and peace with all the nations of the earth—has, for many years, given us rains from heaven, and fruitful seasons, filling our hearts with food and gladness. He has given us the Word of Life, the gospel of our salvation, with the privilege of reading, preaching, hearing, and professing it, and practising its principles without the risk of life, liberty, or property, and has continued these privileges with us after many great and lasting provocations of his anger. Yet, for all this, we have not turned, as a nation, from the error and evil of our ways, but have hardened our hearts and stiffened our necks in rebellion against the Lord of Hosts.

Though in general our civil institutions and laws are good; yet in some things they are not sufficiently conformed to the law of God. They authorise the abuse of the lot, dispensing with lawful oaths, taking oaths in a superstitious manner, and the swearing of ensnaring oaths—and all the abominations of Freemasonry—the breach of the Sabbath in the most public manner, and slavery in all its horrors. Thus, both preceptively and practically, too much countenance is given to atheism, infidelity, superstition, idolatry, profaneness, impiety, injustice, and cruel oppression.

Again: Although possessed of the privilege, we have not been sufficiently careful in the choice of our civil rulers. We are often influenced more by sectional prejudices, party politics, &c. than by the fear and love of God, and the desire of having those, to rule over us, who fear God and hate covetousness. By these means, and various others connected with them, it often happens among us, that the vilest men are exalted, and folly and impiety are set in high places; and the wicked fearlessly walk on each side, and unblushingly, yea, insultingly practice the most gross abominations, and utter the most daring, God provoking impieties. These circumstances exercise a very evil influence on the various subordinate ranks of society, so that there is much ground for the complaint: There is no truth, nor mercy, nor knowledge of God in the land: By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood; therefore the land mourneth. And we have great cause to be-

lieve that the Lord hath a controversy with the land.

If we turn from the land to the church, the scene darkens.

We have great cause of thankfulness to the God of Zion for the kind care which he has taken of the church in all past generations, and for his special goodness to her in the present age. He has, by his good hand upon her, not only preserved her in being, while the devil, an ungodly world, and false brethren of numerous kinds, and various principles and character, have been, with joint heart, plotting her destruction, and, indefatigably laboring for her ruin; so that the fire has not been permitted to consume her, nor the floods to drown her; but he has greatly increased his people by his power; and by his blessing, made them stronger than their enemies.

But we have great cause to lament, that the church has not rendered again according to the benefit done unto her—that she has dealt very perfidiously in God's covenant, and has gone backward, but not forward. In particular; there has been in the Protestant churches, a great falling away, from the attainments of our forefathers. By some, the church's holy covenant with her God, has been ignominiously burnt; by others buried in shameful oblivion; by others, owned in profession, but denied in practice; their words being good, but their hearts not sincere—by others, its obligation denied;—by others, insulted, and ridiculed and maligned, and those, who, in this covenant, are endeavouring to be found faithful with God and the Saints, mocked as superstitious bigots and enthusiastic fanatics.

In accordance with the above, we find that there is a great want of that prevalent love and fear of God and zeal—holy zeal for his truth, and the order, discipline and government of his house, and purity of his worship, which were, in covenanting days, wont to be found in the protestant church at large, and in the Secession church, in particular. The Lord's witness, has, in a great measure dropped or corrupted her testimony; therefore, error and falsehood prevail.

Witness the alarming increase of Popery, both in the land of our forefathers and in these United States. Hence the prevalence of errors of almost nameless kind, both in principle and practice, even among those who profess to draw their principles from the Bible.

Many who claim to be called by the

name of Christ, in reality, deny him in his natures, person, prerogatives, offices, and work, gifts and graces—laws and ordinances: viz. his Supreme Deity, his real humanity, the personal union of the two natures in the Son of God—his eternal Sonship—that he is, by his word and Spirit, the alone prophet of his Church: That he is, by his perfect vicarious obedience unto death, and his prevalent intercession, our only and all sufficient high-priest; that he alone, as our king, is able to renew our wills, and persuade and enable us to embrace him as the Lord our righteousness and strength, as freely offered to us in the gospel: The sufficiency and infallibility of his grace to build us up, and to give us an inheritance among all those who are sanctified—that he has instituted any special form of government in his church, or if he has, that that form is not presbyterial.

In consequence of the above corrupt principles, and others necessarily connected with them, impiety and superstition are much increased; corruption and confusion, easily find their way into the Church, under the specious names of charity, peace, forbearance, moderation, zeal, &c. Those who hold principles the most contradictory, say, “a confederacy.”

This hypocritical friendship must be supported by human devices, because it cannot be supported from the word of God. Hence the great multitude of human institutions and commandments of men, instead of, and in opposition to, the word of God. Hence, forms of sound words, 'collected from the scriptures, by those who were, by the good spirit of God, “valiant for the truth upon the earth,” are in many instances laid aside, for the defective light, fictitious and corrupt productions of those who compass themselves about with sparks of their own kindling, and walk in the light of their own fire.

Finally, while we lament that these things are so in others, we cannot say that we are guiltless—with us, even with us, are sins against the Lord our God! Though we, of the Associate Church, have professed a good profession before many witnesses; and lifted up a testimony for truth, yet we have reason to fear, that our profession is often denied by our practice—our testimony contradicted by our directly or indirectly countenancing those things against which we have borne witness. Though we have sworn to the Lord of hosts, and joined ourselves to him, in an everlasting covenant, we are often found unfaithful and unsteadfast. We come

very far short of what many who went before us, were in love, in zeal, in diligence, and in valour for the truth, and in willingness to forsake all for Christ, and to spend and be spent for his glory and the advancement of his cause.

For the above reasons, and others of like nature, particularly such as are mentioned in our acknowledgement of sins prefixed to our solemn public covenant, we, in obedience to the Lord's command, call ourselves and the people under our care to the exercise of fasting and humiliation and prayer, before the Lord our God; that he may turn away his wrath from the land and from the church; that he may bless our land, that he may water Zion as at the first, that when the enemy comes in like a flood, the spirit of the Lord may lift up a standard against him—that we may be called Hephzibah and our land Beulah—that he may heal our backslidings, turn away his anger, love us freely, and be as the dew to Israel, causing him to revive as the

corn, and grow as the vine and cast forth his roots, and scent as Lebanon.

The 4th Thursday of November was appointed as the day of fasting.

On motion, *resolved*, that the call of James C. Bruce, from the Presbytery of the Carolinas be transmitted to the Presbytery of Muskingum for presentation, together with any other calls that may be prepared for the candidate.

On motion, *resolved*, that the thanks of this Synod be tendered to the Trustees of Jefferson College for their generosity in allowing us the use of the College Hall.

On motion, *resolved*, that the minutes be published in the Religious Monitor, and that the same number of extra copies which was ordered last year be printed.

After prayer, singing the 133 Psalm, and the Apostolical benediction pronounced by the Moderator, the Synod adjourned to meet at Philadelphia on the 4th Wednesday of May, 1832, at 4 o'clock, P. M.

STATISTICAL TABLE OF THE PRESBYTERY OF OHIO.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
T. McLintock	Harmony			Penn.	85	200
Daniel McLean	{ Shenango		Crawford	do		
	{ Greenville		Mercer	do		
David Imbrie	{ Darlington	Darlington	Beaver	do	60	140
	{ Bethel		do	do	70	150
Alex. Murray	{ Mountville	Portersville	do	do	64	120
	{ Slippery Rock		Butler	do	72	135
	{ West Beaver		Columbiana	Ohio.		
Elijah N. Stroggs	{ West Union	New Lisbon	do	do	75	200
	{ 4 Mile		Beaver	Penn.		
John Donaldson	Yellow Creek	Seroggsfield	Columbiana	Ohio.	70	150
	{ Poland		Trumbull	do	67	139
David Goodwillie	{ Liberty	Poland	do	do	79	115
	{ Deer Creek		Mercer	Penn.	100	205
	{ Mercer		do	do	28	73
Isaac Beggs	{ Springfield	Mercer	do	do	36	92
	{ Rocky Spring		do	do	34	89
	{ Connant		Crawford	do		
M. Snodgrass	{ French Creek	Meadville	do	do		
	{ Cherry-Run		Venango	do		
	Newcastle		Mercer	do	32	70
	Neshannock		do	do		41
	Mount Prospect		do	do		36
	Unity		Butler	do		
Vacancies.	Silver Creek		do	do		
	Salem		do	do		
	Newton		do	do		
	Windham					
	Palmyra					

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
James M'Carrell	{ Cherry-Run		Armstrong	do		
	{ Upper Piney		do	do		65
	Coacord		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		

STATISTICAL TABLE OF THE PRESBYTERY OF MIAMI.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	
James Adams	Massies Creek	Xenia	Greene	Ohio.	125	270	
David Carson	{ Pistol Creek	Maryville	Blount	Ten. }	82	172	
	{ Big Spring and Fork Creek		do	do }			
Nath. Ingles	{ Racoon	Crawfordville	Monroe	do	50		
	{ Sugar Creek		Park	Ind. }			
James Templeton	{ Burnets Creek	Bellbrooke	Montgomery	do	50	126	
	{ Sugar Creek		Cass	do }			
Saamuel Wilson	{ Carmel	Xenia	Greene	Ohio	67	156	
	{ Madison		do	do }			
John Wallace	{ Big Creek	Gallatin	Jefferson	Ind.	50	128	
	{ Clarke		do	do }			
Vacancies.	{ Darby		Clarke	do	16	45	
	{ Salem		Madison	Ohio.			
	{ Limestone		Knox	Tenn.	9	30	
	{ Bellfontain		Washington	do			
	{ Caesar		Logan	Ohio.			
	{ Cincinnati		Greene	do			
	{ Otter Creek		Hamilton	do			
	{ Wild Cat		Jennings	India.			
	{ Salt River		do	do			
	{ Rocky Spring		do	Ky.			
		Washington	Va.				

STATISTICAL TABLE OF THE PRESBYTERY OF MUSKINGUM.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	
John Walker	Unity	New Athens	Harrison	Ohio	85	196	
Samuel Irvine	{ Wooster	Wooster	Wayne	do	75	120	
	{ Salt Creek		do	do			
Thomas Hanna	{ Cadiz	Cadiz	Harrison	do	59	126	
	{ Piney Fork		Jefferson	do			45
Daniel McLane	{ Bloomfield	Cambridge	Muskingum	do	78	150	
	{ Cambridge		Guernsey	do			18
Joseph Clokey	{ Mount Pleasant	Mt. Pleasant	Jefferson	do	33	60	
	{ McMahan's Ck.		Belmont	do			27
Andrew Isaac	{ Belmont	Londonderry	do	do	26	50	
	{ Londonderry		Guernsey	do			56
Samuel Hindman	{ Sharon	Mansfield	Harrison	do	15	30	
	{ Mansfield		Richland	do			
Vacancies.	{ Clear Creek		do	do			
	{ Washington		Marion	do			
	{ Jonathan's C'k.		Somerset	do			
	{ Licking		Irville	Muskingum	do		
	{ Truro		Columbus	Franklin	do		
	{ Goshen		do	Perry	do		
	{ Millersburgh		Millersburgh	Holmes	do		
	{ Carmel		Leesburgh	Tuscarawas	do		
	{ Mohican		do	Wayne	do		
	{ Newman's Creek		do	do	do		
{ Paris	Plymouth	Richland	do				
{ Eden	Bloom	Seneca	do				

STATISTICAL TABLE OF THE PRESBYTERY OF THE CAROLINAS.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	Cal'ns.	
A. Heron	{ Ebenezer	Lexington	Rockbridge	Va.	62	167		
	{ Timber Ridge	do						
T. Ketchen	{ Broad Creek	Fancy Hill	Lancaster	S. C.	138	247	434	
	{ Shiloh	Lancaster		do				29
A. Anderson	{ Steel Creek	Charlotte	Mecklenburgh	N. C.	27	60	94	
	{ Bethany			do				28
John Wallace	{ New Lebanon	Union	Monroe	Va.				
	{ Smyrna	Chester	S. C.					
James Lyle	{ Little River	Youngs	Fairfield	do				
	{ Bethel	Winsborough	do	do				
W. M. McElwee	{ Sharon	Yorkville	York	do	48	102	157	
	{ Tirzah	do	do	do				28
Joseph Banks (Pastor Elect.)	{ Nob Creek	Wilsons	Lincoln	N. C.				
	{ Pisgah	do	do	do				
Without cha.	{ Bethany	Yorkville	York	S. C.				
	{ Sardis	do	Union	do				
Wm. Dixon	{ Virgin Spring	Statesville	Iredel	N. C.				
	{ New-Stirling		do	do				
Vacancies.	{ Cambridge	Mount Mourne	do	do				
	{ Gilead		do	do	do			
	{ do		Morgantown	Burke	do			
	{ do		Old Fort	do	do			
	{ Cochran's Vale	Franklin	Macon	do				
	{ Piedmont	do	do	do				

STATISTICAL TABLE OF THE PRESBYTERY OF CHARTIERS.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Wm. Wilson	{ Monteur's Run Noblesburgh	Clinton	Allegheny do	Penn. do	67 35	157 80
Thomas Allison	{ Mt. Hope and Cross Creek	W. Middletown	Washington Brooke	do Va.	46 26	114 61
James Ramsay	Chartiers	Cannonsburgh	Washington	Penn.		340
David French	N. & S. Buffaloe	Washington	do	do	110	240
Alex. Wilson	{ Peter's Creek Pigeon Creek		do do	do do		
Alex. Donnan	{ Mt. Pleasant Burgetstown	Hickory	do do	do do	105 85	220 180
Vacancies.	{ Congre'n. of Ohio Washington Ser. & King's Ck.		Beaver Washington Beaver	do do do		116 264

STATISTICAL TABLE OF THE PRESBYTERY OF PHILADELPHIA.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Francis Pringle	Carlisle	Carlisle	Cumberland	Penn.	15	47
F. W. McNaughton	{ Mercersburgh McConnellsburgh	Mercersburgh	Franklin Bedford	do	46	102
T. Beveridge	Philadelphia	Philadelphia	Philadelphia	do	70	154
W. Easton	{ Octorara Muddy Run	Octorara	do do	do do	50	141
A. Whyte, Jr.	Baltimore	Baltimore	Chester	do		
Without cha.	Guinston	Baltimore	Baltimore	Md.	26	62
Vacancies	Lower Chanceford		York	Penn.	42	118
Thos. B. Clarkson	Huntingdon		do Huntingdon	do do	20	54 100

STATISTICAL TABLE OF THE PRESBYTERY OF CAMBRIDGE.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	cas'ns.
Alex. Bullions	Cambridge	Cambridge	Washington	N. Y.	130	337	
James P. Miller	Argyle	Argyle	do	do	140	330	558
James Irvine	Hebron	West Hebron	do	do	68	162	
A. Gordon	Putnam	Putnam	do	do	46	89	
T. Goodwillie	Barnet	Barnet	Caledonia	Vert.	80	200	
Wm. Pringle	Ryegate	Ryegate	do	do	50	110	
Vacancies.	{ Salem North Argyle		Washington	N. Y.		35	
Without cha.							
A. Whyte, Sen.							

STATISTICAL TABLE OF THE PRESBYTERY OF ALBANY.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	cas'ns.
Andrew Stark	New-York 1st	New-York	New-York	N. Y.	100	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	
Without cha.	{ Bovina York		Delaware	N. Y.		80	
Robert Laing	Dumfries		Livingston	do			
Peter Bullions	{ New York 2d	New York	New York	U. Ca.			
Thomas Ferrier				N. Y.			

List of Ministers and Preachers without Permanent Settlements.

John Kendall, John Hindman, William Douthet, James Wallace, David Gordon, James Rodgers, James C. Bruce, Horace Thompson, Duncan Stalker.

SUMMARY OF THE PRECEDING TABLES.

Presbyteries.	Ministers.	Congregations set'd. and vacant.	Fam.	Com's.	Catechumens.
Cambridge	7	8	512	1263	553
Carolinas	8	24	360	764	961
Ohio	9	29	872	2045	
Chartiers	6	13	590	1656	
Miami	6	22	450	950	
Philadelphia	6	11	269	773	
Allegheny	7	14	495	1775	
Muskingum	7	25	517	1060	
Albany	8	9	266	743	59
Ministers without charge	9				
	78	156	4364	11029	1678

CASE OF THE REV. A. BARNES.

The General Assembly occupied Friday morning, May the 27th, 1831, in hearing all the documents in the case of Mr. Barnes. The former Stated Clerk of Presbytery, the Rev. Thomas J. Biggs, read the records of the Presbytery of Philadelphia; and as he proceeded, the Rev. Dr. Ely, the Rev. Wm M. Engles, and the Rev. Dr. Skinner read the Protests, Dissents, and Answers which had been read in the inferior judicatory.

The sermon which has occasioned all this controversy, having been read before Presbytery, was read this morning before the Assembly by its author, from the pulpit; and during this third public delivery of it, many members of the Supreme Judicatory, and more of the audience were moved to prayers and tears.

After a session of five hours devoted to this business, the Assembly adjourned to meet at 4 o'clock, P. M., at which time they re-assembled. The COMPLAINT of the Minority, which was published in our last paper, was then read: after which Dr. Miller moved the commitment of all the papers in the case of Mr. Barnes, to a committee, for the purpose of their reporting some minute which should be a settlement of the whole affair. The parties consented to submit the whole matter without any argument; provided the Assembly should refer the same to such a committee appointed in the usual way. The motion for commitment, with consent of parties prevailed; and the Moderator soon after announced as the Committee, Dr. Miller, Dr. Matthews, Dr. Lansing, Dr. Fisk, Dr. Spring, Dr. M'Dowell, Rev. Leonard Bacon, Rev. Frederick A. Ross, Rev. Elipha White, Mr. Jessup and Mr. Napier. After the appointment of this committee, the numerous audience which had filled the church, for the purpose of hearing the argument, began to disperse. On the evening of the 27th, the above named committee met and held a general conference on the subject of their appointment.

On Saturday May 28th the committee of bills and overtures presented a petition from the minority of the Presbytery of Philadelphia, dated May 26th, that they might be detached from the Presbytery of Philadelphia, and constituted a 2d Presbytery of Philadelphia. After considerable agitation and discussion, the *previoas question* was called for; whereupon it was decided that the main question *should not be put at all*; so that the consideration of the overture was hereby indefinitely postponed,

On the same day the representation of certain Elders from Churches in Cincinnati was overtured; in which they complain of the republication of the sermon of Mr. Barnes on the *Way of Salvation*, in that city; in connection with the preface in which Mr. Barnes is announced as a member of the Board of Missions to the injury of the reputation of said Board: and the overture prays the Assembly to consider and condemn the errors contained in said sermon. The consideration of this overture was *indefinitely postponed* by a great majority.

On the afternoon of May 30th, 1831, the committee of eleven on the case of Mr. Barnes, presented the following report, which was accepted and adopted with scarcely a division, viz. "That after bestowing upon the case the most deliberate and serious consideration, the Committee are of the opinion, that it is neither necessary nor for edification, to go into the discussion of all the various and minute details which are comprehended in the documents relating to this case. For the purpose, however, of bringing the matter in con-

troversy, as far as possible to a regular and satisfactory issue, they would recommend to the Assembly the adoption of the following resolutions:

1. *Resolved*, That the General Assembly, while it appreciates the conscientious zeal for the purity of the Church, by which the Presbytery of Philadelphia is believed to have been actuated in its proceedings in the case of Mr. Barnes; and while it judges that the sermon by Mr. Barnes, entitled 'The Way of Salvation,' contains a number of unguarded and objectionable passages; yet it is of the opinion, that, especially after the explanations which were given by him of those passages, the Presbytery ought to have suffered the whole to pass without further notice.

2. *Resolved*, That in the judgment of this Assembly, the Presbytery of Philadelphia ought to suspend all further proceedings in the case of Mr. Barnes.

3. *Resolved*, That it will be expedient, as soon as the regular steps can be taken, to divide the Presbytery of Philadelphia, in such way as will be best calculated to promote the peace of the Ministers and Churches belonging to the Presbytery.

With respect to the abstract points proposed to the Assembly for their decision in the Reference of the Presbytery, the Committee are of the opinion, that if they be answered they had better be discussed and decided *in these*, separate from the case of Mr. Barnes."

In the foregoing report the committee were entirely unanimous; and of the Assembly no more than three voices were heard in the negative. Thus under a kind Providence, the warfare against Mr. Barnes has terminated for a time, and we hope forever.

While the above report was under discussion, the Rev. Wm. L. M'Calla, presented to the moderator a letter, which he declared to be in the nature of a plea on the case, and not proper to be read, after the submission of the parties on Friday last. An appeal was taken from this decision; but the chair was supported by a very large majority.

The Assembly having commenced their attention to this painful business with public prayer, agreed to spend a little season in special thanksgiving to God for the unanimity with which the Assembly have come to their decision in this business.—[*Philadelphian*].

The following "editorial" from the same paper exhibits the views of the friends of Mr. Barnes in relation to the above proceedings of the Assembly in his case; and according to our view, it is a correct paraphrase, giving the true spirit and meaning of the judicial procedure of that Ecclesiastical court in a notorious case of gross heresy!

A SHORT PARAPHRASE.

Resolved; That the General Assembly of 1831, while it *duly* appreciates for *as much as it is worth, whether much or little, according to the value fixed in every member's mind*, the conscientious zeal for the purity of the Church by which the Presbytery of Philadelphia is believed, *on their own testimony concerning themselves*, to have been actuated in its *unconstitutional* proceedings in the case of Mr. Barnes, and while it judges that the sermon by Mr. Barnes, entitled "the way of salvation," contains a number of unguarded and *therefore* objectionable passages; yet it is of the opinion, that especially after the *satisfactory and candid* explanations which were given by him, *in the statement presented by Dr.*

Ely, of those passages, the Presbytery ought to have suffered the whole to pass without further notice: but this they did not, and therefore must be blamed for acting contrary to obligations resting on them, to the great annoyance and disquiet of the Church of God.

The following is from the "Presbyterian," a paper designed to aid the orthodox cause in the General Assembly. The editor speaks like one who sets a value upon the truth, and who instead of flattering and complimenting his church on account of her "talent, learning, efficiency, and harmony," uses the language of lamentation, on account of the dangerous errors, which he finds judicially cherished in her bosom, and which if not speedily corrected must drink up her vitals.

The last General Assembly.—We suspected that considerable difference of sentiments on various points of doctrine and ecclesiastical policy existed among the ministers and members of our churches: but not until the last Assembly had developed its character, were we at all aware of the extent of this difference. The whole body appeared to us to be made up of three parties; and we use the word [parties] in no invidious sense, but merely as convenient for the purpose of analysis, or distribution. The first party, (and we were glad to see that it was a highly respectable one in numbers, piety and talent;) consisted of those who adhere strictly, in doctrine, to the formularies of our Church, as these have been understood and interpreted by the sound divines of the seventeenth and eighteenth centuries. Associated with these, were a few Hopkinsians of the Old School, who differ from the former only on some abstract and minor points of doctrine, and harmonize with them entirely in their views of the constitution and order of the Presbyterian Church. The second party consisted of those whose views of doctrine, government and discipline are in their own apprehension, more accommodated to the spirit of the age, more liberal, and unconfined by the "frame-work" of systems. Some of these hold sentiments which cannot be reconciled to the doctrines of our standards, even upon the loose constructive principles of the modern exegesis; and they evinced a very defective attachment, perhaps unconsciously, to the provisions of our Constitution. The third party were of a mixed character as to doctrinal sentiments, agreeing in measures of a compromising nature, with a view to peace; and consequently they sometimes acted with the first party, and sometimes with the second.

Such, upon the whole, as it appeared to us, was the mixed character of this last Assembly: and while we respect the piety and talents of the greater portion of that body, and considering them in their official character, as forming the highest Judiciary of the Presbyterian Church, we would duly honor them; nevertheless, for the truth's sake, for the Church's sake, and for the honour of our Covenant God, we are constrained to say, that we saw with the most painful feelings, manifest indications of a spirit, which if not overruled and restrained by the Great Head of the Church—if not promptly and prayerfully resisted by the faithful servants of Christ—will in a few years, overrun our churches with error, and tread the wholesome provisions of our Constitution in the dust. We feel constrained to say, that unless our brethren, who love the institutions of the Church, and the "form of sound words" which hitherto has been the bond of union, the instrument of prosperity, and the distinguishing

glory of our Church, open their eyes to the perils, which surround that cause to which they are devoted—which they are under solemn obligations to maintain—and exert themselves, in dependence upon God, for the purity of the Church in doctrine and discipline, and for the permanency and efficiency of her institutions—the time is not far distant when the Lord will convince them of the folly of seeking a temporary repose at the expense of his sacred, sanctifying truth.

As we intend hereafter to recur to this subject, we shall not pursue it any farther at present, than to lay before our readers some published evidences of the departure of a portion of the masters and teachers in our Israel from the sound and scriptural doctrines of our standards.

Our first extract is from the published letter of a Tennessee clergyman, who, if we are not misinformed, acted in some of the most important committees of the last Assembly.

"Surely they may lop off the most of us, if we must believe men are guilty of Adam's sin—born with a created depravity—naturally unable to obey God—the atonement in its nature adapted to just so many—offered in sincerity to those for whom it is in no sense provided—regeneration the creation of the new spiritual sense, taste, relish, &c. Now, if the denial of all this is heresy, then, be it known in Gath, I am guilty. I can believe these positions just as readily as I can embrace transubstantiation. It does not surprise me, when I reflect, however, to hear other brethren declare their faith in these things, for, I am satisfied, man can believe any and every thing."

This extract contains a gross misrepresentation of some of the doctrines avowedly renounced; but this seems to be incident to the school to which he belongs, and the well-informed reader will at once perceive a denial of the guilt of Adam's first sin, imputed to his posterity; the corruption of our nature, and consequent inability to obey the holy law of God; a limited atonement; and the new creation wrought by the Holy Spirit in regeneration.

Our next extract is from the report of the proceedings of the General Assembly, furnished by a member, for the Albany Telegraph:

"That there are real differences in sentiment in the Presbyterian Church cannot be denied. The principal of these differences are going to demand the attention of this Assembly. The first I have already alluded to—it is doctrinal, involving the questions—*First*. Whether the atonement and justification are commercial transactions; the first being the literal payment of a debt contracted by those who will be saved, and the second the acceptance of that payment, because it is so imputed to the sinner, that he is considered as having paid it; or whether the first is a great governmental transaction, by which as performed, God can be just in justifying every one that believeth. *Second*: Whether we are held to be justly exposed to suffer the everlasting pangs of hell for that sin of Adam of which we were in no sense guilty. *Third*: Whether men are unable literally, or only unwilling to accept the offered mercy. The other difference is in answering the question whether the General Assembly ought to discontinue the patronage of all voluntary associations for Missions, education, &c., and take up the subject as an organized body."

In this, as in the preceding paragraph, there is an utter misconception and misstatement of the opinions and views of the orthodox, which we shall not stop, at present, to point out. But any one may gather from it, that the writer denies the vicarious nature of the atonement—the imputation of Christ's righteousness in justification—the doctrine of original sin—and the corruption of our nature; also a determination to prefer voluntary associations for benevolent purposes to those organized and supported by the Church.

But while some are willing to admit that there are differences of sentiment among Presbyterian ministers, they endeavour to cover up the matter as much as possible by representing them as of minor moment, "more verbal than real." We think it unfair to blind the churches and perhaps deceive ourselves, by this kind of policy. Let us be open, candid, and sincere. If we differ, why should it not be known to those who have a deep interest in our differences? The correspondent of the New-York Observer in this city who appears to have the unhappy skill of aggravating every thing that was blameworthy in the discussions of the last Assembly, by affecting to palliate them, thus expresses himself:—

"Oh yes, we are brethren, and although there are some shades of difference among us, on some points, they are more verbal than real. There is not on earth a body of ministers of equal numbers, that possess more talent, learning, efficiency and harmony, than the Presbyterian Church in the United States contains. These excitements are but temporary. We may possibly divide in a few years; but it will be an amicable separation; and what is more, it will be a geographical division. But although we may be divided at some future day, yet the Presbyterian and Congregational churches will be essentially one body—united in spirit—united in great and good efforts to extend the Redeemer's kingdom."

Now, while this sort of language will answer the purpose very well, of soothing the vanity, and beguiling into slumber the watchfulness of some good-natured brethren, and many of the people, what does it contribute to the remedy of the evil? Instead of laying the wound open, that the extent of the evil may be seen and provided against, it merely closes it up with a bit of court-plaster, that it may fester more deeply and more deadly. If some of our brethren are willing to shut their own eyes, and to hinder others as much as possible from seeing the disagreeable truth, that there are wide differences of sentiment among us; they may rest assured that the world and our brethren of other denominations see it clearly enough. Let us hear the remarks of the New-York Christian Advocate and Journal, [a methodist paper] and we shall be convinced of this.

"From this," viz: the unanimity with which the resolutions offered by the committee on the Rev. Mr. Barnes' case, were adopted, "from this and other circumstances which have occurred in the Assembly at its present session, it appears that the *new divinity*, or the late modifications of the old system of Calvinism, is becoming more and more prevalent in the Presbyterian Church. How these modifications can be reconciled with the long established standards of that church we cannot tell; but we should hope that the light which seems to have been so far reflected upon the minds of a majority of the Assembly as to enable them to see the errors of a limited atonement, and to fix the responsibility of man on its true foundation, namely, human liberty will continue to penetrate until it fully reveals the incompatibility of these scriptural doctrines with the doctrine of unconditional election and reprobation."

Since the discrepancy between our standards and a considerable body of our ministers is abundantly manifest; we ask again, why it ought to be concealed or palliated? We cannot conceive of any good purpose which it would promote; but we think that its open and honest avowal may be truly beneficial to all parties. It will lead people to think and pray over these differences, and to read the scriptures and examine more carefully for themselves.—The prevailing errors will be more generally discussed, and if this be done in a christian manner and a pious spirit, the truth will be honoured, and many who have entered the path of error may be reclaim-

ed. The members of our churches are too generally but superficially acquainted with the doctrines of their own standards. Any event which may be the means of awakening them to an interest in that system of divine truth which is the instrument of the Holy Spirit, in gathering, sanctifying and saving the church, must ultimately be a blessing to them and to all the people of God. And hence, since it cannot be denied that errors have crept into the Presbyterian church, we cannot lament, but on the contrary, we feel thankful to God that the last Assembly was permitted to disclose the real character of its constituent parts; for, we trust, the Lord has permitted it in order that he may chastise his people for past remissness, and lead them back to the pure waters from which they have strayed, or are in danger of straying.

THE AMERICAN CHRISTIAN EXPOSITOR.

We have received the first number of a new monthly publication bearing the above title. The work is "designed to promote the influence of sound principles and social order." The Rev. Dr. M'Leod of New York is the editor; who, it appears from the INTRODUCTION, acts under an appointment received from THE REFORMED PRESBYTERIAN SYNOD. From the reputation of the editor as a scholar and divine, may we not hope that his magazine will prove an auxiliary in the cause of truth and godliness—that it will really "promote the influence of sound principles and social order."

CORRECTIONS.

The report of the Missionaries and also that of the Board of Managers of the Theological Hall should have been inserted on page 19, 20, immediately after the report of the Presbytery of Miami. The mistake arose in consequence of the minute referring to these reports being contained on a separate slip of paper, and was not discovered till after the sheet was worked off.

[The discourse on Phil. iv. 7. which appeared in the last Monitor, was inserted through a misunderstanding, contrary to the intention of the author.

TO THE PATRONS OF THE RELIGIOUS MONITOR.

The publishers of this work, in commencing their eighth volume, feel constrained to acknowledge the good providence of God, which has thus far sustained it, by inducing so large a number of the brethren of the Associate Church to give it countenance and support, by their subscriptions and by their contributions to its pages.

The causes which first led to the belief that a work of this kind was called for in the Associate Church, do not only continue, but have been greatly augmented. The signs, both within and without the visible church,

admonish us that the true Israel of God, is in our day but a feeble and scattered remnant, although a great multitude are crying **Lord! Lord!** And the reasons for lamentation are increased from the consideration that many of those calling themselves children of the reformers, and still nominally retaining *forms of sound words*, have, by their solemn, judicial acts, declared error in doctrine to be a venial offence,—have retained in the communion of the church and office of the ministry, *men of corrupt minds, reprobate concerning the faith*,—have frowned upon any degree of faithfulness in contending for the truth that has occasionally been exhibited, and have rewarded with the highest ecclesiastical honors men that have declared the Westminster Confession “unscriptural and absurd,” after having virtually sworn to embrace it and abide by it, as a faithful exhibition of the doctrines taught in the holy scriptures. Hence, discipline, so far as error is concerned, exists only in name. Indeed abuses of various kinds are left to grow up rank and foul, unmolested. Satan is transformed into an angel of light. The openly heretical appear as the great champions of piety in promoting and abetting the new system of Revivalism. Horrid blasphemies are uttered from the pulpit; the conceits of carnal hearts are palmed upon the ignorant for precious truth. Legal preaching lamentably prevails; the terrors of the law are thundered in the ears of the people, as if by this means sinners could be brought to God, although kept ignorant of the joyful sound of the gospel. Unscriptural means are sometimes resorted to, and ridiculous proceedings take place, by which the scoffer is furnished with matter for scoffing, and the infidel emboldened in his infidelity. These things cause the good ways of the Lord to be evil spoken of.

Is there not, therefore, a pressing call to the members of the Associate Church to sustain a work like the Religious Monitor? Need they be told that a spirit of contending for the truth is almost extinguished in most of the churches calling themselves Reformed? May not the Monitor, under the blessing of the church's Head, prove, in some measure, instrumental in keeping alive this spirit in the Associate Church, and of reviving it elsewhere? Again, the country is literally inundated with *FICTIONS* under the name of religious publications, and does not this fact call for a vigorous support of the work we are now urging upon the atten-

tion of the public? Because, if the Monitor should not be sustained, many of its present readers would betake themselves to works of the above character. And, indeed, should all the members of the Associate Church who patronize other religious publications, give their support to a work peculiarly devoted to the maintenance of their own professed principles, it would continue long under a powerful patronage.

The publishers have secured the services of a minister of the Associate Church in the editorial department, which, it is hoped and confidently believed, will enable them to present the work to the public more perfect than has heretofore been the case. This new arrangement will add to the expenses of publication; but it was deemed necessary to the usefulness of the work. Contributions of original matter, however, are still indispensably necessary, and are respectfully requested.

It is perhaps necessary that something should be said in relation to a pledge formerly given that the surplus receipts should go to the Synod's fund. Hitherto the surplus has been small, owing to a great number of unsettled accounts. And unless the number of subscribers should considerably increase, and promptness be observed in making remittances, the surplus must necessarily continue small, on account of the arrangement above referred to, which we have made in agreeableness to the recommendation of a number of our friends, whose judgment and advice we feel constrained to follow.

While our thanks are due to a very great number of our patrons for the prompt remittance of the amount of their subscriptions, we are constrained to say that there is great backwardness with some in this respect, which in some degree cramps our operations.

Owing to a variety of causes, a number have discontinued, while the number of new subscribers has not equalled them. While the publishers are making additional exertion to improve the Monitor, it is hoped that correspondent exertions will be made to extend its circulation.

With the above statement we commence our eighth volume, relying upon the blessing of God to sustain it, and humbly trusting that he will make it an instrument for promoting the cause of truth, righteousness and peace among us.

THE
RELIGIOUS MONITOR,
 AND
Evangelical Repository.

VOL. VIII.

JULY 1831.

NO. 2.

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 III.—PART I.

The truth of the doctrine proved from Titus ii. 13.—“ Looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ.”

Some observations introductory to the subject.

The divinity of Christ is as sublime, and delightful a subject as can occupy the study of the human mind. It can never be exhausted. Like “apples of gold in pictures of silver;” it is more excellent and valuable, than the rest. Wherever it is displayed, it is always *new*, and always *pleasant*. But Christ never appears more glorious in himself, and amiable to men, than as “the God of salvation, to whom belong the issues from death.” He displays more divinity in our redemption, than in our creation. It is more glorious to make a saint, than to make a world. “He hath magnified his word above his name.”

That the title “Great God” belongs to Christ is evident—because,

1st. The Father never did, and never will become visible, as Christ himself declared, “ye have neither heard his voice at any time, nor seen his shape,” or appearance. Nay,

2d. The Father “hath appointed a day, in the which he will judge the world by Jesus Christ.” This is that “glorious appearance of the Great God our Saviour, we are looking for;” “hasting unto the coming of the day of God,” when “he shall appear without sin unto salvation.” “For behold he cometh with clouds, and every eye shall see him.”

3d. The Greek particle, which is translated *and*, may, with equal propriety, be ren-

dered *even*, and thus, as the title “the Great God” expresseth his supreme deity, so that of “Saviour,” declares his official character. He claimed both these of old, by which he showed his distinction from, and superiority to all the deities of the heathen. “They have no knowledge that set up the wood of their graven image, and pray to a God that cannot save. Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from ancient time? Who hath told it from that time? Have not I, the Lord? And there is no God besides me; a just God, and a Saviour, there is none besides me.” In these characters he sits upon his exalted throne, and gives the most extensive, and generous invitations. “Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.” Isaiah, lxxv. 21. 22. If we take the apostle Peter, as the interpreter of the prophet Isaiah, these words were spoken by Christ himself; for Peter told Anna the high priest, and others, “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved, but the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead.” Acts iv. 10–12.

Though the adversaries of the divinity of Christ, divide in their sentiments as to his person, they all agree in calling him Our Saviour. Even the Socinians, those worst perverters of scripture, express the title of some of their books, thus, “De Servatore Jesu Christo,” i. e. “Concerning the Saviour Jesus Christ.”*

It is therefore proposed in this dissertation to close with them, and to employ what logicians call, “argumentum, ad hominem,” that is, to prove the divinity of Christ, from their own acknowledgements, and declarations. Jesus Christ could not be Our Saviour if he was not the “Great God.” The work of our salvation is above, not only the

* Faustus Socinus.

capacity of men, but of angels. Thus, the faith of the church has always been directed to God himself, as appears from the kind invitations which have been quoted. "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." "Surely shall one say, in the Lord, or Jehovah, have I righteousness," and again, "on mine arm shall they trust." Thus saith the church "Our redeemer is strong, the Lord of Hosts is his name, the God of the whole earth shall he be called."

Now, that all these expressions may be applied to Jesus Christ, is very evident, from what the apostle declares, "We rejoice in Christ Jesus;" Phil. iii. 3, which would be idolatry, if he was not God. This is more than any one would dare to say, who knows that this is as thorough an act of worship as we are capable of. But that the adversaries may have no reason to complain, that we do not argue fairly; it is proper to observe, that to avoid the argument for the divinity of Christ, drawn from the great *importance* and *difficulty* of our salvation; they limit the discharge of his office as Our Saviour, to a few particulars, which, they judge can be accomplished by a creature; or, to express it in their beloved phrase, "by a man divinely inspired." "But they feed on ashes; a deceived heart has turned them aside." It may, therefore, be proper, before we proceed to illustrate, and confirm the argument for the divinity of Christ, drawn from the accomplishment of the great salvation, to *close* with them, and take *the few weak weapons* out of their hands by which, they vainly imagine they can defend themselves, in rejecting one of the most fundamental, certain, precious, and delightful doctrines of the gospel of God, viz: "that Jesus Christ Our Saviour, is the Great God."—They tell us,

1st. That Jesus Christ discharged one branch of his office as our Saviour, as a prophet. He was a teacher of truth, and in particular showed unto mankind the *way* of salvation. That Christ is the greatest prophet, and the best teacher that ever appeared, is not only granted, but maintained. He gave the last and best edition of the gospel, "the law was given by Moses, but grace and truth came by Jesus Christ," John i. 17. When the woman of Samaria said unto him, "I know that Messias cometh, which is called Christ; when he is come, he will tell us all things, Jesus said unto her, I that speak unto thee am he;" John iv. 25, 26. "Nicodemus said unto him, Rabbi, we know that thou art a teacher come from God."

John iii. 2. But he himself must be God, for "none teacheth like him;" those who were sent to apprehend him, were taken captive by his speeches, "never man spake like this man." He taught with authority, and not as the scribes, nay, when he was only twelve years, old, "he was found in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions; and all that heard him were astonished at his understanding and answers;" Luke ii. 46, 47. It is but a poor account that we can give of the Son of God's coming down among us, if he was only a teacher of truth. We might have done well enough with such another as Moses, who was "faithful in all things to him that appointed him." In some respects it is better to have "this treasure in earthen vessels," to be instructed by those who are men of "like passions with ourselves." But, when it is said, that God, who spake by the prophets, has in these last days spoken to us by his Son, that word *Son* must signify what the word *prophet* never did, that he was of *another nature*, a messenger, an interpreter, one among a thousand.

The apostle shows that Christ exceeds all other messengers, two ways:

1st. In the completeness of his obedience, he was faithful to him that appointed him, as Moses had been, but in a larger and more expensive compass of duty, "he was obedient to the death of the cross."

2dly. In the dignity of his person. It was not merely a larger commission, but Moses being only faithful in the house as a "servant," he is obscured, he is outshone by Christ, who is "a Son over his own house." The house to *Moses* was a seat, a receptacle, but to *Christ* it is a property, a creation. He made it, he fills it, he maintains, and he will complete it. "His house we are;" and he that built all things is *God*. So that he hath a transcendent nature. It is upon this argument, that he all along gives the pre-eminence to Jesus Christ. Whether God might have raised up *another man* with larger powers than ever Moses had, is not the question, but he never did commit such a bulk of revelation to any in human nature. And though the Jews trusted in *Moses*, and took him, as they well might, for the highest prophet that ever lived: Yet they ought to receive Christ as superior to him, because he had a preference to the very angels. He does not come within the roll of creatures, but is the Son of the living God.*

What can the *Unitarians* say to these

* Bradbury.

things? And will they object against *us*, if *we* say, that what Christ said to the Jews, as to John the Baptist, may be affirmed of himself, with greater truth, and superior glory! "What went ye out for to see, a prophet? yea, I say unto you, and *more* than a prophet."

3dly. They also affirm, that Christ fully accomplished another branch of his office as our Saviour, by giving us a perfect example of holiness. That he is the great, and most perfect pattern of all practical religion, is maintained. He was "holy, harmless, undefiled and separate from sinners." But, if that had been all, he could have answered this end another way. Saith Paul to the Philippians, chap. iii. 19, "Brethren be followers together of me, and mark them which walk so, as ye have us for an ensample." And to the Hebrews he saith, "Be not slothful, but followers of them, who through faith and patience inherit the promises," chap. vi. 12. Again, "Remember them which have the rule over you, who have spoken to you the word of God: whose faith follow, considering the end of their conversation," chap. xiii. 7. One observes, that "there seems to be some impropriety in having Christ for an example, if that was all intended by his life: because we cannot pretend to follow him, and obey *as* he did. If that had been the main design, one like ourselves "compassed with our infirmities," and who did nothing but what the grace of God would help us to imitate, might have done well enough for a pattern. Was there any need for one who is "better than the angels" to come down, and show the Sons of men, "how much he could do," in most of which cases, imitation was unlawful, and in all of them impossible? But, how suitable is it to him, "who knew no sin," in that merit of his person, to be "made sin for us, that we might be made the righteousness of God in him." To say, that Christ as man, was on his own account engaged to be holy, harmless and undefiled, is true enough; but, why was he made under the law at all, if it was not to redeem them that were under the law? It could not be to render him dear to the Father, for he was "daily his delight." It was not to purchase a personal glory; that he had before; for he "was made so much better than the angels, as he had by inheritance obtained a more excellent name than they." He wanted no new happiness. He did not become the son of man, to supply any deficiency in his being the Son of God. But, "for our sakes he sanctified himself, that we might be sanctified through the truth." Our

first parents had a covenant made with them upon these terms, "do this and live." There was no necessity upon him to *do this*, he had life already, and the full assurance of continuing in it, without any terms of this nature." But

When we read of his taking our nature upon him, we find that he came also into our state, bore the same relation to the commands of God that we did. "He sent forth his Son, made of a woman," and "made under the law." As made of a woman, he was what we were; as under the law, he did what we should have done; as he himself declared, "I came not to destroy the law, but to fulfil it," for "though heaven and earth shall pass away, yet one iota or tittle of the law shall not perish, till all be fulfilled," Matt. v. 17. 18. It does not only mean, that it shall be an eternal rule to us, for that it might be, and several titles and iotas have perished; there is no man, nay no "just man upon earth, that doth good and sinneth not." But if Christ's life were only an example, and our sincerity pass for obedience, as our righteousness, the coming of Christ would have destroyed the law. And what honor is it to a constitution, that it is pure in itself, but never answered by the people that are under it? And therefore that glory of the law that will survive the heavens and the earth, is in his obedience. There we see it fulfilled with a perfection and beauty, that can be found no where else. But,

4thly how can the adversaries to the divinity of Christ, account for his sufferings? Why must these be extreme and accursed? "He was obedient to death, even the death of the cross." He exemplified all the rules of holiness before he was crucified. He appealed to his Father, who was the judge of his person and actions. "I have glorified thee on the earth, I have finished the work which thou gavest me to do." The charge that his enemies brought against him was false and wicked. He did not deserve death, either in the sight of God or man. And yet "he was delivered by the determinate counsel of God." Why would God throw him into the hands of sinners, to suffer what was not his due? This was a strange way of using one whose person was so dear, and whose obedience was complete. They say, it was for our example; in what? In a case where not one of a thousand follow him. It is but few of his people, that resist unto blood. But though the graces which shone so conspicuous in his sufferings, are for our example; in the *act of dying*,

he is so far from being our *example*, that he is our *deliverer*. "Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. iii. 13. Nay, even as to the exercise of grace, under our sufferings, this could have been answered at far less expense, than by the sufferings and death of Christ. "Take my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy," James v. 11. But let us take the character of Christ, and bring it along with us, into his death, and we shall see "that the Messiah shall be cut off, but not for himself;" it must therefore be, "to finish transgression, to make and end of sin, and bring in an everlasting righteousness." So that if we do not consider his death this way, it rather stands as an argument against the equity of providence. We know not what to make of it: that the best person should be treated in the worst manner: never so *pure* a life, and never so *dark* a death! But this is all consistent with God's making him a sacrifice for sin.

So that when we read, that "he made his grave with the wicked; and though he had done no violence, neither was any deceit in his mouth, yet it pleased the Lord to bruise him. And in fine, when he poured out his soul unto death, was numbered with transgressors, and bare the sin of many." In all this, there was a retrospect, a return of thoughts to the law which we had broken. It was not enough that the precepts contained in it should have a full obedience, but the *curse* enstamped upon it, was no less divine, and therefore it must be endured. Saith the Father himself, "For the transgression of my people was he stricken," Is. liii. 5, 9, 10.

5th. We are told that he died as a martyr, and sealed the truth of his doctrine with his blood. That he witnessed a good confession, is plain enough. He said unto Pilate, "to this end was I born, and for this cause came I into the world, that I should bear witness to the *truth*." In heaven, he is called "the faithful and true witness." But, will it do the adversaries any harm, to put them in mind, that the principal doctrine which he sealed with his blood, was the very doctrine which they deny, viz: the divinity, of his person. For when he declared that he was the Son of God, and said, "hereafter ye shall see the Son of Man, sitting on

the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying he hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye? they answered and said, he is guilty of death," Matt. xxvi. 64, 65, 66. But,

Was this the *only*, or *principal* end of his death? Let us try whether the carriage of the Father to Christ, and his own conduct under his sufferings, will agree to the case of Martyrs.

1st. With regard to the Father, we read, that "He laid on him the iniquity of us all." That "he was wounded for our transgressions, he was bruised for our iniquities." Nay, "it pleased the Lord to bruise him and to put him to grief." Isa. liii. 5, 6, 7. And again, "Awake O sword, against my Shepherd, against the man that is my fellow, saith the Lord of hosts, smite the Shepherd." Zech. xiii. 7. It would be harsh to suppose that the Father in all this awful procedure, viewed Christ only as a martyr. These witnesses and sufferers were generally addressed in a very different and opposite manner. Saith Christ himself, "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my name's sake. Rejoice, and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. v. 10, 11, 12. When he told the disciples, "They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doth God service." He promised to send them the *comforter*, John xvi. 2. 7. And in another place,— "they shall lay hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate what ye shall answer; for I will give you a mouth and wisdom which none of your adversaries shall be able to gainsay nor resist. In your patience possess ye your souls." Luke xxi. 12—15. Stephen's persecutors "were not able to resist the wisdom and spirit by which he spake." Acts vii. 10. When Christ gave a commission to the disciples to teach all nations, he was exposing them to the greatest dangers from all the *learning* and *authority* in

the world; but he encouraged them to proceed. Saith he, "Lo! I am with you always, even unto the end of the world." Mat. xxviii. 20.

2ndly. Let us contemplate the conduct of Christ himself under his sufferings. We seldom have those exultations of joy that we meet with in the case of martyrs. The Spirit of grace displays itself more at a scaffold, or a stake, than it doth upon a death-bed. Paul repeatedly seems to take peculiar pleasure in describing his own case. Thus he saith, "I am now ready to be offered up." His death was the act of a tyrant, but he shows that he had something to do himself, and therefore he adds, "the time of my *departure* is at hand. I have fought a good fight, I have finished my course, I have kept the faith," not in a napkin, but fully and openly, "henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day." 2 Tim. iv. 6—8. And in other places he saith, "And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." Acts xx. 22, 23, 24. And to the Phillipians he saith, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." chap. ii. 17. And to another people he saith, "If so be that we suffer with him, that we also may be glorified together. For I reckon that the sufferings of this present life, are not worthy to be compared with the glory which shall be revealed in us." Rom. viii. 17, 18. One of the martyrs in England said, "Before the executioner can say, there is the head of a traitor, the angels will proclaim, here is the soul of a saint." Thus "they overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. xii. 11.

Let us now, as has been proposed, contemplate the conduct of Christ himself under his sufferings. Is his language correspondent to that of the martyrs? Thus, in prophecy, he describes his own case—"I am a worm, and no man: a reproach of men, and despised of the people." And again, "I am poured out like water, all

my bones are out of *part*: my heart is like wax: it is melted in the midst of my bowels: my strength is dried like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me to the dust of death." Ps. xxii. 6—14, 15. All this language was realized. Christ felt it in all its severity, when in Gethsemane, he took three disciples apart, and "began to be sorrowful, and very heavy. Then saith he unto them, my soul is exceeding sorrowful even unto death: tarry ye here, and watch with me. And he went a little further and fell on his face, and prayed, saying, O my Father, if it be possible let this cup pass from me: nevertheless, not as I will, but as thou wilt. He went away a second, and again a third time, saying the same words." Matt. xxvi. 37, 38, 42, 43. We read in another place, that "there appeared an angel unto him from heaven, strengthening him." This was not to *alleviate*, but that he might go through the remaining sufferings. For the evangelist immediately adds these words, "And being in an agony he prayed more earnestly." Not with a higher degree of grace, but with more fervency of the human nature. "He offered up prayers and supplications with strong crying and tears." "And his sweat was as it were great drops of blood falling down to the ground." Luke xxii. 43, 44. And on the cross he uttered these lamentable words, which contain a horror of great darkness that no creature can express, and no creature can endure, "My God, my God, why hast thou forsaken me?" Thus his prophetic language was realized in all its severity. "I looked for some to take pity, but there was none: and for comforters, but I found none." Ps. lxxix. 20. He had not an angel to soften his death; he had not a saint to share with him in it.—"The disciples fled for fear, the angels were held back by order, not that they were unconcerned, or afraid of the confederacy that was joined against him, but he must be unassisted." "He trode the wine press alone." Now, if any man can read this plain account of the Father's procedure to Christ, and of the conduct of Christ himself, under his sufferings, and affirm that it agrees to the case of a martyr, he must be determined to reject all *light* and *evidence*.

But here, it is proper to make two observations. One with respect to the Father and another, with regard to Christ himself.

1st. Though the Father withheld the consolations from Christ in his sufferings, which he formerly enjoyed; nay, made him a "curse for us," yet *even then*, he did own

him in the most effectual way; that is, he received the offering that Christ made of himself. It was then "a sacrifice of a sweet smelling savor." There was a divine influence upon every groan, for "through the eternal Spirit, he offered himself without spot to God." In the hour of his distress, when "it pleased the Lord to bruise him, and to put him to grief," he was then the dearest to divine majesty. "As the Father knoweth me, so know I the Father; and I lay down my life for the sheep." Again, "therefore doth my Father love me, because I lay down my life that I may take it again," John x. 15, 17. He was then doing the most desirable service to the holiness and justice of God, as he was shedding a blood, that should purify heaven itself, and make ready a numerous people to inherit it. "The heavenly things themselves were purified with this better sacrifice," Heb. ix. 23. And "through the blood of the everlasting covenant, was the Great Shepherd of the sheep, brought again from the dead," Heb. xiii. 20.*

2dly. Though Christ groaned under an avenging law, and cried after a departed God, even then his faith did not fail him. Thus he speaks in prophecy. Having described his sufferings, he saith "the Lord God will help me,"—"He is near that justifieth me; who will contend with me? let us stand together; who is mine adversary? let him come near to me; behold the Lord God will help me; who is he that will condemn me?" Isa. i. 7, 8, 9. This assurance, this confidence, he expressed in Gethesemane, a very little after his agony, his bloody sweat, and his praying more earnestly that the cup might pass from him. Thus he said to Peter, "thinkest thou that I cannot *now* pray to my Father, and he would presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" Matt. xxvi. 53, 54.

He had "a joy set before him," or over against him, in the promise of his Father, "Mine arm shall strengthen him," "in my name shall his horn be exalted," Psa. lxxxix. 21-24. And thus he "endured the cross, despising the shame," because he knew he would soon "sit down at the right hand of God." Heb. xii. 2. He said to the thief on the cross, "*to-day* shalt thou be with me in paradise," Luke xxiii. 43. In the full assurance of faith, he said "Father, into thy hands I commend my spirit, and having said thus, he gave up the ghost," Luke xxiii. 46.

* Bradbury.

5thly. The adversaries allow, that Jesus Christ as Our Saviour, is a Mediator between God and man. But, they are not aware, that by granting this, they leave their scheme so naked and forlorn, that all men may see their shame. For, do but observe, that the very notion of being introduced into the presence, where we cannot go immediately, supposeth that the person who does it, is in some respects nearer the majesty we address than ourselves; and for this reason, we read, that he who was made "in the form of a servant," was himself "in the form of God, and thought it no robbery to be equal with God." Moses as a mediator was sufficient to give a *law*; and if we wanted no more but such a discovery of the gospel, there was no occasion for "the only begotten of the Father." But the apostle shows the difference between the two "messengers of the covenant," if you call them both so. "This man (speaking of Christ Jesus,) was faithful to him that appointed him, as Moses was in all his house." And yet he says in the next verse, "this man was counted worthy of more glory than Moses, in as much, as he that builds the house, has more honor than the house, whose house we are, if we hold the confidence, and rejoicing of hope, steadfast unto the end," Heb. iii. 6. This *confidence* is only what we have through "the blood of Jesus." And this *rejoicing*, or glorying, is what the apostle could have in nothing but "the cross of Christ."

Thus, we have shown from the scriptures of truth, that though Jesus Christ be the greatest prophet, and the most holy man that ever appeared on earth; though he be the prince of Martyrs, and has given us the best edition of the gospel, yet all these do not complete his character as Our Saviour. He must be, and is "the Great God," which will be proved in the next part of this dissertation.

THOUGHTS ON THE MEDIATORIAL AUTHORITY OF CHRIST.

Mr. Editor—Some of your former numbers contained a discussion of certain subjects on which the standards of the Reformed and Associate Synods, differ from each other. One of these, and the one which I consider the hinge of the controversy, is the character and extent of Christ's Mediatorial authority. On this topic I propose to offer a few reflections, not in a controversial form, but as thoughts which are clearly suggested by a plain scripture text. The passage to

which I allude, is in Christ's intercessory prayer, John xvii. 2, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." This is the language of the Son of God, addressing the Eternal Father; and it contains two things which claim our notice:

I. The power or authority given by the Father to the Son, "Thou hast given him power over all flesh."

II. The purpose or design with which it is given—"That he should give eternal life to as many as thou hast given him."

1. The Son of God possesses an original and undervived power; as God, he is the former, preserver and director of all things that exist. The elements are under his control; at his order the thunders roar, the lightnings flash, and the tempests spend their rage. The whole machinery of the material universe is regulated by his skill and power. The holy angels are at his command. The spirits of darkness tremble at his frown. The nations of the world "are before him as the drop of a bucket, and are counted as the small dust of the balance." In all their kingdoms and empires he does his will. When he "the Lord of hosts has purposed, none can disannul it; and when his hand is stretched out, none can turn it back." In a word, his authority as God, embraces the whole universe, and all that it contains. "He doeth according to his will in the armies of Heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou." This is a power which can neither be given nor taken away; neither augmented, nor diminished. If it could be given, he was not God before; if it could be taken away, his Deity would cease. The supposition that it could be either augmented or diminished, would necessarily infer an imperfection incompatible with supreme Deity. Upon this supposition the Son of God could not truly say, "I and my Father are one." But

2. The power here spoken of, is evidently a *delegated* power. It is a power that God the Father could give, and Christ the Son receive. It is therefore in another character than that of God, that he is here presented, for as God, no power could be given him; and it must be another power, than the former of which he speaks, for that is essential to his Deity. Here then, we have the general idea of the distinction between Christ's authority as God, and his authority as Mediator. Let us examine the distinction a little more closely, always remember-

ing the caution, not to "intrude into the things which we have not seen." As God, then, his authority, as already remarked, is original and undervived. It is the same in the Son, as in the Father. Here there could be no giving or receiving, seeing there is the most perfect equality; the sacred Three being, in the language of our catechism, "the same in substance, equal in power and glory." In this view the Son could no more receive power from the Father, than the Father could receive it from the Son. Again, the authority of the Son as God, is universal and unlimited. Nothing is excepted from it. It embraces all creatures, from the highest angel to the meanest worm, with all their movements and operations. Again, the *object* of this power, is the direction of all things to their physical or natural ends. It is the direction of what men have called the laws of nature to their native effects. It is the directing of the machinery in the kingdom of providence to its natural products, without a reference to any change of dispensation, or of relations between God and his creatures. I do not mean that Christ's administration of the kingdom of providence as God, is in no way affected or modified by the scheme of redemption. It is readily admitted that every purpose of God, and every change in the relation in which he stands to his creatures, has its corresponding bearing upon the aspect and arrangements of his providence. But I am speaking exclusively of the *object* of this power, as distinct from that of his Mediatorial authority. And this object, I say, has no reference to the change of dispensation, or the economy of grace. And lastly; this original power or authority of Christ as God, is everlasting and unchangeable. It can no more be sunk or absorbed in his Mediatorial authority, than his being Mediator makes him cease to be God. Let us now, on the other hand, take a glance at his Mediatorial authority, in contradistinction from this. Here I observe.

1. That it is also universal. It covers the whole ground embraced by his authority as God. This is barely mentioned here, as it will come under our review in a subsequent part of the discussion.
2. It is a *delegated* power. This needs neither proof nor illustration, for it is repeatedly declared in the plainest language, to be given by the Father.
3. In connection with this, it is the power or authority of a servant. "Behold my servant whom I uphold." In accordance with this the same faithful and true witness who says respecting himself as God "I and my Father are one," thus speaks of himself

in his Mediatorial character, "My Father is greater than I." This is precisely the view which the Apostle gives us of the subject, in Philip ii. 7, 10; Where he tells us, that because the Son of God "took upon him the form of a *servant*, and became obedient unto death, even the death of the cross: therefore God also hath highly exalted him, and given him a name which is above every name." 4. This power or authority, being delegated for special purposes, is to be delivered up when these purposes are accomplished: see 1 Cor. xv. 24, 28, 5. It has a spiritual object or design. As it is necessarily distinct from his authority as God, and yet extends over the same ground, it is evident that it must have an entirely distinct object, and we are not left in any uncertainty what this object is. It is the direction of all things in providence to supernatural or gracious ends; or in the language of the passage under consideration, it is "the giving of eternal life to as many as the Father has given to the Son."

Such is a brief outline of the distinction between Christ's authority as God, and his authority as Mediator. Distinct, however, as they are, it is necessary to observe, that they are perfectly consistent and harmonious; and can never clash till God and Mediator are at variance.

3. Consider the *extent* of this power. It comprehends all created nature. It embraces the whole kingdom of providence, without exception or limitation. Thus he declared to his disciples after his resurrection "all power is given unto me in heaven and in earth," Matt. xxviii, 18. This doctrine was taught to the church of old. There is a remarkable passage to this effect in Psalm viii. 5, 8.—"For thou hast made him a little lower than the angels, and hast crowned him &c." Were we left to our own conjectures, we might be ready to suppose that this passage was nothing more than a description of the dominion of man, as creation's lord over the inferior ranks of being. But this interpretation of the passage would be meagre and jejune in comparison with what the Spirit of God designed to teach by it. An infallible interpreter has given us the exposition in Heb. ii. 6–9, where the apostle reasons that it could not apply literally and fully to mere man, since his dominion over the creatures is still greatly limited; and concludes that it is fulfilled strictly and fully only in the God-man, who having been "made a little lower than the angels, for the suffering of death, is crowned with glory and honor," having all things without exception

put under his feet. This, indeed, is the unvarying doctrine of the bible, as in Eph. i. 22: "and hath put all things under his feet." Christ's mediatorial authority, then, is not confined to the church. The church, indeed is its *object*, but not the exclusive sphere of its operations. This is wide as the range of the heavens and the earth. But in the text it is particularly mentioned, that his power extends over all mankind. "Thou hast given him power *over all flesh*." It embraces the whole human race, considered both as mere men, and as men fallen and depraved. And it includes two things: 1st to subdue and govern. To this purpose is what our Lord says, John v. 25–27. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." It is evidently a spiritual resurrection which he here represents himself as invested with authority to effect; even the resurrection of the spiritually dead sinner from the grave of his natural state; a resurrection, which in the succeeding verses he likens to the final resurrection of all the dead, which by the same authority he will accomplish at the great day. This is that exercise of saving power, which the Father promises the Son in Ps. cx. 2, 3. "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power." 2d. Authority to *overrule*. The former extends only to the chosen of God. This embraces all persons and things. In the exercise of this power he restrains, making "the wrath of man to praise him, and restraining the remainder of his wrath." He also determines, and in absolute and uncontrolled sovereignty overrules all events; making even the wickedness of men subservient to the purposes for which the power was given. This leads to the

II. "That he should give eternal life to as many as thou hast given him." Three things here, claim our notice, viz: the gift itself—the objects of the gift—and the subserviency of the Mediatorial authority to this end.

1. The gift, viz: eternal life. This is opposed to eternal death, which is the righteous recompense of all transgression, and to which all the children of men, by nature are exposed; Rom. vi. 2, 3. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." This life includes complete and everlasting deliverance from sin and all its penal consequences, and the full and everlasting enjoy-

ment of all good. It is a *gift*, in opposition to all merit in the creature, or any contingency depending on the sinner's worthiness or unworthiness. It is a gift, as the sinner has no agency in its procurement; as it is freely presented in the unlimited gospel offer; 1 John, v. 11, "And this is the record, that God hath given to us eternal life; and this life is in his Son"—and as its actual bestowment from first to last, is all of grace, Eph. ii. 8. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Of this eternal life, a spiritual life here is the pledge and earnest, John v. 24, "He that heareth my word, and believeth in him that sent me, hath everlasting life; and shall not come into condemnation, but is passed from death unto life." Spiritual life is the commencement of eternal life, and the faithfulness of a three-one God is pledged to perfect what he has begun.

2. "The objects of the gift. "As many as thou hast given him." Believers are the gift of the Father to the Son, as the Son is his gift to them. Those who have any acquaintance with their bibles, will not need to be told, that this is a mode of speaking frequently used by Christ, when speaking of believers. And it has a reference to the everlasting covenant, and the character of surety or representative, which he sustains in it. See to this purpose, among many of the passages that might be adduced, John x. 16, 28, 29. "And other sheep I have, which are not of this fold; them also, I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Now the question naturally occurs, did the Father and the Son know who were thus given, or did they not? Let God himself reply; "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his," 2 Tim. ii. 19. "All that the Father giveth me shall come unto me; and him that cometh to me, I will in no wise cast out;" John vi. 37. This Mediatorial power was not given him at random. He was to give them not merely the offer or possibility of eternal life, but eternal life itself.

3. The subserviency of his Mediatorial authority to this end. This subserviency is clearly pointed out in Eph. i. 22, 23, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body the fullness of him, that filleth all in all." I shall briefly specify a few of the ways in which he makes his Mediatorial power subservient to the end; and lest I

should occupy too much of your paper, and tire the patience of your readers, I shall not dwell on the illustration of each.

1. In the exercise of this power, he gives laws and ordinances to his church. These are the *mediums* of eternal life, and they are all furnished by him as Zion's Mediatorial king.

2. In the exercise of this power he authorises and commissions a gospel ministry. These are the *instruments* of eternal life, and he supplies them. Compare Ps. lxxviii. 18, with Eph. iv. 8-12.

3. In the exercise of this power, he sends his renewing spirit into the hearts of his chosen. It was in consequence of his having received of the Father the promise of the Spirit, at his exaltation to God's right hand, that he shed the spirit forth on the day of Pentecost, not only in his miraculous operations, but in the conversion of three thousand souls. And the Spirit is his still, to bestow on each, at the divinely appointed time, Ezek. xxxvi. 25-27.

4. In the exercise of this power, he defends from enemies and dangers. As Mediator, he is the captain of salvation; and as such he was "made perfect through sufferings." And having spoiled principalities and powers, he has given assurance that none of them shall prevail to the destruction of a saint, "for he shall reign till all his enemies are made his footstool."

5. In the exercise of this power, he overrules all events for their eternal good. "All things shall work together for good to them that love God, to them that are the called according to his purpose." Hence it is said to believers, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours." 1 Cor. iii. 21-23. He gives a spiritual blessing with all enjoyments. He gives the blessing of the covenant on all trials and afflictions; and even on death itself, disarming the king of terrors of his sting, and rendering him the messenger of everlasting peace.

REFLECTIONS.

1. This view, partial as it is, may aid in correcting some mistakes. The views here given, are those fully embodied and clearly expressed in the standards of the Associate Church. I am aware that she has been represented as maintaining that Christ's Mediatorial government is restricted to the church. But a candid examination will show that it is no more so restricted in these standards, than it is in this paper. It is much to be regretted, that prejudice among the followers

of the Lamb, (and we all have our prejudices,) should prevent them from doing each other justice. Candid and mutual explanation among the lovers of truth, would go far to remove the barriers by which they are separated, and would be greatly useful in bringing them to see eye to eye.

2. The subject shows how unscriptural it is, to confound Christ's authority as God, with his authority as Mediator. It is not only calculated to introduce confusion into the whole system of truth, but it is highly derogatory to his divine glory and honor; and naturally tends to unsettle our faith in the doctrine of his supreme and independent Godhead. The distinction, then, should be carefully observed. We may not be able exactly to draw the line of demarkation, so as to pronounce where the operations of the one begin and the other end. But the distinction is sufficiently obvious for all practical purposes. The former (viz. his authority as God,) might accomplish every thing that concerns man as innocent, or as a sinner not to be redeemed. But the object of the latter is salvation; and for this purpose the kingdom of providence is made subservient to the kingdom of grace.

3. This subject tells us what we are to think of the doctrine of an indefinite atonement. It sets every thing afloat on the ocean of vague uncertainty. And all the ingenuity of man can never make it consistent either with the spirit or language of this text.

4. The eternal salvation of God's chosen is sure. The Father gave them to the Son, and the Son received them as the Father's gift, for the express purpose of giving them eternal life; and he must cease to be the everlasting Holy One of Israel, before the purpose can be changed or be defeated. See how striking are the terms in which the concurrent will of the Father and the Son on this subject is declared, John vi. 39-40, "And this is the Father's will which hath sent me, that of all that he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Yours,

PHILALETHES.

MR. EDITOR:—

The vigilance hitherto evinced to exclude from your pages every thing foreign from the spirit of candour, and that charity which thinketh no evil, has been truly gratifying

to myself, and I hope to the religious public. It will be remembered, however, that one of your correspondents has used considerable severity of stricture upon the mode of controversy practised by certain brethren, the work of one of whom he has reviewed in your number for April last. Some of your readers, then, cannot see the consistency of admitting into your very next number a "little scroll" or two, in which precisely the same mode of controversy is practised.

In the articles now alluded to, the official report of a Presbytery, published by Synodical authority, is charged with communicating poison, with hardening the wicked in the error of his way, with grieving the hearts of the godly. The moral sentiments of "*popes and politicians*," (*Th. Jefferson*.) are gravely cited as shaming the professors of the Reformed religion, and of a witnessing Secession. This church is represented as "tolerating a known sin," and her members as being permitted "to live in a known sin." It is further intimated by question, that Synod designedly neglect to give slavery a place in their "causes of a fast," and the ministers to debar from the Lord's table "all such as are open breakers of the moral law," "notoriously guilty" of slave-holding. The crisis to which this subject had been brought in our Synod, should have arrested the publication of any thing concerning it, *not official*. A decorous regard to the present state of the question prohibits me from pursuing it further than necessary in reply. But the state of the question, matters of fact, the former sentiments of our church, the present sentiments of any of its members, should not be misrepresented without admitting a correction. For you do not, I am persuaded, entertain a belief that a thing can be reprehensible in one of our Reformed brethren, which is admissible in ourselves, or that what merits the name of "misrepresentations," "assertions without proof," when directed against "the powers that be," becomes "an antidote against poison," a comfortable cure for what is "grieving to the hearts of the godly," in case the toleration of slavery be the thing to be combated. A *design* to misrepresent, I feel constrained in charity to hope, has been far from the mind, both of those brethren, and of the authors of the articles on slavery. Yet both have misrepresented the principles of Seceders. Both have proceeded on the principle, that a civil constitution, or law, the enactment of which was, from any con-

sideration, immoral, must necessarily be immoral in every part of its administration. With respect to civil government as a whole, we have been charged with honouring that as "an ordinance of God for good," which is "an ordinance of the devil for evil." With respect to the law of slavery in particular, we are now charged *with living in a known moral evil*. In the former case it has been a thousand times explained, that submission in all things *lawful only*, is yielded, while we testify against every thing *unlawful* in our civil institutions.—In the latter case, it has been distinctly declared, that the same thing which is conceded to be a moral evil in its *origin and efficient cause*, is believed to have become *a duty under secondary circumstances to individuals* not possessing the power to remove it. That it is *possible* at least for *some minds* to believe this, even suppose it to be their error, ought, in charity, to have been admitted by all who are honoured to appear as contributors to the *Evangelical Repository*. The following sentiments are intended to show that such minds may be sincere in their views, and the principles imputed to them as stated above, but which they disavow, cannot therefore be imputed but by misrepresentation. The merits of the main question agitated I purpose to avoid entering upon.

1. Justice between man and man is the primary or immediate end of civil government.
2. The light of nature, (as corrected by Revelation, in a community favored therewith,) is the rule both for the right institution and administration of civil government.
3. The best civil constitutions of imperfect men may, and their best administrations must, fail to provide for, or secure, to their subjects, a distribution of justice perfectly equal. And this is partly owing to the defect of corrupt human nature, and partly to a defect of education and of moral habits, in some portions of the community. For illustration I remark, that some of the warmest and wisest admirers of our excellent republican form of government, have deemed that form utterly unsafe, and therefore ineligible, in France, and in other countries less virtuous or less enlightened than our own. Thus monarchy was divinely tolerated in Israel. And thus, the use of certain natural rights of individuals, is not to be conceded them, when that use, through a defect of education, or of moral habit, obviously tends to endanger the rights of the whole, or to subvert those of the majority.

Not only Negroes in some of these states, but many of the Whites in others, are upon this principle not permitted the natural right of suffrage, and coloured persons are, in some cases excluded a free residence.

The sum of the principle and illustration is, that the nearest *practical approximation* to an equal distribution of right, is the perfection of civil government.

4. An unequal enjoyment of right in the civil distribution made, does not invalidate the government, nor render it sinful in the subject either to obey (and that for conscience sake) or to be instrumental in enforcing obedience on others, in all things lawful, and until a better government, or a more equal distribution of right can be obtained. Among such unequal distributions are included—unequal and unnecessary taxations, exclusion from suffrage, privation of the fee-simple tenure of lands, and alienation of time and labour, all which, particularly the last, are termed *slavery*. Now in the judgment of all Seceders, some of these, and of some Seceders, all these different species of slavery *may be submitted to*, and *enforced* by the subjects without sin, until the constitution or law enforcing them, is altered, or rescinded, in a regular manner. For maintaining that, the last named species of slavery *may be enforced* by the subject of an unequal government, as an instrument, without sin *in him*, those few (perhaps) Seceders, who have the unhappiness to think differently from their brethren, are branded with pleading the lawfulness of a known and avowed moral evil. Of this, Sir, we complain. Non-submission and non-enforcement, have, in many of these cases, according to our judgment, but one alternative,—greater oppression, if not anarchy with its inevitable train of violence, rapine, and slaughter. We think therefore that, in some cases, slavery ceases to be "a moral evil" to the individual holder, and in no other light do we advocate its toleration.—If we are in an error, our Synod will correct itself and us. To err is human. But neither in the writings of others, nor in those of our own communion, do we admire the mode of controversy which consists in imputing to us sentiments that we disavow.

SECEDER.

THE PROCEEDINGS OF THE LAST GENERAL ASSEM. OF THE PRESBYTERIAN CHURCH IN THE CASE OF THE REV. ALBERT BARNES.

Mr. Editor,—I have no doubt that many

of your readers have felt a deep interest in the recent attempt, made in the Presbytery of Philadelphia, to resist the increase of dangerous heresies. There are many reasons to account for this interest, without imputing motives of a malignant character. Charity rejoices in the *truth*—rejoices to see it prosper and prevail over error, in all places and in all societies. Presbyterians of different denominations had a common origin; and so far as they are attached to their profession, feel a common interest in those renowned men, who in former ages appeared on the side of truth, and suffered every thing which ingenious cruelty could devise, that they might enjoy for themselves and transmit to us the doctrines and ordinances of God entire and uncorrupted. We cannot but feel an interest in that society to which belonged such men as Knox, Melville, Boston, and others, of whom the world was not worthy. The branches may degenerate, but we cannot forget the root. We have a regard to the children for the fathers' sake and for the truth's sake.

The case of Mr. Barnes has been formerly noticed in the Monitor. Some of the errors of his sermon have been pointed out, and the proceedings of the Presbytery and Synod have been noticed. The doctrines of the sermon are not the peculiar sentiments of this individual, but appear evidently from the proceedings of the last General Assembly, to be the most popular, and probably the most generally received doctrines of that church. We believe the friends of reformation principles had not anticipated the extreme unpopularity of their principles and proceedings. They would hardly have appeared before the Assembly had they foreseen that there would neither have been a vote nor a word in their favor.— This we are sorry to say was almost literally the case. The matter came before the Assembly by a reference of the Presbytery, the majority of which had condemned the doctrines of Mr. B.'s sermon. But to prevent the delegates of this Presbytery from having a right to sit in judgment on the case, the minority complained against the reference and the whole of the proceedings against Mr. Barnes. This complaint was first taken up in the Assembly. It was a long and labored document, not only severe against the proceedings of the Presbytery, but containing hard reflections on individuals. After the reading of the complaint and the minutes of Presbytery in connexion with it, Mr. Barnes was called on, ascended the pulpit and read his "way of

salvation." In this stage of the business a committee was appointed, who reported the following resolutions, which were adopted.

1. *Resolved*, That the General Assembly, while it appreciates the conscientious zeal for the purity of the Church, by which the Presbytery of Philadelphia is believed to have been actuated in its proceedings in the case of Mr. Barnes; and while it judges that the sermon by Mr. Barnes, entitled 'The Way of Salvation,' contains a number of unguarded and objectionable passages; yet it is of the opinion, that, especially after the explanations which were given by him of those passages, the Presbytery ought to have suffered the whole to pass without further notice.

2. *Resolved*, That in the judgment of this Assembly, the Presbytery of Philadelphia ought to suspend all further proceedings in the case of Mr. Barnes.

3. *Resolved*, That it will be expedient, as soon as the regular steps can be taken, to divide the Presbytery of Philadelphia, in such way as will be best calculated to promote the peace of the Ministers and Churches belonging to the Presbytery.

After the adoption of these resolutions, a member was appointed to give thanks to God.

Now to us there appears to have been much more cause to pray for *pardon* after such proceedings than to *render thanks*. We could not help uniting in sentiment with one man who appeared fearful for truth, but fearless of reproach. Mr. Breckenridge, a lawyer from the west, and in a manner not to be forgotten, expressed his horror of what had been done. his remarks have not been reported in **THE PRESBYTERIAN**, and we cannot at this distance of time remember his words. The substance of his remarks was, that both parties had acted against their consciences; those who thought with Mr. Barnes, in condemning by vote expressions which they defended in their speeches; and the opponents of Mr. Barnes, in condemning as merely unguarded expressions what they believed to be dangerous doctrines, and censuring the Presbytery for continuing those proceedings which in their hearts they judged to be correct. "We have agreed," said Mr. B., "to bury the truth, and before two years God will correct us for it; if he does not, I am a madman." It was gratifying even after the *burial* of the truth, to hear one man speak so honourably over its *grave*. We have no wish to disguise our sorrow and mortification at the issue of this case. Though we never were connected with the General Assembly, and have felt bound to testify against what we consider their departures from the principles of the Bible and of the Reformation, there have always been

among them men whose zeal and piety we venerate, and whose example we judge worthy of imitation. Their numbers and respectability in this and other countries, will cause their proceedings to have much influence on the cause of Christ generally, and especially among those who adhere to the same Confession of Faith. They are considered as standing in the front of the battle in defence of what is called Calvinism; and if they change their standards and fight under Hopkinsian colours, instead of helping they will greatly hinder those who were formerly their fellow soldiers. The Calvinism of Presbyterians generally is but little known except through what is called the Presbyterian church, and if in that church it becomes corrupted, men will be quite confirmed in their perverse misrepresentations and hatred of this doctrine.

We think very strange of the manner in which the General Assembly proceeded in coming to the aforementioned decision. One of their most respectable Presbyteries was brought to the bar under the charge of various unconstitutional, unreasonable, and we think we should not go too far if we added, malicious proceedings. The complaint was fully heard. It might have been a tissue of falsehood or misrepresentation,—a few words from the Presbytery might have been sufficient to show that it was wholly unfounded, unreasonable and malicious; the Assembly could not tell its character until both parties were heard. But it was not *expedient* to hear one man, nor many venerable men, in their own defence. Motions were immediately brought forward which clearly said, "You had better not open your mouths in the matter." The representatives of the Presbytery appeared to be discouraged and yielded, without the least attempt to defend themselves against the charges contained in the complaint. In this state the case went to the committee, came from them before the house, and was decided.

This is not the first assembly which has been willing to judge a man before hearing him, and knowing what he doth; nor is this the first time that truth hath gone silently to the slaughter. The only speeches made against the first, which was evidently the most important resolution, were by those who thought the censure of Mr. B's expressions unmerited. There were several motions to soften the language, by changing "a number," to "some," and omitting "objectionable," so that the sentence would read "some unguarded expressions," and even in this qualified state, some honest men had

qualms of conscience in the matter, as they did not believe any of the expressions unguarded; and the only no, when the vote was taken was from a member of this description. We had hoped there would have been some *one* in the assembly, if it had been but *one*, to say *one* word, if it had been but *one*, against passing over the matter in this slight manner, but there was not one to open his mouth either by speech or vote, against the *burial* of the truth, until the *funeral* was over.

Mr. M'Calla, who was not a member of the Assembly, but one of a committee for the defence of the Presbytery, presented a letter to the Moderator, desiring to be heard, as he had not been present when the other members of the committee agreed to submit the case without any defence. But neither he nor his letter could be heard. And though the Moderator declared the letter to be "perfectly *decorous*," and the conduct of Mr. M'Calla was certainly of a piece with his letter, he was very *indecorously* threatened with a violent exclusion from the house. He made no attempt to speak, he neither opened his lips, nor looked as if he meant to open them, yet he was reminded by the Moderator, that those who were not members of the Assembly, must be considered as *out of the house*, "and if," said he, "they attempt to speak, they must be *literally* so." Mr. M'Calla's speaking, appears to be not a little dreaded from a certain quarter; but upon this occasion, when he was like a gun without load or lock, the warning of the Moderator appeared like the reiteration of the old lady's fears: "Oh dear Billy, I am afraid that hollow thing, the barrel I think you call it, will shoot if there is no lock."

As to the decision itself, which is the most important matter, we may perhaps speak more fully at another time. The doctrines of the sermon appear to us but slightly distinguished from what was formerly called Socinianism. In respect to several fundamental doctrines, their coincidence is striking, of this any one may be convinced, by comparing the doctrines of the two schools, in respect to original sin, the ability of man, and the atonement. In some things, what is called Hopkinsianism ventures farther into the dark regions of error, than even Socinianism itself. As a proof of this, we mention the doctrines of the two systems in respect to ability. Barnes, and others of the same school, maintain that man has ability to keep all God's commandments, to love God with a supreme and unqualified love, to be, holy, as God is holy, and that this pow-

er remains in the damned in hell. It is believed, that nothing can be produced from the writings of the Socinians, to be at all compared with such expressions. The opinion expressed by Socinian writers, is, that man has power to obey God, but that power is weak. "That we say they, attribute to man, the power of performing the obedience due to the law, is said captiously and falsely. Our words may appear as if we attributed sufficient strength to man for obeying the law, when we only mean to affirm that this strength is of itself, and by nature exceeding small." (Smalcus de justificatione, Disp. iv. page 132, apud Hoonbeeck.) Much more might be quoted from their writers to the same purpose, in which they certainly speak more moderately than many who would perhaps think themselves slandered by being classed with Socinians. It seems impossible for Socinians, or any others, to go farther than the Hopkinsians in opposing the fall of man in Adam, seeing they utterly deny it. We could not point out any material difference between the two systems, in respect to the atonement. They both deny the substitution of Christ, the imputation of our sins to him, his suffering the penalty due to us, and thus satisfying the justice of God. They both make the intention of the atonement to be of a general and not of a specific character, the answering of certain ends of government, and not the purchase of the church, as specifically given to Christ to be redeemed by his blood. It would not be difficult to run the parallel still further, but enough has been said. If such statements as these be only unguarded expressions: what could be called unguarded or pernicious doctrines?

It appears strange that a respectable church court, should constitute themselves a court of *reviewers*, to criticise the expressions of a sermon, and should approve of the proceedings of a Presbytery, in trying a man only because his words had not been well chosen. The most orthodox sermons may have in them unguarded expressions. There are, perhaps very few of the best discourses, of which this may not be said. An unguarded expression appears to be one, which in itself is not amiss, only there should have been others connected with it, to prevent its good meaning from being perverted or misapplied; it is not an expression which is false, but one which is not full. And what guards could be set around the expressions of the above mentioned sermon, to make them, not only sound but safe? It is true there were *explanations* given, other

expressions put forth to guard the naked ones of the discourse. But what were these explanations? They are properly a defence of the doctrines of the sermon, and it has never been established, we know not that it has ever been asserted, that in the explanations, a single doctrine of the sermon is denied. If the sermon was an affront to truth, the apology is worse; and if the Presbytery did well in taking up the sermon, they did better in persevering after the explanations.

There are a few, and we say it with sorrow, only a few in the Presbyterian church, who are deeply grieved at this state of things. If any thing which we have said should wound them, it would give us pain. We covet a share in the reproach which they have endured. We wish no honor where such men are despised. If we have not outward communion with them, we yet feel that we may be one in spirit, and being thus one, we have a communion more dear to the heart, than many enjoy who are externally one. We are not cherishing the hope of visible union with them, there are hindrances in the way, which would not easily be removed. We wish not to be understood as inviting to such an union, but it is our humble opinion that the *time* to contend successfully for truth in any church, is *past*, when there is such an overwhelming majority against it. The question is not now, shall error be allowed a place, but shall truth be allowed to trouble us? The longer the friends of Reformation principles, continue with those who have so far forsaken them, the more uncomfortable they will find their situation, and if we may judge from the past, the more the interests of truth will suffer. There is at least a call seriously to consider those words of our Lord, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." We make no comparison of churches, but the application of the scripture is general, and what was the duty of God's people in respect to the church of Rome, may be their duty in relation to others in like circumstances.

Yours Respectfully,

B.

(From the Critica Biblica.)

EXPOSITION OF MATTHEW II. 22.

Matt. ii. 23; "And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene."

Because that is here said to be fulfilled

that was *εὐαγγελιστὴν* spoken by the prophets, some say, it is probable, there was among the ancient prophets a belief that the Messiah should be a Nazarene, and that this was delivered down by tradition. The phrase *εὐαγγελιστὴν*, however, is used thirteen times in this Gospel, and but once elsewhere in the New Testament, where it always denotes that which is written. It is twice so used in this chapter, (ver. 15. 17.) and once chap. i. 22. (See chap. iv. 14. viii. 17. xii. 17. xiii. 35. xxi. 4. xxii. 31. xxiv. 15. xxvii. 9, and Mark xiii. 14.) Besides there is no evidence either from Jewish or ancient Christians' writings, that will countenance this supposition.

Others refer these words to his being a *Nazarite*, and also a Branch, and with the margin refer to Judg. xiii. 5, where the angel, foretelling the birth of Sampson, says "No razor shall come upon his head; for the child shall be a (*nazir*, Hebrew) *Nazarite* unto God from the womb." They also refer to Isa. xi. 1, "There shall come forth a rod from the stem of Jesse, and a Branch (*netzer*, Hebrew) shall grow out of his roots." That this refers to Christ there is no doubt. But how was this fulfilled by his dwelling at Nazareth? He certainly was as much the branch, the Holy One, or Nazarite, when he was born at Bethlehem, as when he went to Nazareth.

As, therefore, the Evangelist does not cite any particular prophet as he had done chap. i. 22, and ver. 15. 17, and in the other places above cited, but says, this was spoken by the prophets in the plural number, we may observe with St. Jerome, "that he thereby shows that he took not the words from the prophets, but only the sense."* Now the term *Nazarene* involves in it ridicule and reproach. The Israelites despised the Galileans in general, but especially the *Nazarenes*; who were so contemptible as to be the subjects of ridicule even to the Galileans themselves. Hence Nazarene was a term of reproach proverbially given to any despicable worthless person whatever. So a celebrated thief † among the Jews was termed *Ben Netzer*; in allusion to whom the latter writers among them, gave this name to Christ. Thus Abarbinel says, the little horn mentioned Dan. vii. 8, is *Ben Netzer*, that is, Jesus of Nazareth. And this title of Nazarene, both the Jews and the enemies of christianity, always gave, by

way of contempt to Jesus; nay his dwelling there, was one reason for his being contemned, despised and rejected by his countrymen. Thus, when Phillip said to Nathaniel, "We have found Jesus of Nazareth, of whom Moses spake;" Nathaniel answered, "Can any good thing come out of Nazareth?" (John i. 46.) And when Nicodemus seemed to favor him, the Sanhedrim spake thus to him, "search and look; for out of Galilee ariseth no prophet." (John vii. 52.) Wherefore, since the prophets (particularly Psa. xxii. 6, lxxix. 9. 10. Isa. lii. liii. Zech. xi. 12, 13.) have, in many parts of their writings, foretold that the Messiah should be rejected, despised and traduced, they have in reality predicted that he should be called a *Nazarene*. And the Evangelist, justly reckons Christ's dwelling in Nazareth, among other things, a completion of these predictions.

Instead of *Ναζαρεθ* (*Nazaret*) in the Codices c. e. κ. (Ephremi, Basiliensis, s. vi. 21. and Cyrius) and many other MSS. of less note, besides several printed editions, and the Coptic, Armenian, Italic, Vulgate, and Anglo-Saxon versions, and also in the quotations of Eusebius and Cyril, we read *Ναζαρεθ* (*Nazareth*.) And that this is the true reading is evident from comparing the numerous other passages of the four Gospels in which this place is called *Nazareth* and *not Nazaret*.*

(From the Christian Magazine.)

The following article from the Christian Magazine, we trust will be interesting to our readers, as no doubt many of them have often wondered whether the Reformation did ever obtain a footing in Spain, and if so, how it became arrested.

SKETCH OF THE PROGRESS OF THE REFORMATION IN SPAIN, WITH AN ACCOUNT OF SPANISH PROTESTANT MARTYRS.

The light of reformation, which was kindled in the heart of Germany in the sixteenth century, spread with great rapidity, and penetrated some of the darkest corners of Europe. Within a few years after Luther began to preach against the corruptions of Popery, there were numerous converts to the truth in Switzerland, in France, in the Low Countries, in Britain, even in Italy, and in Rome itself, the seat of anti-christian superstition and tyranny. Spain was almost the only country, subject to the court of Rome,

* Pluraliter autem prophetas vocans ostendit, se non verba de Scriptura sumpsisse, sed sensum. Jerome in loco.

† Buxtorffii Lex. p. 1383.

* Vide Dr. Withy in loco, Dr. Mecknight's Harmony, vol. i. p. 58, 8vo. edit. Rosenmuller, Kuinoel, and other in loco, and Hornes's introduct. vol. ii. pp. 341, 391, 3d. edit.

which resisted the entrance of the new opinions, and, for a considerable time, showed no desire after the religious reformation and liberty for which the other nations struggled. Various causes may be assigned for this.

Gross as was the darkness which had enveloped the western church, before the era of the Reformation, the truth was not entirely extinguished. It was kept alive by witnesses who were scattered through different countries, by the remains of the Wickliffites or Lollards in England and Scotland, of the Taborites in Bohemia, of the Waldenses in Cabrieres and Merindol belonging to France, in Piedmont and Savoy, and in Calabria, a remote part of Italy. When the Reformation began, these persons were prepared to embrace it, and propagated the knowledge of it in the countries where they resided. But we have no evidence that there were persons of this description in Spain at that time. In the preceding century, indeed, there were, in the high lands of Duriago in Biscay, great numbers of people, who, there is every reason to think, were the same with the Vaudois, and who had fled westward from the crusades, which were raised against them, and taken refuge in these mountainous parts, which were not haunted by the Popish friars and inquisitors. But, having been discovered, they were about the year 1440, driven down by the king's musqueteers, at the instigation of the inquisitors,* to Valadolid and Domingo de Calcada, where they were burned alive, for refusing to abjure different doctrines, which are condemned as heretical by the Roman church.† As we hear no more of them afterwards, it is probable they were extirpated about this time.

Another reason why Spain was so inaccessible to the Reformation is, the gross ignorance in which its inhabitants were kept, respecting religion. One instance may suffice to illustrate this. When the Moriscoes who dwelt in Spain were forced to renounce Mahometanism, and profess Christianity, the Bishop of Granada, to whom the instruction of the converts was committed, gave directions to translate the psalms, the gospels, and the epistles, into Arabic, for their use; but Cardinal Ximenes, no sooner heard of it, than he reprimanded the bishop, adding that

whenever the *Bible should come to be translated into vulgar tongues, it would be of pernicious consequence to christianity,** a prediction of this arch priest, which, in his sense of the words, has certainly been verified.

Nor must we here pass over the overthrow of the liberties of this country. Spain had been one of the freest nations of Europe. But, during the tyrannical and firm administration of Ximenes, the power of the nobles was subdued and that of the king greatly enlarged. No sooner did Charles V. enter upon the government, than he discovered his design of becoming an absolute prince; and the unsuccessful insurrection of the commons of Castile laid their liberties at the feet of their conqueror, and subjected them, as well as the Arragonese, completely to his will. In consequence of this, Charles by the exertion of absolute authority, was able to prevent those opinions from gaining ground in Spain, which he could not suppress by his unlimited power as emperor, in Germany.

But the greatest obstruction to the Reformation in Spain was, that genuine nurse and guardian of ignorance and superstition, the infernal Court of Inquisition. This tribunal was erected in Spain in the preceding century, by Ferdinand and Isabella, with a view of preventing the relapse of the Jews and Moors, who had been forced to profess the faith of the church of Rome. But its jurisdiction was not confined to these persons, but extended to all, who in opinion or practice, differed from the Romish Standard. "In the united kingdom of Castile and Arragon, there were eighteen different inquisitorial courts, having each of them its counsellors, termed Apostolical Inquisitors, its secretaries, and other officers; and, besides these, there were twenty thousand familiars dispersed throughout the kingdom, who acted as spies and informers, and were employed to apprehend all suspected persons, and to commit them for their trials to the prisons which belonged to the inquisition. By these familiars persons were seized on bare suspicion, and in contradiction to the common rules of law, they were put to the torture, tried and condemned by the inquisitors, without being confronted with their accusers, or with the witnesses on whose evidence they were condemned. The punishments inflicted were more or less dreadful, according to the caprice and humour of the judges. The unhappy victims were either strangled, or com-

* Although the Court of Inquisition was not formally erected in Spain until 1474, yet the inquisitors were going about this and other countries, "seeking whom they might devour," from the time that the order was first instituted, and were ever instigating sovereigns to put to death the witnesses of the truth.

† Dr. Michael Geddes's Tracts vol. i. p. 559.

* Dr. Michael Geddes's Tracts, vol. i. p. 559.

mitted to the flames, or loaded with chains, and shut up in dungeons for life. Their effects were confiscated, and their families stigmatized with infamy.* This dangerous and horrid institution, which could hardly be endured even in Italy itself, was submitted to by the Spaniards, after some ineffectual murmurings. The consequence was, that freedom of thought and speech was banished, the reign of ignorance and superstition confirmed, and a spirit of cruelty, reserve and jealousy, nourished. When the Reformation began to spread in other countries, the Spanish Inquisitors being put upon their guard by the Pope and the Emperor, exerted themselves in preventing its entrance among them. No sooner was a person suspected of an inclination unto it, than he was seized by some of those numerous familiars, whose business it was to search for heresy, hurried into one of the prisons of the Inquisition, from the walls of which he was not allowed to come forth, except to execution.

Such were some of the causes, which, for a considerable time, hindered the Reformation from obtaining a footing in Spain. But, powerful as they were, they were not able long to resist the force of truth, and the irresistible impulse with which religious knowledge advanced in that age † Of the progress which it made in Spain, we shall now give a short account. This comprehends a period of twenty years, beginning at 1540.

One way in which the knowledge of the truth was introduced into Spain was, by merchants, who, in the course of trade, having visited the Low Countries, France and England, were instructed in the Protestant doctrines, and carried them to their native country. These converts were so much overjoyed with the discovery, and so deeply affected with the deplorable state of their native country, that all the terrors of the Inquisition could not hinder them from communicating the knowledge which they had obtained. Francisco San Roman, having been sent, an. 1540, by certain Spanish merchants to Breme, was converted by hearing a sermon from a Dutch minister. Being smitten with a desire of the truth, he, with great avidity read such French and Dutch

books as acquainted him with the chief principles of religion. Upon this he wrote a catechism, and different other treatises in the Spanish language, to distribute among his countrymen. In his letters to his employers, he could not conceal the knowledge which he had obtained of the word of God, lamented the ignorance and cruelty of his countrymen, and intimated his purpose of returning to Spain, to impart to his parents and other friends at Bruges, that wholesome doctrine, which the Lord had bestowed upon him. Passing through Germany, he met with his countryman Francis Dryander, who had also embraced the Reformation. He, perceiving the great warmth of San Roman's zeal, admonished him to guard against rashness, not to leave his vocation, in which he might be useful, otherwise he might do harm, and God, who had the care of his church, would raise up faithful ministers. He promised to regulate his future conduct by this advice. But, having a favorable opportunity of speaking to the Emperor at Ratisbone, he could not resist it, but, stepping up boldly, besought him to deliver his subjects of Spain from false religion, and to restore the sincere doctrine of Christ. The Emperor having given him a gentle answer, he was encouraged to renew his solicitations, until the Spaniards who were about the Emperor, being enraged, procured his confinement, and he was carried into Spain, and delivered into the hands of the Inquisitors. If his zeal was warm and forward, it supported him to the last. Being brought before the Inquisition, he professed the cardinal article of the Reformation, "That life and salvation, in the sight of God cometh to no man in his own strength, works, or merit; but only by the free mercy of God, in the blood and sacrifice of his Son, our Mediator;" and he declared that the sacrifice of the mass, auricular confession, purgatory, invocation of saints, and worshipping of images, were blasphemy against the living God. Being condemned to be burned, as he was led to the stake, he refused to do homage to a wooden cross which was on the way. When the flames began to seize upon him, the friars concluding from certain motions of his body, that he relented, caused him to be taken from the stake; but finding that he would not recant, they ordered him to be again thrown into the fire. When he was consumed the inquisitors openly proclaimed that his soul was damned, and pronounced all to be heretics who doubted this. Nevertheless, some of the Emperor's soldiers gathered his

* Watson's Phillip II. vol. i. b. 4. Mariana's History of Spain, b. xxiv. p. 16.

† So devoted were the inhabitants of Spain, to the Roman See, that Malvenda, an agent of the Pope, declared that "the Protestants would boast more of converting to their opinions one Spaniard, than ten thousand Germans.—L'HISTOIRE DES MARTYRS, 219.

ashes, for which they were thrown into prison.*

In the mean time, several Spaniards, who were prosecuting their learning in foreign parts, imbibed the reformed doctrine, and spread it among their countrymen. Among these was John Ensinas, also called Dryander. When a youth, he was sent by his parents to Rome for his education. Even in this seat of superstition and wickedness, he was brought to the knowledge of the truth. Being endowed with a great mind, he often, in private assemblies, ventured to expose and impugn the gross errors of Popery. By his instructions he gained over to the Reformation, besides others, his countryman John Diaz, whose tragical end is so well known, having been murdered by his own brother, who, inflamed with Popish fanaticism, came all the way from Rome to the Palatinate, accompanied by a hired ruffian, to perpetrate the unnatural deed. Some time before this instance of fratricide took place, Dryander received an invitation from his brother, and his pupil Diaz, to come to them in Germany. But when he was about to depart from Rome with this view, he was betrayed by some of his countrymen, and thrown into prison. The Pope, accompanied with his Cardinals, desired to be present at his examination; before whom he maintained the truth with great boldness. Being unable to bear the holy liberty which he used, he condemned him to be burnt: which punishment he patiently suffered, having rejected all offers of life which were made to him, on condition of his passing from the testimony which he had given to the truth. His brother, Francis Dryander, who was one of the most learned men in Spain, had, as well as himself, embraced the doctrines of the Reformation. Being in the Emperor's court at Brussels, Francis presented unto Charles the New Testament, translated into Spanish. This translation, it is most probable, was made by himself, with the assistance of John Diaz and others, learned Spaniards, for the use of their countrymen. As they would use means to convey copies of it to Spain, it must have tended materially to promote the Reformation in that kingdom. This took place in 1543. For his present to the Emperor, Dryander was rewarded with a prison. He continued in close confinement during fifteen months; nor did he look for any thing but death, when on the evening of Feb. 1, 1545, finding the doors of his prison open, he em-

braced the opportunity; and walking out deliberately, escaped into Germany.

But that which contributed more than any thing else to spread the Reformation in Spain, remains yet to be mentioned. The Emperor Charles V. and his son Philip, out of their abundance of zeal for the Catholic cause, sent some of the most eminent Spanish divines into Germany, England and the Netherlands, to convert the Protestants, and prevail upon them to return within the pale of the Romish church. But this had an effect very different from what was designed; for many of these divines, by conversing with the Reformers, and reading their writings, were themselves converted from Popery, and returned home enlightened, and filled with zeal to propogate the truth in their native country.* Being men of exemplary lives, of great abilities, and brought to the knowledge of the truth in so extraordinary a manner, their labours were attended with the most abundant success. So mightily grew the word of God, and prevailed by their means, that, had not a speedy stop been put to their work by the merciless Inquisition in all human probability, the whole kingdom of Spain would have been converted to the Protestant faith, in a shorter time than any other country had before been. For this uncommon and important fact, we have the testimony of two Spanish writers, who were zealous Papists. "In former times," saith the author of the *Historia Pontifical*, "the prisoners that were brought out of the inquisition to be burnt, or with St. Benitos,† were mean people, and of a bad race. But in these latter years, we have seen its prisons, scaffolds, and stakes, filled with illustrious persons, of noble families, and with others, who, as to all outward appearances, had great advantages over their neighbours, as well for their learning, as for their piety. Now, the fountain of this, and of many more evils, (saith he,) was our Catholic princes, (out of the great affection which they had for Germany, England and other countries, that were not under the obedience of the Roman church) having sent divers learned men and preachers out of Spain into those parts, hoping by their sermons to have converted those that were in error, to the way of truth; but such was their misfortune, that instead of reaping fruit by that diligence, the preachers that had been thus sent by them, to give light to others, returned home blind themselves. And having

* Fox's Acts and Monuments, &c. vol. ii. p. 167, Lond. edit. 1641.

* Geddes's Tracts, vol. i. p. 558.

† The *Sambrito* is the cloak which is put upon the persons who escape the punishment of the fire.

either been deceived, or possessed with an ambition of being esteemed learned, and of having improved themselves in those foreign countries, they followed the example of the heretics, who had broached heresy in them."

In another place the same author, speaking of the same persons, and of the converts which they had made, says "All the prisoners in the Inquisitions at Valladolid, Seville, and Toledo, were persons abundantly well qualified. I shall here pass their names in silence, that I may not, by their bad fame, stain the honor of their ancestors, and the nobility of the several illustrious families which were infected with this poison. And as those prisoners were persons thus qualified, so their number was so great, that, had the stop which was put to that evil, been delayed two or three months longer, I am persuaded all Spain would have been put in a flame by them."

Of the disposition in which Spain was at this time, (betwixt the year 1550 and 1560) to have embraced the Protestant religion, we have a further testimony from Paramus, who, in his History of the Inquisition, affirms, "That had not the Inquisition taken care in time to have put a stop to these Protestant preachers, the Protestant religion would have run through Spain like wild-fire; people of all degrees, and of both sexes having been wonderfully disposed to embrace it."

Among the divines converted in the manner above mentioned, were Augustine Cazalla, John Egidio, Constantino Pontio, and Varquias.* Dr. A. Cazalla, an Augustine friar, canon of the church of Salamanca, was for several years chaplain and preacher to the Emperor Charles V. in Germany. Paramus, an Inquisitor, acknowledges that he was a "most eloquent preacher." He returned to Valladolid, upon receiving a knowledge of the truth, communicated it to his mother, his three brothers, and two sisters. He, with his brother, Francis de Bivero, a priest in the same city, converted a great many, who met in different assemblies for worship at his mother's house.

About the same time, a Reformed church was gathered at Seville, by the labors of Doctors Egidio, and Constantino Pontio. John Egidio was first rector of the University of Complutum, and thence was called to be Doctor of the Divinity-chair at Caquenza, where he had not been long when he was chosen canon and preacher of the cathedral church of Seville, by the dean and chapter of that city. In all these situations,

* Beza Icones.

his profound learning, his shining piety, and great humility, secured him the love and admiration of all who knew him, and of none more than the Emperor, who used to call him his preacher, and in the year 1550 bestowed upon him Tortosa, one of the richest bishoprics in Spain. A considerable time before this, he had received the Protestant doctrine, and preached it with great success. Don John Pontio de Leon, son of Don Rodrigo, count of Baylen, Donna Maria Bohorquia, Father John de Leon, and Father John Gonsalva, with a great number besides of the monks of St. Isidore, were converted by him. After Dr. Egidio was nominated, and before he was consecrated to the bishopric, he was taken up by the Inquisition, as a Protestant, and a teacher of that faith. In a letter written to the bishop of Arras, by a titular bishop, dated Trent, Nov. 19, 1551, it is said, "We hear from Spain, that the nominated Bishop of Tortosa is condemned by the Inquisition to perpetual imprisonment; I shall therefore (saith the hungry titular) be infinitely obliged to your Lordship, if you will be pleased to remember me, in case the Bishop of Elna be translated to Tortosa, which is by this means become vacant." When, or by what means, he died in the Inquisition we know not; but it is certain, that some years after he was apprehended, his bones were brought out, and burned in an *Auto-de-fe*,* celebrated in that city, as the bones of one who had died an impenitent Protestant heretic.

The church at Seville, enjoyed the labors of Dr. Constantino Pontio, after they were deprived of Egidio. He had been chaplain, and even confessor to Charles V., and canon and preacher to the cathedral of Seville. Among other accomplishments, he was excellently skilled in the Hebrew, Greek and Latin tongues. This learned divine, was ordered by the Emperor to attend his son, Prince Philip, into Flanders, in the character of his preacher, on purpose to let the Flemings see, that Spain was not at that time without its polite scholars and orators. In the history of the prince's voyage, printed at Madrid, an. 1550, Dr. Constantino, his preacher is said to be "the greatest philosopher, the most profound divine, and the most eloquent preacher, that had been in Spain for many ages.†" After

* An *Auto-de-fe*, or *Act of Faith*, is a public spectacle, at which persons are burned to death for heresy.

† After Dr. Constantino was condemned by the Inquisition as a Protestant, the above character was blotted out of the history by the *Indice Expurgatorio*. For it is a principle of the church,

the Emperor had resigned his dominions, and retired into a convent in Spain in 1556, Constantino was seized by the Inquisition as a Protestant heretic. It is reported, that Charles V. being informed of this, said, "if Constantino be an heretic, he is not an ordinary one." Being thrown into one of the prisons of the Inquisition, he died there, not without suspicions that he was privately put to death by the Inquisitors, to prevent the consequences which might have been produced by bringing a person of so great reputation to public execution. His body, with several of his books in manuscript, were afterwards brought out and burnt in an *act of faith*.* Among the books was one, entitled, *An Account of the true Christian, and of the Antichristian Church*. There were also other three treatises.—the first, *against Purgatory and Indulgence*; the second, *against Transubstantiation*; and the third, *against the merit of good Works*.

By the ministry of these eminent men, multitudes were turned from the errors of Popery in the city of Seville, many of them of the highest rank, both men and women. The monastery of St. Isidore, was a great seminary to the Protestant religion in Spain. It sent forth a supply of able preachers through the whole kingdom.

While these men were employed in disseminating the doctrine of Christ in Spain by preaching, they were supplied with Spanish Bibles, and other useful books, by some of their countrymen, who resided in foreign parts. In this godly work, one who particularly distinguished himself, was *John Pictor*. He was a native Spaniard; but having gone to Geneva, and gathered a Spanish church there, he exerted himself in publishing many of the sacred books in his native language, and in causing them to be transported to Seville. He was a man distinguished both for learning and probity of manners; and was afterwards called to exercise his ministry, first at Blessis, and then with the Duchess of Ferrera. At last he went to Paris, having sold all his effects, to print an impression of the Spanish Bible. This being conveyed to Spain, "it is incred-

of Rome, that none of her adversaries can be learned. Hence, if in any book which the *Index* permits to be read, Erasmus, Calvin, Scaliger, Grotius, Casaubon, &c. be honored with the title *learned*, that title must be blotted out.

* The above is Dr. Geddes's account, who had access to examine the histories of the Spanish Inquisition. Beza's account implies that he was burnt alive; "Egidio quidem post mortem cremato; Varquia in ipso inquisitorum certamine mortuo; Constantino denique, Sivilis damnato et cremato."—*JOHNS.*

ible (says Beza) how much the gospel was advanced in a few years in that country."

An account of the suppression of the Reformation in Spain, shall afterwards be given.
PHILISTOR.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE question whether the church or self constituted associations should conduct "the religious operations of the day," is receiving the attention of different denominations of Christians. As to the operations of Bible and Missionary societies, this question has, of late, produced "no small stir" both in England and America. The following extracts of the proceedings of the British and Foreign Bible Society, which we copy from the *New-York Observer*, will show that a small minority of that society are for considering it a *religious institution*, and that no person, denying the doctrine of a TRINE JEHOVAH, ought to be admitted into it, either as a manager, or as a member. In this country, the supreme judicatories of the General Assembly and Dutch Reformed churches have lately had under consideration the subject of Missionary Societies; and a respectable minority, comprising, we believe, the most orthodox in both bodies, have signified their disapprobation of voluntary associations of this kind, which exist independent of the church, and are irresponsible to her for the manner in which they discharge their duties; considering that it, of right, belongs to the church, in her organized capacity, to order, supervise, and control all missionary operations. This sentiment, we fervently hope, will become more and more prevalent until the church shall assume her prerogatives and discharge those important duties which are enjoined *immediately* upon her by the King of Zion.

One great design of the visible organization of the church was, that she might be "the ground and pillar of the truth." But self constituted societies, possessing an extraneous existence, have sprung up and are endeavouring to rob her of this character and this prerogative. Having for their object the dissemination and exhibition of "the word of truth," they have professedly become *the ground and pillar of the truth*.

The holy Scriptures, *the perfect rule of faith and manners*, furnish us with no instance of "missionaries" being instrumentally commissioned by any other than the church. And what is the duty of a missionary? It is to expound the holy Scriptures, to preach the gospel of the grace of God. To whom then does it belong to furnish men with the holy Scriptures, for the expounding of which the church has sent forth her missionary? Unquestionably to the church herself. She ought not; and she cannot, if she act consistently with

her constitution, leave the dissemination of the word of life, *the oracles of God committed to her*, to societies foreign to herself, and which neither acknowledge her authority, nor are even willing to admit themselves to be *religious institutions*. The church, as "the ground and pillar of the truth," we think, can never answer this character, without making it a primary object to publish and disseminate among men that system of divine truth which the Bible contains. Let the church then attend to her duty; let her circulate the "lively oracles" in the same character in which she received them from the hand of God, viz. *as a church*; and if infidels, socinians, and others feel disposed to associate together for the multiplication and distribution of copies of the Bible, let them do so. But let not the precious and the vile say to each other "a confederacy," let them not be leagued together in this matter, lest God bring their work to confusion. The Jews were right in prohibiting the heathen, from uniting with them in building **THE TEMPLE OF THE LORD**. An Achan in the camp is a curse and not a blessing. And may it not be owing to the fact, of associations, containing a mixture of all kinds of people, "good, bad, and indifferent," and existing independently of the church, having *monopolized*, so to speak, the distribution of the holy Scriptures, that so little success has attended their operations? We say little success, because in the publications of the friends of these associations, we read of almost innumerable conversions having been effected by other means, as camp meetings, protracted meetings, tracts, anecdotes, &c. but few if any by means of **THE BIBLE** as distributed by said associations. And is it to be expected that the blessing of God will be as likely to follow the gift of a Bible by a *society*, in which that Bible must not be appealed to when discussing the nature and character of a *Bible Society*, as if the same bible were given by the *church* and were accompanied with her prayers? Hence we can by no means assent to the following remarks which the **OBSERVER** makes in introducing to its readers the proceedings which we give below.

"The proposal of Capt. Gordon and his friends to exclude Unitarians from membership in the society was no doubt well intended, but it was sadly injudicious, and proceeds upon a radically mistaken view of the nature of the Bible Society.—The principle of the society is *union simply for the purpose of printing and circulating the authorized version of the Scriptures*. All persons willing to contribute for this object are and ought to be members. The idea of any other test is offensive and revolting to the feelings of every man who knows the value of simplicity in such an institution."

In this connection we would only further remark, that it must be truly gratifying to the peo-

ple of the Associate church to find that the **SYNOD**, at its late meeting, adopted rules for its regulation in procuring and distributing copies of the holy Scriptures, with the Psalms in metre. Thus, an opportunity is now offered our people for contributing to the dissemination of God's holy word in a manner consistent with their profession.—And it is hoped and confidently expected that they will manifest a becoming forwardness and zeal in this matter, and by their liberality give occasion to such as may be now unfriendly to the measure, to conclude that the church, as organized by her glorious Head, is the proper, most efficient and successful organ in the distribution of the holy Scriptures, the word of our salvation.

But to the proceedings of the British and Foreign Bible Society. The question was on adopting the report of the Managers; when—

Capt. Gordon immediately advanced from the northern end of the platform, and took his place on the right of the chair amidst loud and continued applause. From one of the back benches from the opposite side of the platform, the Rev. Mr. Foote, who had before attempted to address the meeting, made an effort to be heard, and several minutes were consumed in vain struggles on the part of the noble chairman, of Capt. Gordon, and of Mr. Foote, respectively, to gain the ear of the society.

REV. MR. FOOTE.—I appeal to the meeting. Will you not give me an opportunity of uttering one word? Will you condemn me unheard? (Much confusion and loud cries of "Chair, chair.") The chairman then called upon the gallant officer on his right, and the meeting at length came to the determination of supporting the decision of the chair.)

Capt. GORDON.—(Much applause.) If, instead of thus clapping your hands, you would lift up your hearts to the throne of grace, I must take the liberty of saying, you would perform an act more becoming a christianian society. However thankful I may personally and individually feel to you for these marks of your favour, (hear, hear, hear,) I can assure you with perfect sincerity, that not one amongst you heard the Report which has just been read with livelier interest than I felt, nor could there be any one who rejoices more heartily than I do in the success of the society, and the pleasing views of its progress; yet upon the resolution for adopting that report I feel bound in christianian duty to move an amendment—for I find in that Report a strong recommendation to the continuance of that practice, in the conduct of the business of this society,

which I conceive to be inconsistent with its character as a Christian Association. The first position which I would seek to establish is, that the British and Foreign Bible Society is pre-eminently a religious and Christian Institution, and that no person rejecting the doctrine of the triune Jehovah (thunders of applause, which lasted several minutes, but which were immediately replied to by most determined hissing from various parts of the meeting;) that no person rejecting—(the applause renewed with much energy, and responded to as before. Cries of "Order, order," from several gentlemen. At length the voice of the chairman was heard demanding order.)

The CHAIRMAN.—I must really request that the society will have the goodness to hear Capt. Gordon to the end.

Captain GORDON.—I will repeat, if I may be permitted to do so without interruption, my first proposition, that the British and Foreign Bible Society is pre-eminently a religious and Christian institution. 2dly. That no person rejecting the doctrine of the triune Jehovah can be considered a member of any christian institution. 3dly. By the 9th law of this society, a person not professing a belief in the doctrine of the Holy Trinity cannot be eligible, at least such is my interpretation of it, that he cannot consistently with the principles of such a body as this continue a member of it. I shall now proceed to lay before the meeting what I would substitute in lieu of that passage in the Report to which I have referred. I shall confine my notice to one precise and definite object. I shall restrict myself to the single and distinct proposition, which I have already submitted to the meeting. I will confine myself to that expression in our laws, which declares that all denominations of christians are admissible as members of that society, but I will maintain that none under that law are admissible, unless they be persons professing a belief in the Holy Trinity. It is not my intention at the present moment, to raise the question of its being expedient for us, or obligatory upon us to commence our meetings with prayer, because the first question is not only prior in order, but actually involves the second, for if the proposition which I have enunciated, deserved to be negated, then nothing can be more clear, than that to discuss the question of prayer or no prayer, would be an utter waste of time; since it is evident that those who deny the divinity of Christ, can never unite in prayer to the triune Jehovah. You cannot open your Bible

and address yourselves to the Divine Mediator, for in this society there are knees which will not bow before his name. There are tongues in this society, which will not confess that our Jesus is the Lord of Hosts. You may dedicate a temple such as this to his glory, but you cannot consecrate to his worship the services therein performed, because you have allowed the Moabite and the Ammonite to tread within its hallowed court. (Tremendous uproar, applause long and loud, which for many minutes drowned the marked hissing, which only at length made itself audible; it was not till after several unsuccessful attempts, that the gallant officer made himself audible.) It is a remarkable fact, (renewed and deafening uproar) my christian brethren—

The CHAIRMAN.—Pray silence, I think I have a right to expect that Capt. Gordon should be heard to the end, and in order to allow him that, to which every member of the society is entitled, fair play, I would entreat of those who concur with him, not by their applause to call forth from persons opposed the expression of a different sentiment.

Capt. GORDON.—My christian brethren, (renewed expressions of disapprobation, and loud cries of "Off, off, off.")

The Hon. and Rev. BAPTIST NOEL, then advanced from a remote part of the platform. My friends, that this discussion may be conducted according to the customary rules of argument, I would suggest—(several voices from the platform, "Go on Gordon, go on.")

Capt. GORDON.—It is a remarkable fact, That Tobiah the Ammonite—(reiterated interruption.)

The CHAIRMAN.—Will the meeting have the goodness to give Capt. Gordon a fair hearing.

Captain GORDON.—I do persuade myself that eventually the assembly, whom I have the honor to address, will grow tired of refusing me fair play. After Tobiah the Ammonite had opposed publicly, though impotently, the rebuilding of the wall of Jerusalem, a trimming high-priest, regardless of the duty which he owed to his colleagues and his brethren, and what was of more importance, to his God, assigned to that said Tobiah an apartment in the temple. That apartment was the chamber in which the frankincense was kept, accordingly that frankincense was expelled for the purpose of affording accommodation to Tobiah the Ammonite. Now, what we want in this case, is some honest Nehemiah, who will turn

Tobiah and all his stuff out of the place where the frankincense should be kept, for wherever Tobiah gets in, thence the other is driven out. I did not for a moment deny that I have that ulterior object in view, which must be obvious to all that favored me with a hearing; but it is an essential preliminary that you should, in the first place, determine whether this is a religious or secular institution, or both. Now, my christian brethren, what is the Bible? The object of the Bible must necessarily be a religious object; and when it has been proved the Bible is not a religious book, then I shall be prepared to admit, but not till then, that this society is not a religious society. Now, so long as the religious character of the Bible remains undisputed and indisputable, I will assume that there exists upon all christians a religious obligation to promote the circulation of the Bible. Within the two covers of this volume (holding up a copy of the Bible in his hand,) we have the published gift of the Creator to his creatures—that only source of comfort and sanctification; that only infallible rule of moral conduct; that only guide and defence which shall enable us to overcome the world, the flesh and the devil; that only means to guard us against every variety of error, or of crime; within these covers are contained the ground upon which rests the obligation to circulate the Bible. Will it be asserted then, that this society is not religious? If it be not so, I am as ready as any man to admit, that we may reject the doctrine of the triune Jehovah, and that we may admit amongst the denominations of christians, men who deny the doctrine of the Holy Trinity, and that we may meet in assemblies such as this, and transact business, and proceed with as much irregularity and as much levity, as if we were engaged in a design for extending the circulation of the *Waverly Novels*, (laughter and applause.) I will not deny that we are engaged in a plan of printing and bookbinding, but what is it we have engaged to print and to bind? Is our business merely mechanical when we are occupied in circulating the revelations of an incarnate God, who has undertaken to answer for our benefit this question, “What shall I do to be saved?” I hesitate not to affirm that those who would merge religion in the secular views of an institution such as this, would drive it down to the low rank of a bookselling company.

The question is not whether we shall enter into speculations concerning paper and type, but whether this is, or is not to be a christian association. (Hisses and applause

—much confusion.) Will you not hear me? You condemn without understanding. I say the question is not whether we shall carry on a trade in printing and in bookselling, but whether we shall take into partnership the men who have mutilated the letter of the Scripture on the one hand, and blasphemed and repudiated its author on the other. (Strong expressions of disapprobation from several parts of the Hall.)

The CHAIRMAN.—I have only to desire that the meeting will receive with attention, and in silence, the observations which the gallant officer has to submit.

The Rev. DANIEL WILSON.—In consequence of the Chairman finding it impossible to make himself heard in the remote parts of the Hall, I am requested by his Lordship to express a hope, that neither by approbation nor dissent, you will interrupt the calm, deliberate, and christian spirit in which a discussion of this nature, should be conducted.

Captain GORDON.—Again I shall resume my remarks with repeating, that as the Bible is a religious book, so its circulation must be a religious object; and if I were required to establish this position at greater length, and fullness, I could only do it by a reference to those arguments, which are so exceedingly well connected and expressed in a tract recently published by a reverend friend now on this platform. I shall now come to the original formation of this body, and I am persuaded that no impartial man can turn his attention to this primitive institution, and not admit, that in its origin and basis, it was essentially a religious institution, and whatever aberrations from those principles its history may be brought to furnish, I hesitate not to affirm, that these aberrations proceeded upon individual responsibility, and were not sanctioned by the constituency at large. I shall now call the attention of the meeting to one or two of its fundamental laws. By one of these, each subscriber of a guinea per annum, became a member, so long as he continued his subscription; a donation of ten guineas constituted the donor a member for life; and an annual subscription of five guineas, or a donation of fifty guineas, constituted a governor of the society. I now meet with the ninth law of the institution, from which I learn that the committee is to consist of thirty-six laymen, of whom six are to be foreigners, resident in London, and one half of the whole number, members of the Church of England—the other half being members of any other denominations of christians. Any one may subscribe to the society; hence we find Socinians subscribe;

but we can have none upon the committee, who do not belong to some one or other of the denominations of Christians. One half belonging confessedly to the established church, the other half to other denominations of Christians. Now either the society has established, or it has not, that Socinians are a denomination of Christians; that, in a word, Socinianism is a species of Christianity.

I shall now proceed to examine this question by the light of Scripture. (Cries of "oh! oh!" mingled hisses and applause.) I will now view the question by the light of Scripture, which is the only light according to which it can be properly viewed, and the difficulty I have in attempting to try it by that test, is not the paucity of materials, but the difficulty of abridgment. What reasonable objection can there be to trying the matter in dispute by this unerring test? it is the rule by which all appeals upon all record questions must eventually be tried. It must be full in your recollection, my Christian brethren, that the ceremonial of the Mosaic dispensation, was, in its moral department, instituted for the purpose of establishing those outworks, which should guard man from the influence of temptation, and, if possible, place him beyond its reach—that the object of them was not only to secure the performance of moral duties, but to repel temptation, and to confine the children of Israel to the worship of the true God. As the wall of Jerusalem formed the outwork by which the temple was eventually to be guarded, so did these ceremonials surround the Jews, so as, if possible, to preserve them from the snares by which they were surrounded. (Cries of "Question, question, question," with hisses and much uproar.) I am coming to the question. Thus, from a disregard of those ceremonials, did the children of Israel fall into acts, of the most dangerous apostacy. (Several voices in the crowd—"You are expounding the Bible—our understanding of the principle of the society is, that we are to have the Bible with out note or comment; you are expounding the Bible.") I could not expound a better book, but as you seem to be averse to the line of argument which I have taken, I will for the present cast it aside—not from any sense of its weakness or insufficiency, but purely from considerations of present expediency. I will cast aside the various pieces of evidence which I might derive from the Old Testament, and simply confine myself to the New. (Renewed disturbance.)

The CHAIRMAN.—I must really request ladies and gentlemen, that you will have the goodness to hear Captain Gordon in silence.

The Rev. D. WILSON.—The chairman, for the reason already stated, requests me to be the means of communicating to the meeting his earnest wish, that you would patiently hear Captain Gordon to the end, but at the same time he thinks it right to add to that an earnest request, that Captain Gordon will confine himself strictly to the question which has been brought under the consideration of the meeting.

Captain GORDON.—I will refer for evidence merely to the Bible, and in doing that, shall be as brief as may prove at all consistent with a conscientious discharge of my duty. Setting aside the Old Testament, I now come to the New. (Cries of "No, no, no.") What, in a Bible Society am I to be forbidden an appeal to the Bible?

Rev. Mr. BLACKBURN.—The principle of this society is to furnish the Bible without note or comment; we are not to permit in this society that the Bible be preached upon or observed upon.

Captain GORDON (after much disturbance) resumed.—St. Paul, writing to the Corinthians, and demonstrating the doctrine of the resurrection, cautioned them against the dangers of uniting with apostates, and prohibited their intercourse with apostates and apostate preachers, entreating of the Christian community to stand fast together, and standing together to put their trust in the Gospel. Now, I cannot realize to myself one mind, one spirit actuating men, one portion of whom believe, and another blaspheme the same doctrines. (Great uproar.) How can such men strive together for the truth of the Gospel—how can they strive together for the circulation of that one great book, for amongst these is no unity of spirit, there is no bond of peace? Roman Catholics from the four quarters of the globe will strive together for their missal. Mahometans from every region where that heresy prevails, will unite together in support of their Alcoran; they will cry out, "God is great, and Mahomet is his prophet." But can you from the platform of Exeter Hall, or from your Committee room in Earl-street—can you agree upon a single point, seeing that you differ upon fundamentals? Have you a single inch of common ground to proceed upon, seeing that ye differ upon the great and solemn tenet of the triune Jehovah? I will now proceed further to illustrate and sup-

port the doctrines for which I contend, from the 3d of Colossians. (Hisses and extreme confusion.)

Mr. BLACKBURN contended that Captain Gordon was not at liberty to expound the scriptures.

The CHAIRMAN fully concurred with those who maintained that the principles of the society was to put forth the scriptures without note or comment. To comment on the scriptures, was therefore to go against the principle of the institution.

Captain GORDON.—There is certainly nothing in the proceedings of this day, or in the decision which has just been propounded from the chair, which should lead me to give up my identity, as a christian or a gentleman. There is nothing in this decision which makes the decision I have taken appear less worthy than it did before. But I trust the decision which your noble chairman has arrived at, will be understood, and known and remembered. Let it be announced from this platform—let it go forth to this vast assemblage—let it be spread abroad to all the members of the body not now in the Hall—let it be known wherever the Bible Society has been heard of, that the Bible is not to be appealed to in a meeting convened for the purpose of circulating the Bible.

The CHAIRMAN.—I beg that what I have said may not be misunderstood—I did not say that it was irregular to appeal to the Bible, but I do say, that this is not the place to put forth the Bible accompanied with notes and comments, and this is not the place to preach from the Bible. (Hear, hear.)

Captain GORDON.—I will now proceed to examine this question, solely by the light of experience, and in doing so, I will imagine a case. (Hisses.) After Mr. G. had continued for some time.

The Rev. DANIEL WILSON rose to order. He would solely ask one or two questions as to order. He would ask, was it in order for one gentleman like his worthy friend, to occupy the whole time of the meeting, so that it would be impossible even for those, who like himself would support and assist him to be heard, and likewise to prevent all those who opposed his views from offering their opinions? Loud applause.)

HENRY DRUMMOND, Esq. also rose to the question of order. As a point of discretion, he thought his worthy friend Mr. Gordon, would do well to sit down. As a question of right, no time, however long, he occupied the meeting was erroneous.

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Mr. GORDON again came forward and said, that he had only asked five minutes, now he would only occupy two. The effect then of this system was in practice, (great interruption,) and cast doubt over the Bible, as being of an apocryphal character. (Here the interruption became so great, that the honorable gentleman said, "he had done," and retired.)

The Rev. ROWLAND HILL then came forward, amidst most enthusiastic cheering and clapping of hands, which lasted for some time. He said that while he concurred in thinking that all long speeches on this occasion, (begging his friend Mr. Gordon's pardon,) was very rude, he would take care that his should be very short. In the first place he would wish that all Roman Catholics and all Socinians belonged to the Bible Society, for they would find the text to convince them in that sacred volume. He did not care who gave him a Bible, but he would only ask, what kind of a bible it was he gave. (Applause.) Though people might not come under the denomination of christians, if they gave him the bible, he would thank them. (Hear, hear.) He believed that those who held these opinions to be few in number, and the more bibles that were given, the fewer there would be; for, from that book, they would understand that Christ was the glory of the Father, and that all the angels were to worship him. Let these people then have that book, and if they were noisy and turbulent when they read it, they would not be half so noisy and turbulent as the meeting was that morning. One thing further he should say, for he would make his speech short, and it was, that this present society had dissolved itself by its present tumultuous condition. He would just mention one text of scripture, which said it would be well that men should pray every where, and lift up holy hands. He feared, however, that all their clapping of hands was not holy, and what came next in that text, that they should hold up holy hands, "without wrath and doubting." If there were deists here, they would have a fine triumph; for they would ask, "Were you in that bear garden the Bible Society the other day, and who, after that exhibition, could be a Christian?" They were also desired in that text to be without doubting, which some translated to mean "without disputing." With these ideas he would recommend them all to go home, as he would do presently, until they could learn to be peaceable and talk quietly, he was going to

say, talk like gentlemen, and as they could not do so, he would take French leave and be off. (Loud applause.)

The Rev. LUNDY FOOT, in coming forward, said that the British and Foreign Bible Society was, in fact, a religious society, and not a religious society. It went forth before the public under a two-fold character; first, as a book distributing Society, and one for the receipt of money, and the distribution of God's Holy Word. Under that light, they might receive the Jew's or Mahometan's guinea, for they knew their own guineas to be nothing but mammon. When they looked at the matter in this point, they should also recollect, that though they took every thing they could get in the shape of money to aid them, yet there was but one thing which they sent out; (hear, hear,) and he agreed with the last venerable speaker, that if all these parties distributed the book along with us, they helped us too. With that design they might admit every body, and he wished that every one, whether Catholic, Arian or Socinian, was a member of the Bible Society. In 1804 a meeting had been held, and a train of resolutions submitted to the public, and the Society had assumed its first form. Then the Society had marked out for itself one single line, namely, the circulation of God's Word. In 1811, an amended code had been adopted by the Society, and in that code, for the first time, was found the words, denominations of christians. There the Society had committed a blunder, and now, if they wrote this holy name on their banners, they had become soldiers of the Lord, and they found therefore, that as a working Society, both in the Committee and on the platform, they must be more specific in all their details than while they had confined themselves within their one former object—the diffusion of the Word of God. In reading the ninth law of the Society, which Mr. Gordon had referred to, they would find the ingredients of the Committee prescribed. It was to consist partly of the Established Church, partly of foreigners, and partly of others; and there they would also find, for the first time, the words "denominations of christians." The ninth law, if taken in its full acceptation, would embrace every christian brother—every one who believed in the atonement for sin—and would exclude every other; and, for his own part, he should be content to move, as an amendment: "That the ninth law be hereafter taken in its own simple meaning, and that no Socinian or Arian should be allowed to act either on the

platform or in the Committee of the British and Foreign Bible Society."

The Rev. JOHN BURNET then rose and said, that, being at this period anxious to be extremely short, he should feel much obliged to the assembly not to interrupt him, so as to compel him, against his own inclination to be too long. The first speech that had been made on this topic was very long, and his friend who made it, seemed to think that nobody knew any thing on the subject but himself, and wished therefore, to have a day to himself for it. He, however, wished to say a little on the matter himself, and therefore was not sorry that the gentleman had concluded. His first view of the question was in concurrence with the remarks made by Mr. Foot at the outset. A certain code had been originally framed by the Society for the circulation of the Word of God, and this was understood to include every class that pretended to be christian. It has been acted on for years, and the property of the Society was a trust property accumulated under that understanding of this code of laws; and yet, now a gentleman came down to tell them, on his own understanding, that their first deed should be to appropriate these funds so accumulated to those only who thought with himself. (No, no, and loud applause.) This was, he thought, the business view of the subject; and the duty of the Society, according to this, their trust deed, was too see that all the books and funds should be applied as had been originally intended. They were told that this was a religious society, and that on this ground they should not allow any one within their pale but those individuals who gave evidence that they were truly converted to God. (No, no.) They were told then, that they must be real christians, they had been told so by the gentleman who opened this debate, that they must have a christian unity of spirit. (No, no.) Well then the meaning was, that any anti-christian might come amongst them except a Socinian. (Loud applause.) Let them take it as they pleased, he would say this exception was solely against men of certain names. Then if that were so, he could find them men who violated every law of morality, and they would take those; and if any thief came amongst them and said, "I am a churchman and not an Unitarian," they would have him. He might give them some of what he had stolen, and he would thus become entitled to speak as a member. (Loud applause.) As he intended to oppose the plan that had been proposed, he would direct

their attention to the original plan. In the first place, if the proposed plan were agreed to, they must have a tribunal to decide who were christians. Well, under that denomination they would first have Socinians and others excluded, then they would have other sects attacked on this ground, and the tribunal must go on. If, however they referred to any book in which the various christian denominations were described, they would find the Socinians amongst them. From this rule, their name, and all their privileges proceeded. Lest, however, he might be suspected of favoring their doctrines, he should say, he did not think that Socinianism was christianity. he had once thrown some papers into the press, and they had come out in the form of a Treatise against Socinians, and therefore, perhaps the suspicions against him might be removed. He had done all he could against them, and therefore trusted in endeavoring to keep them here, he should not be supposed to believe their doctrines. Mr. B. said the grand, though not the avowed object, was the formation of an exclusive Church; (No, no, and applause) of an exclusive fellowship. For, in the first place, in order to join them, there could be none but christians professing a certain creed admitted as members. (No.) That was what they had been told all the day, and those who said no, did not understand what they said; for had they not heard that nobody was to be admitted into the Society but those who acknowledged the Trinity, and the existence of the Triune Jehovah. So far this exclusion was admitted to be correctly stated, and that it was to be done, in order to give an unity of spirit to christians in carrying on the one great cause. He not did know how this was to be done, and whether it was to be made in the Athanasian or Nicene form. Now there were some persons who would not subscribe to any creed. He would himself subscribe to none but the Bible. Many there were who thought that all creeds were wrong, because creeds were merely human deductions, and they regarded the fact of subscription to human authority as an error where the divine authority should alone be admitted. All who thought in this way would be off to a man. Others there were who would not hold a fellowship like this, and they would all be off. Some there were who would not have either liturgy or creed, and some there were who would hold no communion with those who acknowledged no creed, and thus the imperfection and the constitution of human nature would be a barrier against the existence of any such society as this would be.

He had no objection to such a commercial fellowship as they were now engaged in. If prophecy were true, no doubt could exist there would be an universal and a divine fellowship, but it was as true that that had not happened as yet. If he wished for a religious Society, he would not call it a Bible Society. He concluded by entering his solemn protest against any change in the laws of the Society. (Applause.)

The VICE CHANCELLOR then followed in a speech of some length, in opposition to Mr. Gordon's amendment, and was succeeded by the Hon. and Rev. BAPTIST NOEL on the other side. Mr. Noel concluded by saying, "So far from doing harm to the institution by the separation proposed by this amendment, you will raise higher the tone of our public meetings, bind more closely the union of all denominations, and render this day the most illustrious in the annals of the Bible Society, (discordant cries of "Yes," and "No," and cheers,) and you will circulate the scriptures, God's instrument for rescuing man, to a far wider extent; you will even do good to these poor misinformed persons themselves, because you tell the public, that though you pity and love them, you cannot consent to own them as belonging to a common christianity. Many of their ingenious youths will inquire what is the nature of the fundamental error, which cuts them off from the fold of the church, and perhaps repent of it. Your course at all events is plain and safe; do your duty. Commune with christian men; and when you have raised to a higher glory the column upon which so many victories have been already inscribed, you may say to it in a tone of honest exultation, *Esto perpetua.*" (Cheers.)

Mr. WASHINGTON PHILLIPS said he should detain the meeting but five minutes. He had stood forward to second Capt. Gordon's amendment. His deliberate opinion was, that unless this amendment was carried, a storm was gathering which would overwhelm this society. (Confusion, and cries of "No, no.") He was at a loss to understand how a christian audience could hesitate upon the proposition of Capt. Gordon. The question was, whether the circulation of the Bible was to be directed by persons who did not believe in the divinity of Jesus Christ. He thanked God that he belonged to a denomination of christians, and was therefore ready to bear his poor and weak testimony against this opposition, which, since the days that Arianism was attempted to be thrust into the church, was

the most important and momentous that had ever happened to the church of England. (Cries of "No, no," "Off, off," "Question.") The rejection of this amendment would lead to the admission by this meeting, that Socinians were Christians—a consequence of which they could not foresee the extent. He left the question in the hands of the meeting.

The Rev. Dr. DEALTRY next stood forward, but was assailed by cries of "Spoke, spoke," and "Question," from various parts of the Hall. He assured them that he should be very brief. He remembered that when this society was first established, it was said to them by way of taunt, "O, you are going to erect an ecclesiastical council in Leadenhall-street;" but the reply of the British and Foreign Bible Society was, "No, that is not our object, we meet not to settle controversies, but to circulate the Scriptures." (Cheering.) He was afraid that the disclaimer of the founders had been forgotten by their successors, and that the society of the present day was really about to make itself an ecclesiastical council, sitting not in Freemasons' Tavern, but at Exeter 'Change! What, were we then a council composed of grave bishops, fit to sit in judgment on nice and litigated points of controversy! Or were we so many persons assembled together for the purpose of aiding one another in the single and sole object of circulating the Scriptures? It had been said that this was a religious institution; but he must look a little back to its origin, before he gave his assent to that position. The reverend gentleman then read at considerable length extracts from the pamphlets and letters which were published in the great controversy concerning Bible Societies, which raged at the time of the founding of this institution. Amongst these were original letters from Lord Teignmouth, one of the founders, disclaiming the using any test upon the admission of members, and passages from the pamphlet of Sexagenarius, (Mr. Hughes,) which drew the distinction between a religious association and one intended for the mere circulation of Scriptural knowledge; and from that of Mr. Daubeney, with Mr. Owen's note, all deprecating the imputation, for so it seemed then to be considered, of this being a religious and controversial society. Its best friends, and he (Dr. Dealtry amongst the number, had always defended it upon totally opposite grounds. He also referred to the overture made by Mr. Hughes, (who, however, was not of the committee)

to the heads of the Arian and Socinian sects to concur in the objects of the institution on the very ground that it was not sectarian. The rules were silent upon the subject of Unitarianism; and, in point of fact, the Bible Society had been always looked upon as neutral ground, as a spot where all parties might meet and shake hands, as an oasis in the great desert of controversial and schismatical desolation. The rules gave any person who subscribed a certain sum of money yearly, the right of being concerned in the management of the affairs of the institution. This society had been eminently successful, he did not now inquire why or wherefore. But he trembled to think of the consequences of cutting off so many active and productive members. He greatly feared that they were about to cripple the institution. They saw its benefits, the mischiefs were unproved. He concluded by contending that there could be no danger in rejecting the amendments, and leaving the society to work its way in the manner in which it had hitherto done so successfully.

The cries for question becoming now very loud and frequent from the Hall, and other symptoms of impatience being strongly manifested, the chairman rose with a view of putting the amendments to the meeting. He said he was led to do so from a persuasion that after so lengthy a discussion as has already taken place, little that was new could be said further upon the question, and the meeting were in a condition to judge fully of its merits. He thought that the meeting was already enlightened enough to be ripe for passing a judgment, and should therefore put the question. The noble lord was then proceeding to lay the proposition before the meeting, when he was assailed by a loud clamour of voices upon both sides of him. Several gentlemen started from their seats, and were seen standing at the railing of the platform, claiming to be heard, some of them gesticulating with no little violence. Cries of "premature," "unfair," "hear us;" chastised by others of "chair, chair," and all occasionally drowned by the cheers from the body of the Hall, and the cries of clamorous impatience were heard in turns. Lord Bexley's chair was completely invested by a number of those upon the platform, part of whom were urging him to put an end to the discussions, whilst others were, with the utmost earnestness, deprecating haste and precipitancy. The noble lord seemed undecided and embarrassed. He rose from his seat in the resolution of putting the ques-

tion, but was prevailed upon to sit down again. At length the voice of

Mr. LUKE HOWARD, one of the Society of Friends, was heard above the storm.—He burst out into an exclamation of “How many Chairmen have we here? I thought we had only one chairman, but I find we have more, and I really must reprehend some of my reverend and other friends who are exercising an unbecoming influence upon the president of our meeting.” (Cheers, and cries of “Go on!”—“No, no.”) “Gentlemen before you give any vote, hear me. I am a trustee for the property of this institution, but observe, I hold your property upon a certain understanding—upon certain conditions which will be violated if this amendment be carried. I hold and shall hold the trust upon no other terms than the original constitution, and perhaps something which I have to say may set you right in this respect. You may alter your laws if you please, I hope you will not; but I cannot alter my engagements, and if I depart from them I shall be exposed to certain proceedings in law which may turn out to be very awkward. (Cheers.) All that you have heard upon the subject of the amendments is mere sophistry, don’t attend to it. This is called a religious society. I deny it, and let them who think they can prove it, fix a day, and we shall meet them. If it be a religious society, why have we not prayer? and if it be, why have you not a test? The thing is untenable. The Society to which I belong (Friends) is a religious Society; we have our tests, and I myself took not a little pains to exclude Socinians from it. But this is not a Quaker’s meeting—it is not a religious Society.—(Great cheering.) Had it been so, I doubt much whether you would have had the success of which you boast to-day—had you excluded those who assisted you in the great work, your number of Bibles distributed would have been very limited. The moment you establish a test I leave you—from that moment I cease to be the trustee of your property.” (Cheering.)

Lord BEXLEY again rose to put the question. He was now convinced that the time had arrived for the meeting to pronounce an opinion. His Lordship was then, amidst great noise and uproar, proceeding to state the original Resolution and amendment, when

The Rev. Mr. Howels being loudly called for, was about to address the meeting, when

Mr. HUGHES HUGHES, M. P., spoke

as follows: Mr. Lord Paxley, Ladies and gentlemen,—I am sure my excellent friend will allow me to offer a few words to the meeting. (Mr. Howels said, “Certainly; hear.”) Before the business proceeds further, I am anxious to enter my protest against the competency of this meeting to decide upon so vital a question as that now submitted to it; in order to be competent to such a decision, it should consist of members only, whereas a very large number of those now present are not members of the Society. Added to which, I must, with all the respect, which on every account I am bound to entertain towards the other sex, object to their votes being taken on questions which go to remodel the fundamental laws of this sacred institution. (Cheers, mixed with disapprobation.) I also object that, even if it were properly constituted for the purpose, it would be impossible correctly to ascertain the sentiments of this meeting. (Cheers, mixed with disapprobation.)

Lord LIFFORD rose, but was not able to still the agitation. The Rev. Mr. Cunningham, of Harrow, upon one side; Mr. Irving upon another; Mr. Gurney, the barrister, in the middle ground; and Capt. Gordon and Mr. Noel, all making fruitless attempts to address the Chair, ministered to the general excitement. The ladies were not free from it. The whole assembly were upon their legs, and all eyes fixed upon the Chair. Lord Bexley was irresolute, his friends about him urgent. Lord Lifford determined to obtain a hearing. The noble Lord at last succeeded, when he said with great earnestness and emphasis,—Gentlemen, my friends, I wish—let us, if we can, put an end to this disgraceful scene. We are not in a temper to discuss it now.—What I propose, therefore is, that Capt. Gordon and his friends withdraw their amendment, upon the understanding that the vote for the adoption of the Report be not passed this year. (Cries of “No, no, let us have the vote; no compromise.”)

Several fresh attempts were made to obtain a hearing, but the cries of “Question” predominated over all other sounds.

Lord BEXLEY then called upon the Secretary, in a peremptory manner, to read the resolution and amendments.

The Secretary read distinctly and audibly the original resolution, which was, “That the Report be received; and the first amendment moved upon it, “that this Society was preeminently a religious and Christian Society,” &c. was put to the assembly. The amendment was negatived by a large ma-

majority, judging by the number of hands which were held up against it, and the cheering in the body of the Hall was tremendous.

Capt. GORDON, Mr. NOEL, and several others, now asserted that the meeting was misled, as to the way in which the resolution and amendment had been put, and required, as a matter of justice, that they should be put again. Mr. IRVING also advanced to the Chair, in order to ascertain that the matter had been properly understood, and, upon receiving the assurance returned again to his seat.

A voice from the back of the platform.—I move that this meeting adjourn, for I'm sure we are fit for any thing but discussing religious questions. (Great noise.)

Capt. GORDON, with a loud voice, "No body knows about me what has been put or what has not. Speak Gentlemen." (Several voices, "We verily believe that the people are in a mistake as to the manner of putting the Resolutions. It is impossible there can be such a feeling.")

Lord BEXLEY.—Gentlemen, justice has been and shall be done!

The Hon. and the Rev. BAPTIST NOEL.—A proposition has been made to me to compromise—I regret it: I will never consent to receive this Report. (Tremendous cheering in the Hall.)

Mr. IRVING.—Do I understand that the question will be put again?

Lord BEXLEY.—Certainly, and with a better voice than mine."

Mr. IRVING.—Then I retire.

The question was then again put by a SECRETARY, in the following order substantially—"Is this pre-eminently a Christian and religious institution?" Answer, "No," with a very great majority. Second Amendment—"Ought Socinians to be excluded from any share in the direction of its affairs?" "No," with a majority of five hands at least to one.

The CHAIRMAN declared that the amendments were lost, and the original Resolution carried. The cheering was very great.

Mr. NOEL protested against the way in which the question had been put.

The Rev. D. WILSON then stood forward, to move the appointment of the committee for the next year, and in doing so took occasion to hope that any irritation which had been caused by the discussion might subside, and that all parties might again shake hands in brotherly love.

Lord LIFFORD seconded the motion.—His Lordship said, that twenty years ago

he thought that the principles of the Society were exposed to difficulties; and after reading over attentively the controversy between the Bishop of Winchester and Dr. Wordsworth, he felt that these difficulties could not be got over without the dissolution of the Society, and therefore he forebore to moot it in his country.

HENRY DRUMMOND, Esq. said, that before the Resolution was proposed, he begged to offer one or two remarks on a subject which had not been touched upon by any of the preceding speakers. He had not, at the early part of the proceedings adverted to the necessity of commencing by prayer, for he knew that when that was mentioned, a debate would ensue which would completely unfit them for that sacred duty, by putting them out of that frame of mind which he considered as necessary for prayer as the very form or words in which it was uttered. It was on that ground, and not because he relinquished the principle, that he had not brought the question forward on this occasion; besides though he thought it wrong for a meeting to neglect prayer in its commencement and close, it would be tremendous to have it said that a religious Society had refused a proposition that it should begin by prayer. The rejection or adoption of the amendments would be but trifling in the comparison with such a decision, (Mr. Henry, of Tooting, here said, "This is all nonsense; we are not to sit here and listen to such nonsense as this.") Disapprobation and applause followed, which for a time prevented Mr. Drummond from proceeding. When silence was in some degree restored, he proceeded.) He should have before that time to-morrow to stand on a hustings and address an assembly probably of some thousands assembled for a political object, and he was certain, that even if he should differ from those whom he might address, he should obtain a more patient hearing than he now met in a religious assembly, when the subject he spoke on was the necessity of commencing their business by imploring a blessing from Almighty God on their proceedings. (Here again Mr. Drummond was interrupted by the impatience of the meeting either to close the proceedings or to hear some other speaker, for in the many calls of "Question," "Chair," "Hear Mr. Howells," "Hear Mr. Irving," it was difficult to judge of the real wish of the assembly.) He had, he said, often conversed with poor men on this subject of commencing by prayer, and he had never found any difficulty started, but he had nev-

er spoken to a rich man on the same point, that he did not find him full of doubt and difficulty respecting it, shewing the great difference. (Here the interruption became so violent, that the honorable gentleman found it impossible to proceed. He remained for a short time at the front of the platform; during this interval Mr. Gurney and another gentlemen rose as if to speak to order, but the noise was so great they did not persevere.) Mr. Drummond then resumed his seat.

The Resolution was then put and carried.

Lord MOUNTSANDFORD came forward to propose thanks to the President and Vice President of the society, and also to the noble lord (Bexley) in the chair, for his kind attention to the business of the day. The noble lord said (as well as we could collect) that at that advanced hour he would not trespass on the attention of the meeting further than by expressing the great satisfaction he felt in having to propose this motion, in which he most cordially concurred.

The Resolution was then put and carried.

Lord BEXLEY, in returning thanks said, that at that hour of the day, and under the fatigue which the meeting had undergone, it would be unpardonable in him to take up much of their time. They had passed through a painful ordeal, but he hoped that what had passed would be productive of much good, for the subject had undergone a full and impartial discussion. He hoped that in leaving that Hall, they would forget any unpleasant feelings which might for a moment have been excited by what passed. So far from what occurred forming any ground of impeachment of their principles as christians, he considered that those who rejected the amendment were as ardently attached to the doctrines of christianity as any of their brethren who had felt it their duty to support those amendments; and the only reason why those amendments were not embodied in the Report was, that it would not be consistent with the original laws and constitution of the Society. (Hear, hear.)

The meeting then separated at half past four o'clock.

TRUE REFORMED DUTCH CHURCH.

WE are pleased to find the TRUE REFORMED DUTCH CHURCH taking a decided stand against Freemasonry. This is in perfect accordance with her professed principles. May Zion's King smile upon and prosper her, in fearlessly standing for-

ward in defence of purity of doctrine and discipline in the church of Christ. The following extract relates the proceedings of the General Synod of this church, respecting the subject of Masonry.

"The committee on the subject of Freemasonry, presented two reports, one signed by C. T. Demarest and J. G. Brinkerhoff; and the other by John Demarest and Isaac J. Van Saun; the former of which was adopted, and is as follows, viz:

The committee on the subject of Freemasonry ask leave to report—

Your committee are aware, that the Masonic Institution and Principles have lately attracted much public attention in this country; several pamphlets and books on the subject, have been published, professing to reveal the nature and tendency of its secrets. Among these publications, "Bernard's Light on Masonry," holds a conspicuous place. The members of the masonic fraternity appear to be numerous in every part of the United States; belonging to every class in society, whether civil or religious, and some of the highest standing. As to the civil, or political character of the institution, we deem it not necessary, at present, to make any remarks; but as to the religious nature and pretensions of this mysterious association, as far as revealed, we think it demands the attention of the Synod. The Masonic Society professes to find its foundation in the sacred volume;—to have an intimate relation with Solomon's Temple; and to be a religious fraternity—a household of faith—a band of mystic brethren. Examining it in this light, we find the religion of the Association to be a mixture of Paganism and Mohammedanism, with the corruptions of Judaism and Christianity; for many professed Christians, many Papists, Jews, and even Gentiles, are found in its communion. We also find that it perverts the meaning and use of the Bible, is full of names of blasphemy, and administers illegal, profane, and horrible oaths. We are decidedly of the opinion that no true Christian can, consistently with his profession, be a free and accepted mason—and that the ministers and members of our true Reformed Dutch Church can have no fellowship with this fraternity.

Your committee therefore propose,

1. That no one be received into the communion of any of our Churches, who may have belonged to the Masonic Fraternity, unless he *ex animo* renounce all further connexion therewith.

2. That any Member, Deacon, Elder, Student, Candidate, or Minister of our True Reformed Dutch Church, known to belong to the above Fraternity, be immediately dealt with as proper subjects of discipline, and, unless they fully and heartily renounce all fellowship with the Masonic Society, be forthwith suspended from all fellowship with the True Reformed Dutch Church.

C. T. DEMAREST,
J. G. BRINKERHOFF.

OF THE CHARACTER OF THE HOLINESS OF CHRIST'S HUMAN NATURE, AND HIS OBEEDIENCE IN THAT NATURE.

In the paper commencing this No: Bradbury is quoted as saying, p. 69—"To say that Christ as man was on his own account engaged to be holy, harmless and undefiled is true enough." Let any of our readers should be misled by this sentence, we have thought it proper to insert the following extracts

from *Gib's CONTEMPLATIONS*, which, in our judgment, express the truth, very clearly, in relation to the character of the holiness of Christ's human nature, and of the service which he rendered to God in that nature.

"The human nature was assumed by him, [Christ,] in a state of perfect holiness: *For such an High-priest became us; who is holy, harmless, undefiled, separate from sinners.*"* His human nature descended from the first man, not by ordinary but extraordinary generation; and wherefore it had no concern in the first man's covenant-headship, and could be under no natural imputation of the guilt of his first sin. For the same reason, his human nature derived no corruption from the first man; it was absolutely holy, in the conception thereof.—And this original holiness of Jesus Christ, as to the state of his person in manhood, was of a public nature; it belonged to him in a public capacity, as a covenant-head: For he did not, he could not bear any private character in his incarnation. He therefore presented his holy human nature to the law of the Covenant of Works, in the name and place of his people; as a full answer to the demand which that law had upon them, for holiness of nature as well as of life. A fulfilling of the righteousness of that law, in active obedience, could only proceed from a perfect holiness of nature: And his engagement to fulfil that righteousness for his people, could be admitted of,—only upon his stating himself in their name and place, as of a perfect personal conformity to the law in their nature."

"The service performed by Jesus Christ under the law, was *wholly* of a public nature; wholly for his people, no way for himself.

It has been said,—that "the human nature of Christ, being a creature, owed obedience to God in virtue of its creation:" That "obedience to the natural law was due by the man Christ, by a natural tie:" That "Christ, was indeed a creature, but holy; under the Covenant of Works for himself:" And "that Christ is under the law, as a rule of holiness, for ever."

However good and great the men were who have stumbled into this doctrine, from not examining the real import and necessary consequences of it; yet the doctrine itself is quite insufferable.—No doubt, a human person owes obedience to God in virtue of its creation; obedience to the natural law is incumbent upon every human person, by a natural tie.—But the human nature of Christ was not a person; it had never any distinct existence as a rational agent; it never could have any agency, but as subsisting in the person of the eternal Son. A human nature, not constituting a person, was an object altogether supernatural; and could not be an object of any natural tie, according to any principle of either reason or revelation. The man Christ, the person *God-man*, was graciously constituted an object of the moral law; but his human nature could not be so: For it was not, in and by itself, a moral agent; it had no capacity, distinct from the person of the eternal Son, of either obligation or obedience. The law's natural claim is necessarily confined to human persons, who alone are its natural objects, justifying or condemning of a human nature, which is not a personal agent, and so not an object of legal claim,—is even a matter of gross absurdity.

Moreover, if Christ obeyed the law in a private character, as under the Covenant of Works for himself; then his active obedience must have been either *wholly*, or but *partly* of that nature. If *wholly* so, if he fulfilled the righteousness of the law only for himself; then the doctrine of his Surety-righteousness for his people, in the course of his active

obedience, comes to be abolished.—If it be said, that his obeying of the law was but *partly* for himself, then a march ought to be fixed between his *private* and *public* obedience; which yet is impossible. If he had any obedience to yield for himself, he must have had *all* his obedience to yield for himself; because the law of the Covenant of Works, if it had any such claim upon him, could claim nothing short of *perfection*. And so still, the doctrine of his Surety-righteousness, in his active obedience, comes to be quite abolished; that obedience which he yielded would be excluded from all concern in the ground of our justification.

And the consequence goes still deeper. For, if Christ owed perfect obedience for himself; then all his holy submission to providential dispensations concerning him,—to sorrows and griefs, trials, sufferings and death; all this must have belonged to his perfect obedience for himself, for it could not otherwise have been perfect: And so, nothing would be left for us but mere *example*,—in both the life and death of Christ; no ground at all for our justification, and consequently no salvation.

It is likewise a shocking tenet,—that "Christ is under the law, as a rule of holiness, forever." His human nature, as such, was never under it; either as a Covenant-law, or as a rule of holiness. His person *God-man* was under it for his people, as a Covenant-law; which he ceased to be in his death: And seeing his person, in his exalted state, is infinitely high above all law; it is most absurd to represent his human nature, in that state, as under any law,—while that nature, as such, could never be under any.

The sum of all is,—That Christ performed a service under the law, *no way* in a private, but *wholly* in a public character; no way for himself, but *wholly* for his people: And so his whole righteousness, in that service, belongs to the ground of their justification. The doctrine here taught, as it is certainly true, is of the greatest importance to the honour of Christ and the faith of Christians; so that one cannot well maintain it in too firm a tone.—*Vicet of the Covenant of Grace*, pp. 200 & 204.

AMERICAN TEMPERANCE SOCIETY.

Facts from the Report.—It appeared from the report that according to the best information obtained, there have been formed on the plan of abstinence from the use of ardent spirits, more than 3000 Temperance Societies—18 of them are state societies—that more than one thousand distilleries have been stopped—that more than 3000 merchants have given up the traffic—and more than 300,000 belong to temperance societies. If as many more abstain that do not belong to temperance societies, it would make 600,000; and if as many more children and persons in their employment now abstain, it would make 1,200,000 brought under the influence of the temperance reformation.

The Hon. W. Cranch, Chief Judge of the Court of the District of Columbia, has estimated the loss to the country from the use of ardent spirits at more than \$94,000,000 annually. The value of all the houses and lands in the United States in 1815, was \$1,771,312,908. If the value has since increased in proportion to the increase of population it would be now \$2,519,009,222; and the loss to the consumer of ardent spirits, and others, in consequence of its consumption, would according to Judge Cranch's estimate, be in 30 years, \$2,832,750,000—being \$313,940,778 more than the present value of all the houses and lands in the United States—all of which, and much more might be saved by *abstinence*.

* Heb. vii. 26.

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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 III.

PART II.

The truth of the doctrine proved from Titus ii. 13.—“ Looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ.”

The Divinity of Christ, proved from the discharge of his office as Our Saviour.

That this argument may appear plain and unanswerable, it may be proper to illustrate and confirm it under two heads, correspondent to the two-fold manner in which we are directed to contemplate our salvation; and that is,

First, as a *purchase*. Secondly, as a *gift*. It would be dishonorable to God to give us salvation upon any other foundation than a satisfaction. “Without shedding of blood is no remission,” Heb. ix. 22. Though God was gracious and said, “deliver him from going down to the pit,” he added these words, “I have found a ransom,” Job xxxiii. 22. And Christ said, “the Son of Man came to give his life a ransom for many,” Matt. xx. 28. To have delivered the lawful captive any other way, would have been a plunder, and not a redemption; and therefore we are said to be “bought with a price,” 1 Cor. vi. 20, and to be redeemed with the precious blood of Christ, as of “a lamb without blemish, and without spot,” Pet. i. 19.

SECTION 1. The divinity of Christ proved from his *purchasing* our salvation.

We shall proceed upon this great subject, by illustrating, and confirming the following propositions:—If Our Saviour was not God, 1st. He could not have engaged with the

majesty whose law we had broken, and to whose wrath we are liable. It was not only necessary that the terms of agreement be found out, but the parties must be upon a level. This could not be our case, especially after the fall. Thus saith the church, “who may stand in thy sight when once thou art angry?” Ps. lxxvi. 7. And saith God himself, “who is that shepherd that shall stand before me?” Jer. xlix. 19. Again, “Who is this that engaged his heart, or quieteth his soul, by surety-ship, to approach unto me, saith the Lord?” Jer. xxx. 21. Job was so conscious of the distance between the two natures, that he could not approach to an *absolute* God. “I am troubled at his presence: when I consider, I am afraid of him, for God makes my heart soft, and the Almighty troubleth me.” Job xxiii. 15. 16. He was convinced, in order to a treaty, there must be some proportion between the parties concerned; but this was quite out of our case; “If I speak of strength, lo! he is strong; and if of judgment, who shall set me a time to plead? Though I were perfect, yet would I not know my soul; I would despise my life.” Job ix. 19, 21. Sometimes he hath joy in this reflection, “My foot hath held his steps, his way have I not declined; when he hath tried me, I shall come forth as gold.” Job xxiii. 10, 11. But when he considers God in his own nature, his washing his hands in innocence will pass for nothing. “For he is not a man as I am, that I should answer him, and we should come together in judgment; neither is there any Days-man between us, that he may lay his hand upon us both.” Job ix. 32, 33. The course of his argument is this, that though God is righteous, and will not “cast away a perfect man;” though “his tender mercies are over all his works,” and he is with us in the trains of his providence, yet as a party in a covenant, there is such a distance of his nature from ours, that without a

Days-man between us, the very treaty of peace could not be opened. Jesus Christ was as great and as good a person as could be wished for. He had a dignity to treat with the divine nature, and a condescension to represent the human Emmanuel; God, in our nature could lay his hand upon both, being "the brightness of the Father's glory, and the express character of his substance, he purged our sins." Heb. i. 3. He made the purification.

When he is appointed to be a sacrifice, which is the greatest act of obedience, an obedience to death, even the death of the cross; at that time he calls himself a worm, and no man; but the Father calls him his fellow; "Awake, O sword, against the man that is my fellow." By that name he has no place among creatures; for God says of the whole universe; to whom will ye *liken me*? Or shall I be *equal*? He that disclaims an *equal*, allows himself to have a *fellow*; and therefore the Jews took the matter right, that by calling God his Father, Christ made himself "equal with God."

2d. It was necessary that Our Saviour should be God, that he might convey a merit to his obedience and sufferings, equal to the demands of an offended Majesty. It was not merely the purity of his person, the holiness of his life, and the extremity of his sufferings, that made the atonement, but it was because he was Christ, the Son of the living God. It was the lawgiver himself, that obeyed and suffered; and thus, "he magnified the law, and made it honorable." The value of the action was derived from the dignity of the person. Being the blood of the Son of God, it made that one offering sufficient "forever to perfect them that are sanctified." The first approbation is given to the *person*, and the next to the *action*. When he obtained that voice from the excellent glory, "This is my beloved Son, in whom I am well pleased," it was the ground of all his success. "I know the Father," saith he, "and the Father knoweth me, and I lay down my life for the sheep," John x. 15. The reason why the punishments in hell are eternal, is because there can be *no merit* derived from the creatures that suffer; every groan and pain passeth for nothing. It was necessary that Christ should suffer in the very nature that sinned, but the value of these sorrows was derived from *another nature*. It was because he was God, that he could "purchase the church with his own blood." Acts xx. 28.

3d. He could not have supported himself under his troubles, if he had not been God.

If he was not able to bear his cross, how could he live in such agony upon it, give several orders from it, and then die at once? His external sufferings were carried to the greatest extremity. The curse of the law was sufficient to crush a world. He felt it in all its horrors, being "made a curse for us," it pleased the Lord to bruise him. "He bruised *the man*, that he might show *the God*." He put him to grief, that we might behold his glory, as the only begotten of the Father. Who but he, that has all being and life in himself, could have supported the nature that was united to him, under such a flight of disciples, such an absence of angels, such a withdrawalment of the Father? He may well be called by no less a name than "Jehovah our righteousness." When he said that "no man could take away his life, he had power to lay it down, and power to take it up again," John x. 18, he asserted a self propriety, that the stock of life was his own. Now this is more than he would have said, if he had not been God; but, as such, "in him was life, and that life was the light of man." John i. 14. He acted in his sufferings, as if all the right and power of disposal was in himself; he did not linger, and wait, and faint away; he did not submit to the leisure of death, but when all was finished for which he lived, with a full strength of voice and nature, he "gave up the ghost:" as if he was not driven, but went, as if dying was an act of his own, he cries out, "Father, into thine hands I commit my spirit. Upon which the Centurion, and they that were with him, feared greatly, saying, truly this was the Son of God." Matt. xxvii. 14, compared with Mark xv. 39.*

4th. Our Saviour must be God, that he might be able to conquer all his and our enemies. These are numerous and powerful.

He began at the very first article of our captivity. He rescued our nature from the guilt, the defilement and the dominion of sin, by his incarnation; his human nature is called "that holy thing." He maintained his purity through life. "He was holy, harmless, undefiled, and separate from sinners." Heb. vii. 26. He could say to his enemies, "which of you convinceth me of sin;" and as to his Father, "I do always those things that please him." Nay he not only *did* no sin, but he *could* do no sin. To say that it was *possible* for Christ to commit sin, as some Socinian writers affirm, is blasphemy in the extreme. Saith the prophet, "the

* Bradbury.

just Lord is in the midst of thee ; He *will not do iniquity.*" Zeph. iii. 5. This may be affirmed of Christ, for saith Peter, "ye denied the Holy One, and the just," Acts iii. 14. He resisted all the temptations of men and devils. Nay Satan confessed to him, "I know thee who thou art, the Holy one of God." Mark i. 24. And saith Christ himself, "the prince of this world cometh, and hath nothing in me." Lastly, he put away sin, he set it all agoing "by the sacrifice of himself," Heb. iii. 26. Now, if the people themselves, whose sins he put away, be ten thousand times ten thousand, and thousands of thousands, what then are their offences? He gave himself for us, that he might redeem us from all *iniquity*; and what could be able to do this, but "the righteousness of God." He overcame the world, as he told the disciples, not only all the sinful customs, fashions, and maxims, by his holy life; but all the riches, honors, and grandeur of the world. We might have supposed, that when he bowed the heavens, and came down upon the great errand of our salvation, he would have appeared as he used to do, attended with angels, and having "honor and majesty before him." But, he made himself of no reputation. "Methinks," saith one, "He came into this world as Moses did, out of the mount, putting a veil upon his face, that his enemies might see no comeliness in him, and his friends, a visage marred more than any man." He was born in a stable, and died upon a cross. He drew his first and his last breath in the meanest company. He had "no where to lay his head." When he hung upon the cross, he showed the vanity of, and despised all earthly glory. This was not a fit of self denial, a thing he would afterwards repent of. The riches of this world make no part of his glory above. There is no earth in his throne. Silver and gold are corruptible things; but his wounds are embalmed with honor! He is in the midst of the throne, as a "Lamb that had been slain." Now who could do all this but the Great God? As he himself declares, "Heaven is my throne, and the earth is my footstool; where is the house that ye build unto me, and where is the place of my rest? For all these things hath mine hand made; and all these things have been, saith the Lord." Isaiah lxvi. 12. Our Saviour must be God, that he might overcome Satan. He was "revealed to destroy the works of the devil." 1 John iii. 8. But if you strip his death of the great atonement, the works of the devil rather destroyed him. He was to

"subdue him that had the power of death," Heb. ii. 14. And how could this be done by dying? Subduing a person is taking something from him that he had before; binding the strong man, and spoiling his goods, as it is called in the parable. But this is impossible, if he did not die *for us*. What did Satan lose in his death? Not him, as a prisoner, for he never had him. He had "done no sin," and therefore, could not, upon his own account, be the enemies' captive. But he broke his power of death over others, so that they were "the ransomed of the Lord." And that was a noble spoil indeed. "Through death he destroyed him that had the power of death, that is the devil; and delivered them, who through fear of death, were all their lifetime subject to bondage." Heb. ii. 14, 15. This leads to another evidence of Christ's power as God, and that is his victory over death and the grave, and his resurrection with so much glory. He took away the sting of death. His death was a *purchase*, and thus a *conquest*; and then he took off the fetters of mortality and darkness, by his resurrection; "death was then swallowed up in victory." "He declared himself to be the Son of God with power, according to the spirit of holiness by his resurrection from the dead," Rom. i. 4. Nay, Christ has now an empire over death and the grave, to which he himself submitted. Thus he said to John, when he fell at his feet as dead, "Fear not, I am the first and the last, I am he that liveth, and was dead; and behold I am alive forevermore, amen; and have the keys of hell and death," i. e. of the invisible state, Rev. i. 17, 18. Though the resurrection of Christ is sometimes ascribed to the command of the Father, yet it is expressed in such terms as imply the divinity of the Son. "God raised him up, loosed the pains of death, it being impossible he should be holden of it." Acts ii. 24. Now there are two reasons for this impossibility. First, he rose to finish what he died for, and that is to bring in a righteousness. In this we are concerned as sinners, for as he "was delivered for our offences," so "he was raised again, for our justification," Rom. iv. 25. And as he had satisfied the justice of God, by pouring out his soul unto death, so he had a *right* to resume it in his resurrection; and for this he placed confidence in his Father. "Thou wilt not leave my soul in hell; or my body in the grave, neither wilt thou suffer thine Holy One to see corruption," Ps. xvi. 10. But,

Secondly, It was not merely a necessity

from without, but something in himself that made it impossible he should lie in the grave. For though his soul and body were separated by death, the union of both to his divine nature was continued. Accordingly, he saith, "I lay down my life and take it again." It is my own act to live, as well as to die. I who committed my spirit to the hands of the Father, remand it from him. So that this account shows us, that Our Redeemer is the very person of whom it is said, "I kill and I make alive."

5th. The ascension of Christ to the right hand of the Father, is another proof that he is God. By this he completed all the designs of his *first* coming, and gave out the earnest and sample of a *second*; "for in like manner as ye see him go to heaven, so shall he return again." Sometimes his ascension is mentioned in such terms as seem to imply that he was passive, or had assistance. Luke saith, "he was carried up into heaven," and in another place, "he was taken up." These expressions show that the Father made him welcome. "God raised him from the dead and gave him glory." But his ascension is more frequently mentioned as his own *act*, accomplished by himself. He repeatedly told his disciples, "I go to my Father," and a little before he did so, he directed Mary to tell the disciples, "I ascend unto my Father, and your Father; to my God, and your God." John xx. 17.

The description of this ascension in Ps. lxxviii. 18. must be understood of the Great God, the adversaries themselves being judges. But the apostle ascribes it to Jesus Christ, Ephes. iv. 8. "When he ascended upon high, he led captivity captive, and gave gifts unto men." In the Psalm it is said he *received* gifts. But there is no contradiction here: he was to *receive* gifts, as well as to carry *trophies*, and then give these unto men. And though they might think they would lose a divine presence, his design was "that the Lord God might dwell among them." Thus, it is evident, when Christ *ascended* or was *received* into heaven, he was considered as "the Great God." "Lift up your heads O ye gates; even lift them up ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory. Selah." Ps. xxiv. 9. 10.

6th. If Christ is not the "great God," he could not be our advocate with his Father. Who but he "whose understanding is infinite" could comprehend the number and necessities of all his clients? The advocate must be equal with the judge. For saith

he, "Neither pray I for these alone, but for them also who shall believe through their word." John xvii. 20. And what an innumerable company of every kindred, and tongue and people, and nation, is contained in this happy roll! And yet he pays as particular attention to every one of them as he did to Peter, when he said "Satan hath desired to have *you*, that he may sift *you* as wheat: but I have prayed for *thee* that *thy* faith fail not." Luke xxii. 31, 32.—For saith John, "If *any man*," any particular man, "sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John ii. 1. Therefore every particular believer may plead in Christ's name, and leave his petitions in his hands: for he hath much incense, and with it he presents the prayers of *all saints*. Rev. viii. 3.

Christ must have also an infinite merit to plead with; and as none but an all comprehending mind can number transgressions, so none but he can atone for them. What he endured upon the Cross must be carried before the altar. None but the high priest was allowed to come within the veil.—"Now Christ is gone not into the holy places made with hands, but into heaven itself," the real, the very heaven, "there to appear in the presence of God for us." Who is fit to make intercession? To sit upon the right hand of the majesty on high? It is upon the value of his person that he expects to be received above—"The Son of man ascendeth where he was before." John vi. 62. When he pleads the merits of his obedience and sufferings, he lays it upon the foundation of an eternal value in his person,—"*Glorify me with the glory that I had with thee before the world was.*" John xvii. 5. It was this that gave him admission. The high priest under the law "never went into the holiest of all without the blood of others;" which showed that he had no personal claim. But it is observed of Christ, that "by his own blood he entered into the holiest of all, having obtained eternal redemption for us." Heb. ix. 12. The language, which he employs in his intercession, shows that he is God. "Father," saith he, "I will that they whom thou hast given me, be with me where I am, that they may behold the glory which thou hast given me, for thou lovedst me before the foundation of the world." John xvii. 24. When he expressed himself as a man, as a servant, no such assuming language as "I will," came out of his mouth. For saith he, "I came not to do mine own will, but his that sent me." And when "in

the days of his flesh, he offered up strong crying and supplication with prayers and tears," he demanded nothing—"Not as I will, but as thou wilt." But when he saith "I will," "he put on majesty at the time he was most to conceal it." He talks in view of all his sufferings like a conqueror, more than a captive. This was not language of a suffering nature. "But of one," who "thought it no robbery to be equal with God." Especially when we consider the thing itself that he demands, "That they whom thou hast given me be with me where I am, that they may behold my glory."—And lest we should think this was no more than the glory of his reward as mediator, he adds, "for thou lovedst me before the foundation of the world;" i. e. "the glory I speak of is what consists in thy love; this love I enjoyed eternally, before any duty that I have gone through. Besides a glory that is given to me as a recompence to my actions, I had one with thee in person before the world was: and the glory arising from this is what I would have them behold in heaven."*

7th. The glory arising from our salvation is too great to be conferred upon him, if he was not God. "He shall build the temple of the Lord, and he shall bear the glory." Zech. vi. 13. "God raised him up from the dead, and gave him glory." I Pet. i. 21. "He is the great high priest over the house of God" above and below. He hath the homage, the faith, and dependance of all his churches on earth. Here they have their confidence. Their rejoicing is in Christ Jesus. This would be idolatry, if he was not God. But he said to the disciples, "Ye believe in God," i. e. the Father, "believe also in me." John xiv. 1. He is adored above,—"Worthy is the Lamb that was slain, to receive honor, glory, strength, salvation, and power, and blessing." Rev. v. 12. All this glory is given to him in answer to his own prayer. "Father, glorify thy Son, that thy Son may glorify thee." What mutual glorifications are here! "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John xvii. 1. "Let him have a glory equal to his empire over all nature, and his government over all grace." Thus, as all these particulars essentially necessary for purchasing, or providing us with salvation, were accomplished by Jesus Christ our Saviour, the argument is unanswerable, that he is the "great God."

* Bradbury.

MR. EDITOR,

The following paper, if you judge it worthy, may be inserted as an *appendix* to my Essay. It is an exposition of an important rule, laid down by the Holy Spirit, for promoting unanimity in the church. The greater part of it was written a considerable time before I commenced the publication of any part of the Essay. I have already anticipated some things in it, but to omit them now, would only render it more defective as an exposition of an important portion of scripture, bearing directly on the subject under discussion. I shall, therefore transmit in its original form.

UNANIMITY OF THE VISIBLE CHURCH.

The subject continued, in an exposition of Rom. xvi. 17.

"Now I beseech you, brethren, mark them who cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them."

Throughout this epistle, the apostle, labors with that divine ardor which inspired him in all his efforts in the great cause of his blessed Master, to impress on the church the absolute necessity of unanimity, and the great sin and danger of divisions. The whole of chap. xii. and part of xv. are occupied in directly teaching the duty, and guarding against the sin. And in the close of the epistle, particularly in the text under consideration, he lays down a practical rule for promoting unanimity. This is a rule prescribed by the Holy Spirit, and is infallibly correct. The apostle presses it with an earnestness becoming its importance: "Now, I beseech you brethren."

To a proper understanding of the text, four things are necessary to be considered. I. The doctrine learned. II. Those who cause divisions and offences contrary to it. III. How they are to be marked, and IV. How they are to be avoided.

I. What is the *doctrine learned*, against which it is forbidden to cause divisions and offences? 1. It was the doctrine which Christ and his apostles taught. The rule which Christ laid down, when he commissioned his apostles to regulate their teaching, was, "to observe all things whatsoever he had commanded." Matt. xxviii. 20. Consequently, what the apostles taught, the church would learn. It was that by which they were *made disciples*, [Greek.] And this was all revealed truth—all the doctrines contained in the Bible. The apostle's rule for teaching, was to "declare the whole counsel of God—"the law and the testimony," which embraces the whole of divine

revelation. "What was written aforetime," was written for the use and instruction of the church in all after ages. Hence it is said, that "all scripture is given by inspiration of God and is ALL profitable." 2 Tim. iii. 16. The modern but prevalent idea of *circumstantial*, non-essential or unimportant truths in the word of God, was then unknown. An idea at open variance with all the perfections of God, particularly his infinite wisdom; and altogether subversive of the scriptures as an authoritative rule to the church. The divine testimony concerning Jesus Christ, embraces "all that is written in Moses, in the Psalms and the prophets." And those who believed in Jesus, and became his *disciples*, had to receive the whole of the divine testimony concerning him. Accordingly he directs those, who would obtain a knowledge of him, to search the scriptures, for they are they which testify of him. John v. 39.

2. The "*doctrine learned*" by the church, embraces particularly the *doctrine already attained*. The word of God, or his revealed will, is "a fountain of living waters," from to which the church may continue to draw fresh draughts, while time endures.

There may then be doctrines and truths, in divine revelation, to which the church has not yet attained. For, although the church is under obligations to embrace the whole doctrine of the Bible, yet she cannot be sensible of the obligation respecting any particular truth, until she has discovered it to be a truth contained in the word of God. The Ethiopian eunuch believed the scriptures, so far as he understood them, before Phillip preached to him; but he was also bound to believe, and hold fast every particular truth, brought to his knowledge, through the instrumentality of Phillip's preaching. This is what is directly opposed to apostacy or defection from the truth. The Israelites, in the time of Ahaz king of Judah, or Ahab king of Israel, were as much bound to observe and keep all the statutes and ordinances of the LORD, as they were in the days of David or Solomon. (And accordingly as was shown in the last paper, all the churches of the reformation, are bound to return to the profession of every truth that was attained to, at the reformation; and are chargeable with the sin of apostacy, for every truth that has been dropped in their public profession since that period.)

3. It embraces also the *present truth*. Though all the doctrines of God's word are of equal authority; and the church having attained to the knowledge of any of them,

they are to be received among the "*doctrines learned*;" but particular doctrines, may sometimes derive a special importance from the opposition with which they meet. This is what we are to understand by "*the present truth*." Thus the apostle Peter, who, in his second epistle, had been urging holiness of life, as necessary to the gospel plan of salvation, calls it, (chap. i. 12.) "*the present truth*." "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and are established in the present truth." It is called the *present truth*, because it requires the *present* attention of the church and friends of the truth to defend it. Every truth of God's word that is opposed, may be called the "*present truth*;" and just in proportion to the opposition, does it become emphatically the present truth. The divine origin and reality of the christian religion, the divinity of the Son of God, the sanctification of the Sabbath, the unanimity of the church, might be specified as instances of "the present truth," in our days.

4. It includes the doctrines of truth, whether preached or written. There are many persons, whose consciences will not permit them to be at rest, without making some profession of religion; but whose hearts are still opposed to the whole tenor of the revealed will of God—who cannot endure the profession and practice which would expose them to reproach; or which would require them to abandon some fashionable amusement—who are willing to go all lengths with religion, while, (as the pious John Bunyan has expressed it) "religion walks in her silver slippers." Such persons avoid the knowledge of the truth, by neglecting the means of obtaining it. They do not, and will not search the scriptures, to see, what is the mind of God, on a question to which they are opposed. And if the truth should be different from what they would desire it to be, they wish not to know it. Such persons, if they happen to hear the truth set before them in a sermon, (if ignorance of the scriptures has not so blinded their minds, that they cannot comprehend it,) evade its force and quiet their consciences, by not "searching the scriptures to see whether these things are so or not." But the preached gospel may prove, "the savor of death unto death," to many, who do not now know that they are rejecting it. All who have had the opportunity of hearing and enjoying the gospel of truth, but who neglect to embrace and improve their opportunity, are justly reckoned among gospel despisers. The true

and faithful preaching of the word, is a means expressly appointed by God, for producing and preserving unanimity in the church. "And he gave some apostles, some prophets and some evangelists, and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. iv. 11-13. Hence the truth, whether preached or written, should be embraced and held fast by the church. It is the truth, and it alone, in whatever way it may have been attained to, that can be instrumental in building up the body of Christ. Accordingly we find the apostle, when exhorting the Thessalonians to stability, epistle 2. chap. ii. 15, directs them to hold fast the traditions taught by his word or epistle. The preaching, and the epistles of the apostle agreed.

These are the doctrines which the church had learned, which she professed, or by which she had been disciplined, and in which she once *was*, and still *should be* united.

II. The next inquiry is, Who are they who are chargeable with causing divisions and offences in the Church against the doctrine which she has learned? In answering this inquiry great plainness is necessary; without this we cannot be faithful; and for plainness here, we have the highest authority. The apostle Paul speaking by the Holy Spirit, condescended some times to mention the names of particular persons. 2 Tim. ii. 17, he warns against the errors of Hymeneus and Philetus, "whose words," he said, "would eat as a canker." And Christ himself named the Nicolaitanes and others, Rev. ii. 6. 14, 15. But we must be content at present with a more general description.

In general they are chargeable with causing divisions and offences in the church, who by their practice and profession, do any thing to destroy the unanimity and harmony which the church has attained; by holding or teaching doctrines contrary to that which she had learned. Such as oppose any one doctrine of the Scriptures: who let go any of the former attainments of the Church: or who do not contend for the present truth, "and the faith once delivered to the saints;" or those who in any other way throw obstacles in the way of the church maintaining steadfastly the profession of the doctrine which she has learned.

For the word *offences* means any thing that may be a *stumbling-block* to others. We are forbidden to do those things which in themselves are admissible, if there is any danger that they may prove a *stumbling-block* or an occasion of offence to others. We may not even induce them to act with a doubting conscience, by an unseasonable use of our christian liberty. But I shall mention a few instances more particularly.

1. Those who make light of any divine truth, are chargeable with offending against the doctrine, which the church has learned. There has long been a class of people in the church, "who speak evil of things they understand not." 2 Pet. ii. 12. When such persons can no longer raise the appearance of an argument against points of doctrine, which they have never investigated nor understood, their usual course, to conceal their ignorance and cast obloquy on the truth, is to resort to burlesque and ridicule. The terms, bigotry, narrow-mindedness, illiberality, &c. have often to supply the want both of knowledge and argument. It is thus that many of the *eternal truths*, which the God of heaven has judged meet to be entered on record in his word, and which he has declared shall endure when heaven and earth have passed away, are now met and opposed. The duty of public solemn, social vowing, or covenanting, might, among many others, be mentioned as an example.—"Vow and pay unto the LORD your God," is a very express command. It is not my design at present to prove that public, social covenanting, or vowing, as practised by the church of Scotland and the Reformation churches generally in former times, is one way in which this duty is to be performed. It is sufficient for my present purpose, to know, that it is a commanded duty; and that Christ has instructed his servants to teach his people "*all things whatsoever he has commanded.*" It is then a duty in the performance of which, the church, or the people of God, should be united. And it may be added that in it they were once generally united. But now, the great body of professors only treat with ridicule the mention of this duty. The Scriptures, which, in the times in the church that tried men's souls, were considered as teaching this doctrine so clearly "that he may run who readeth it," are now overlooked or uninvestigated. It seems to be forgotten that all, "that was written aforetime was written for our learning." And that, "*all Scripture is given by inspiration of God and is profitable.*"—*all profitable.* Hence

it is all important; and not a solitary article of divine truth can be treated with levity or indifference without the greatest presumption and profanity. It is the emphatic declaration of the Most High, "that heaven and earth shall pass away before one jot or tittle of his word shall fail." This is no mere rhetorical expression, but a solemn declaration of God, which the whole world shall see verified.

2. Those who are not concerned to maintain the unanimity of the church, are chargeable with causing divisions and offences.

The importance, necessity, and divine warrant for the unanimity of the church has already been shown. The church is, "with one mind and one mouth to glorify God, even the Father of our Lord Jesus Christ." All are required to speak the same things and think the same things—to be perfectly joined together in the same mind and the same judgment, &c. Now those who are not using all Scriptural means to promote and maintain this unanimity, are to be reckoned among those "who cause divisions and offences in the church." Those who do not exercise brotherly love and true scriptural charity towards their neighbor, or their brother, by faithfully, seasonably, and in the spirit of love, testifying against their errors and faults, whether in doctrine or practice, according to the divine rule—"Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." Such rebukes and such reproofs, will, to the children of God, prove "a precious oil." According to this rule, those particular churches, or religious societies, which do not require a particular profession of the faith of all those whom they admit to the fellowship or privileges of the church, are chargeable with destroying the unanimity of the church. Because without this, they can have no evidence, that they are either *mind*ing, *speaking*, or *thinking* the same things. It is especially the duty of the officers in the church, since they are set for the defence of the truth, and the preservation of the peace of the church, to see that the unanimity, and consequently the peace of the church should not be injured by those who are received into her fellowship.

3. Those who separate from the communion of the church, without sufficient scriptural reasons, or who do not assign in a proper manner, the grounds of their separation. To point out the reasons which are required in the word of God, to justify a separation from an organized church, will

come in with more propriety under another part of this subject. But the first duty which those who in any way depart from the doctrines and practices, which had been once received in the church, owe to the cause of God as committed in trust to the church, is, in some public manner, to state the ground of such separation, and until this is done, the body from which they depart, and the public, are bound to view and treat them as schismatics. Or if they cannot exhibit sufficient scriptural reasons for their separation, they are to be adjudged as offending against the peace and unity of the church. Hence, those who have ever departed from the doctrines and practices agreed upon, and solemnly adopted by the Westminster Assembly, and who have not showed from the word of God that such departure was required by truth and duty, have been guilty of this sin. These remarks, I need scarcely add, have a special reference to those who were once united in their christian profession, the Westminster Confession of Faith being their bond of Union.

4. Those who forsake their professed principles, without renouncing them. "Declining from attainments already made," was noticed among the causes which at present are operating against the unanimity of the visible church. Much will not, therefore, be added here by way of illustration. And even a very limited acquaintance with the state of the church, in general, can afford examples sufficient to show that not only many professors, but frequently whole societies, in the present day, stand lamentably obnoxious to the charge of causing divisions and offences against the doctrine which the church had learned, in this particular respect. In connection with this might also be mentioned, those whose walk and deportment are inconsistent with, or contradictory to their profession. If the public profession be correct, it is to be presumed that there will still be some who remain attached to the attainments already made. The comfort and fellowship of such, with their former brethren, must be greatly marred at least, by such defections.

5. Those religious societies which maintain a separate ecclesiastical organization, when they themselves judged that the difference between them is not sufficient to forbid visible fellowship in the most intimate and solemn acts of visible communion. The act of sitting down together at the Lord's table is, with great propriety, generally, perhaps I may say universally, acknowledged to be the most intimate act in

which church fellowship consists. And if societies can hold communion together in the more intimate, certainly no good reason can be given why they should not in the less intimate, act of christian fellowship. Beyond all controversy, refusing the latter, would be keeping up very unnecessary divisions in the body of the church. But this is far from being a matter of small moment, when we consider that it is no less than dismembering the body of Christ Jesus—for which he himself prays the Father, that all the members thereof may be as closely united as he and the Father are.

But, further, there is a necessity for communion in discipline also. The key of discipline, has often to be exercised in the admission of persons to the more intimate act of fellowship at the Lord's table. To say nothing of this, as an unscriptural practice, it is evidently absurd to admit persons to a seat at a communion-table, over whom the church can exercise no discipline.

Those who make *innovations* in the mode or any thing connected with that order, form, manner or matter of worship which God has appointed in his word—and those who do not hold fast all attainments already made, have been already noticed as schismatics. If this description of those who are causing divisions, and offences, against the doctrine which God has taught his church, and which she has learned, though brief, and necessarily very general, be but the means of calling the attention of any of the true friends of Zion, to her present lamentably divided state, an important end will be gained, and the writer's labor not lost.

Selections.

(From the Christian Magazine.)

SUPPRESSION OF THE REFORMATION IN SPAIN, WITH A CONTINUATION OF THE ACCOUNT OF SPANISH PROTESTANT MARTYRS.

Some account was formerly given of the origin and progress of the reformation in Spain.* It may be proper now to take a view of the manner in which it was suppressed.

By the efforts of their countrymen in Germany, Italy and France, the teachers of the reform doctrine in Spain were supplied with Bibles in their native tongue; the distribution of which tended greatly to promote the truth. Julian Fernando, usually called Ju-

lian the Little, a person of small bodily stature, but of great zeal and magnanimity, came from Germany with a large quantity of these. He had not distributed many of them, when, information having been given, he was apprehended and thrown into prison by the inquisitors, who seized upon the books. This was a heavy stroke to the reformed cause. It, in a great measure, put a stop to the importation and circulation of Bibles, by awakening the vigilance of the Inquisition, and deterring persons from venturing on this employment. It was also the occasion of great severities against the Protestants.

Fernando himself was kept in prison for several years, subjected to the incessant reproaches and cruelties of the Popish friars. These he endured with unconquerable fortitude, and a heroism, which confounded and enraged his enemies. One who passed by the door of his prison heard him exclaim, *The friars are baffled, they are baffled!* And at another time, *The wolves do fly, they do fly!* On the morning before his execution, meeting with a great number of Protestants in the hall, where their flaming habits were put on, he cried out to them, *Dear brethren and sisters, be of good courage, and triumph over death.* Upon this he was gagged. When he was brought to the stake, a certain priest named Ferrando Rodriguez, who had been once favorable to the Protestant religion, desired he might be ungagged, boasting that he was able to persuade him to be reconciled to the Romish church. The saint having heard with great patience all the priest could say, addressed him in these words: "Thou apostate, how darest thou, contrary to the convictions of thy own conscience, go about to persuade me to save my life by abjuring the truth?" Galled with this severe reproof, the apostate cried aloud, "Shall Spain, the conqueror of nations, have its peace disturbed by such a dwarf as this? Executioner, burn the incorrigible heretic." This was instantly done, and one of the officers who stood by, having either out of rage or compassion, given him a violent blow on the head, he soon expired.*

The college of St. Isidore in Seville, has been mentioned as a seminary for reformed preachers. So extensively was the good seed sown in it by Egidio and others, and so much did they profit by some of Luther's writings and books that were procured from Germany and Geneva, that a reformation

* See last number.

* Geddes's Tracts, vol. i. p. 470.

was set about in that monastery without opposition. The matins, vespers, &c. were changed into lessons of theology, and other profitable religious exercises. Papal pardons were neglected, images ceased to be honored; and the rules of the college were altered so as to be subservient to true piety.

Nothing Popish remained, but the mass and the vestments. These could not be laid aside without exposing them to the vengeance of the Inquisition. At length not able to practice or endure the abomination of the mass, some of them proposed to remove into foreign places, where they might enjoy the pure worship of God. Their brethren remonstrated against this, urging, that it was impossible for them to make their escape, that the sudden disappearing of such a number would excite suspicion, that they would be pursued, and thus bring certain destruction upon themselves. After waiting sometime longer, and seeing no prospect of relief, they determined to put their design into execution. To prevent their being pursued and overtaken, they agreed to set out one by one secretly, and to take different routes. By this means, twelve safely reached Geneva and different parts of Germany. Their brethren who remained behind in the monastery, were soon after seized by the Inquisition.

A dreadful storm was now raised against the Spanish Protestants. In Seville, above eight hundred of them were thronged into the prisons of the Inquisition; in Valladolid also, a great number. The inquisitors, alarmed at the rapid progress of the reformed doctrine, had informed the king, who was at that time in the Netherlands, that persons of the highest rank, both in state and church, were infected with heresy, and requested advice how to proceed. Phillip wrote back, that they should proceed to punishment without hesitation, and that they should not spare even his own son, if they found him guilty of heresy. Thus encouraged, they proceeded without delay to their cruel work.

To show that they were determined to act up to their instructions, they began with imprisoning the Archbishop of Toledo, Bartlemi de Caranza y Miranda, primate of all Spain. Caranza had been carried by Phillip into England, during the reign of his queen, Mary, as a person that seemed to be well qualified to promote the re-establishment of Popery in that kingdom; and so well was the prince pleased with his conduct, that one of his first acts after coming to the government of Spain, was the raising of Caranza to the primacy. He was afterwards

employed in administering spiritual comfort, to the late emperor, whom he attended in his last distress.* But it appears, that the archbishop, while he defended the Roman Catholic religion, had not obstinately shut out information. Although he had not openly renounced Popery, yet from certain propositions contained in a catechism published by him, it was suspected that he had embraced the Protestant doctrines. Sentence would have been pronounced against him, had not a dispute arisen between the inquisitors and the Pope, who claimed an exclusive right to decide the archbishop's cause. Phillip, anxious that no bounds should be prescribed to the power of this holy office, used all his interest with the pontiff to prevail upon him to drop his pretensions in favor of the inquisitors. The king at last yielded; but Caranza having languished upwards of six years in prison, died a few weeks after he arrived, at Rome, and had been released from confinement.

The Inquisition being restrained in this instance from exercising their power, determined speedily to proceed to extremities against the Protestants, with whom their prisons were filled. An Auto-de-fe was accordingly celebrated at Valladolid, on May 21, 1550, at which fourteen of the most eminent Protestants were committed to the flames. Among these were Dr. Augustine Cazalla, with his brother Francis, and two of his sisters, Anthony Heruzulo, and Dr. Perez, who had been a secular priest at Valentio, and became a most zealous and successful preacher of the gospel in that place. Leonero de Rivero, the mother of Dr. Cazalla, having died a considerable time before, her body was brought in a coffin, and thrown into the flames along with her children. Her house, in which the Protestants used to meet for worship, was razed to the ground, and a monument raised on the spot, with an inscription containing the reason of its demolition. Cazalla had endured all the cruelties of the torture while he was in prison, inflicted upon him, it is most probable, to make him discover or accuse his associates.† When

* It has been said, that the Emperor himself became more favorable to the Protestant doctrine before his death, and that the superstitious Phillip had thoughts of taking his father's body from its grave, upon suspicion of his heresy. It is certain that the meditations with which he comforted his mind during his distress, were more conformable to the Protestant than the Popish doctrine.—See *Preface* to Mr. Richard Taylor's *Discourses on Justification*. Thuani *Historia*, Gerdesii *Historia Reformationis*, vol. iii. p. 247.

† When the prisoners were brought out to execution, the attending inquisitor proposed cer-

brought to the stake, he requested liberty to speak, but was refused. Nevertheless, he declared, that the faith for which he suffered was not heretical, but consonant to the word of God. Anthony Heruzulo, a most devout and eminent lawgiver at Toro, suffered that cruel death with admirable constancy and fortitude. Being afraid of the speech which this heretical confessor might make at the stake, the inquisitors had ordered his mouth to be stopped before he came out of prison. The Popish author of the *Historia Pontifical* gives the following account of his behaviour. "I was so near the bachelor *Heruzulo* when he was burned alive, that I observed all his gestures and motions, (for he could not *speak*, having his mouth gagged for the blasphemy he had uttered against the Romish church;) he appeared to me to be a most resolute and hardened person. And though I marked him very narrowly, I did not discover the least sign or expression of any uneasiness in him; only, that he had a sadness in his countenance beyond any thing I had ever seen before."^{*}

A few months after this, King Phillip arrived in Spain. That cruel and superstitious prince having heard with great uneasiness the progress of the reformation in that country, had hastened his journey, with a view of putting an utter stop to it; and having narrowly escaped in a storm at sea, he vowed to express his gratitude by the utter extirpation of the Lutherans. When he arrived at Valladolid, there were upwards of thirty persons lying in the prisons of that city, who were condemned to be burned alive. Phillip desired the Inquisition to fix an early day for the execution, and resolved to witness it. The horrid spectacle was conducted with all manner of solemnity. Phillip, attended by his son Don Carlos, by his

sister, and by his courtiers and guards, sat upon a scaffold, raised within sight of the victims. After sermon, he rose from his seat, and having drawn his sword, in the midst of an immense concourse of spectators, took an oath to force all his subjects to submit to the Romish church, that he would support the Inquisition, and execute its sentences upon every person of whatever estate, rank or condition. He then, with a composure which betokened the most unfeeling heart, witnessed the dreadful death of the prisoners, many of whom were persons of the highest rank in the kingdom, both men and women. One of the noblemen, Don Carlos di Sessa, when the executioners were conducting him to the stake, seeing Philip, cried out, "And canst thou, thus, O king! witness the torments of thy subjects? save us from this cruel death, we do not deserve it."^{**} "No," Philip sternly replied, "I would myself carry wood to burn *my own son*, were he such a wretch as thou." That this was not a rash speech, nor empty threat, the gloomy tyrant demonstrated, when he afterwards caused his son Don Carlos to be put to death in prison, after he had procured his condemnation by the Inquisition, because he testified an attachment to the Protestants in the Netherlands, and an abhorrence of the bloody administration of the Duke of Alva.† Besides those who were committed to the flames, there were a number who were sentenced to perpetual imprisonment, and the confiscation of their property. Among these were Dame Anna Henriques, mother of the Marquis di Poza, Don Lovis di Roxa, son and heir of the Marquis, with Don Peter Sarmienta, his brother, and his wife Dame Mencia di Figueroa.

Similar cruelties were immediately exercised upon the church of God which had been gathered at Seville. An Auto-de-fe was celebrated in that city on September 24, at which fifty persons suffered. Among these were thirteen noblewomen. The house of Donna Isabella Vaenia, which used to be open to all who loved the truth, was razed to the ground; and the dead bodies of Egidio and Constantino, both of whom had been preachers to the Emperor, and the last his confessor and favorite, were brought out and committed to the flames, that all might be convinced that they could promise themselves

tain questions to them respecting the Romish faith, to try if they would recant upon the sight of the stake. One of the sisters of Cazalla, when it came to her turn, instead of giving an immediate answer like the rest, said she would first wish to hear her brother's opinion. This she did, not because she had any doubt that he remained constant, but she wished that he should be allowed to speak to the comfort of his fellow sufferers. The inquisitor thinking that Cazalla might be moved by sympathy for his sister, to answer the question to the satisfaction of her judges, ordered the gag to be removed from his mouth. No sooner was liberty of speech granted him, than he condemned the Popish doctrine, and exhorted all the prisoners to continue steadfast until death.—*Histoire des Martyrs, folio.*

^{*} *Beze's Icones; Fox's Acts and Monuments, &c. vol. ii. p. 171. Ed. Lond. 1641. Geddes's Tracts, vol. i. p. 569.*

^{**} The author of the *Pontifical History* says, that this nobleman "died in the midst of the flames, with a courage at which the spectators were amazed."

† *Watson's Philip II. vol. i. p. 139 Father Paul's History of the Council of Trent, book v.*

no connivance nor commiseration. Don John Pontio de Leon, son of Count Baylen, with his intimate friend John Gonsalva, Dr. Christopher Losado, an eminent physician, Ferdinando a Sancto Johanne, who, though but a young man, had been eight years professor of humanity in the college of Isidore, with several other learned persons belonging to that institution, suffered at this time. They all underwent the punishment with fortitude and joy. John Gonsalvo, as he was going to the stake, began to sing the 109th psalm; but being commanded to desist, he obeyed, knowing that otherwise he would not be permitted to speak more. When he came to the stake, observing that one of his sisters, who was to be burned with him, seemed much dejected, he said to her, "Be of good courage dear sister, and keep the faith." As he was going on with his exhortation, the officer ordered him to be strangled, pretending that he meant the *Romish faith*. For the rule observed by the Inquisition is, if a person recants at the place of execution, instead of being committed alive to the flames, he is first strangled and then thrown into the fire. But the truth is, that the inquisitors finding the people much affected by the admirable constancy with which the Protestant martyrs endured the most painful of deaths, began to fear the consequences of entertaining the people with such spectacles, and therefore, as to the most eminent persons, they either strangled them on pretext that they desired to be reconciled to the Roman church, or having put them to death in prison, they committed their dead bodies or their effigies to the flames.

Christopher Aurelliana, a learned schoolmaster, was converted by reading the scriptures. The inquisitors gave him the character of the most learned of all the Protestants, because, in disputing with them, he not only made use of the Bible, but urged against them Aquinas, Lombard, and other schoolmen of their own. When his sentence was read over at the stake, hearing that he was accused of denying the virginity of the mother of our Lord, he was so moved, that, having, by a sudden exertion rescued his mouth from the gag, he cried out that it was an execrable forgery; upon which the flames were immediately ordered to be kindled upon him.

Garcias Arias, commonly called Dr. Blanc, had been a very singular character. Deceitful, inconstant and selfish, he had attached himself now to the one party, and then to the other. Being a monk of St. Isidore, he became a professed disciple of Egidio, and

with great zeal, forwarded the reformation in the monastery to which he belonged. Yet, while thus employed, he gave proofs of the blackest treachery and duplicity. G. Ruizio had engaged to maintain a dispute against the Popish doctors before the inquisitors. Arias came to him the day before the dispute, and promising to support him, Ruizio read over to him the arguments which he intended to use. Next day, after Ruizio had spoken, Arias was the first man who rose on the opposite side, and knowing the arguments beforehand, he answered each of them in order, by which Ruizio was so confounded, that he yielded the dispute. Nor was this the only instance of such conduct. Having an opportunity of becoming acquainted with the plan of his master Egidio for spreading the reformed doctrine, he went and acquainted his enemies with it, who thereupon used means to defeat it. When Constantino de Pontio reproved him for his deceitful conduct, he threatened him and his brethren with the terror of the Inquisition. Constantino told him in reply, that if ever matters should come to that issue, he was persuaded that he (Arias) would not be a *spectator* of their execution. He now became an open enemy of the Protestants, and instigated the Inquisition against them. Yet afterwards, falling under the suspicion of the inquisitors, either from his own inconstancy, or their distrust, he was thrown into prison. His imprisonment was blessed to him, and proved the occasion of his conversion and establishment in the faith. He saw in it the judgment of God pursuing his duplicity and self-seeking. He confessed his sin to his fellow prisoners with bitter tears, and their attempts to inspire him with the hope of divine mercy were not fruitless. He gave them the most satisfying evidences of penitence. All the tortures of the Inquisition were not now able to make him do what he had formerly done from versatility of mind, or for the sake of a paltry reward. He endured with the utmost constancy every species of torment which they could inflict upon him; all other complaints being swallowed up in lamentations over his former wickedness. When he was brought out to execution, he was so much reduced, that he was obliged to support himself on a staff. But he went to the stake with resolution and cheerfulness, and expired amidst the flames, calling upon the Lord. The author of the large History of the Martyrs, written in French, makes some pertinent reflections upon the distinguishing display of divine mercy to this person, who, with Paul could say, "I

was before a blasphemer, and a persecutor, and injurious; but could not add with him, "I did it ignorantly."

Among the women who suffered on this occasion, two deserve to be particularly noticed. Francisca de Chauves was young, tender and fair, yet she resisted all the attempts of those who would have turned her from the truth, and put them to shame by exposing their weak and unscriptural arguments. She boldly reproved the Popish friars, as dumb dogs, a generation of vipers, &c. And when brought to the stake, suffered with the greatest heroism.

Donna Maria Bohorquia was a young lady of admirable knowledge and piety. Dr. Egidio used to say, "that none could discourse with her on divine matters (and she did not care to talk of any other) without being made both wiser and better by her." When she was but a girl, she learned Latin to enable her to read the Bible, which in Spain, was not at that time to be met with in any other language; and having, by indefatigable study, acquired in a short time, as much skill in that language as to be able to hear the divine oracles speaking in it to her conscience, she applied herself so closely to them, that she had almost the whole Bible by heart; neither did she, after having tasted of it, ever care to read in any other book. When she was brought out of the prison to be burned, with a heavenly joy spread all over her countenance, she began to sing praises to God, in a most melodious voice; and having refused to give over, she was gagged. But the friars still dreading the effects which her example might have on the minds of the people, cried out, after she was fastened to the stake, "she is converted, and desires before she dies, to be reconciled to the church of Rome." And pretending to give her absolution, she was instantly strangled, and committed to the flames. The women who were burned, both at Valladolid and at Seville, many of whom were of high quality, were all learned in the scriptures, so that the inquisitors, who were utter strangers to these divine books, were confounded, and unable to converse with them about the truths which they contained. This highly provoked Paramus, a furious Spanish inquisitor, to declaim vehemently against women being suffered to read the Bible, and against the Protestant religion for permitting them, contrary to the apostle Paul's prohibition, to speak in their public assemblies; as if women that studied the scriptures would not forbear to take the ministerial office upon them, or the Protest-

ant religion allowed them to do so. The Spanish Protestants in particular, were very far from employing any in public teaching, men or women who were not called to this office.

The inquisitors did not relax their severity as long as there remained any professors of the reformed faith in their power. The familiars went about both through city and country, seizing upon all who were suspected. And execution succeeded execution, until the prisons were emptied. The whole kingdom were struck with consternation, which issued in gloomy but absolute submission. They saw that Philip was determined to exterminate the Protestant name, without distinction or commiseration. Those who remained attached to the truth, either contrived to conceal their sentiments, or, having fled from their native country, took refuge in places which were favorable to the reformation.

From this period the reformed doctrine has not revived in Spain, nor does it appear that any number have since made open profession of it in that country. In a proposed treaty between the United Provinces and the Spanish king, one of the articles was, that the Protestants in Spain, should enjoy the same liberty that was granted to the Roman Catholics in the Low Countries.* But it is probable that this was proposed more as a matter of form, than with a view to any number of Protestants who should enjoy the benefit of it, or of its being observed by that bigoted and treacherous court.

Thus, that good work which commenced with such marks of divine interposition, and advanced for some time with amazing rapidity, was suddenly interrupted and entirely suppressed. In our reflections upon this, it becomes us to exercise the deepest awe and submission towards the sovereign disposals of Him, whose ways and thoughts are so far above ours. "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 account should teach us not to draw hasty and rash conclusions respecting a cause, or course of proceedings, because they have been unsuccessful, which Providence for wise reasons, may permit as to the best cause, and the most unexceptionable measures.† Above all,

* Meursii Auriacus

† The writer of this article was sorry to see in a late publication the following sentiment: "I believe it will be found, that when Christians have resorted to the sword, in order to resist persecution, for the gospel's sake, as did the Albigen-

it should heighten the gratitude of those to whom God has preserved the inestimable blessing of true religion. It is observable, that at this time, the liberty of professing the Protestant religion in Germany, was ratified by the Diet at Augsburg; the reformation spread in France by the favor shown to the Protestants in the beginning of the reign of Charles IX.; and England was freed from Popery by the death of Queen Mary. We in this country, should particularly remember, that the cause of the Reformation, after having struggled during the period which we have been considering, attained to a happy establishment in Scotland, at the very time it was crushed in the kingdom of Spain.

O fortunatos nimium! sua si bona norint.

PHILISTOR.

ses, the Bohemians, the French Protestants, and some others, within the last 600 years, the issue has commonly been, that they have perished by it, that is, they have been overcome by their enemies, and exterminated; whereas, in cases where their only weapons have been 'the blood of the Lamb, and the word of their testimony, loving not their lives unto death,' they have overcome." (Christian Patriotism, by Mr. A. Fuller.) The account which has been given of the reformation in Spain, (and it is not a solitary instance,) shows with what qualifications the latter part of this assertion must be received. The former part of it is highly objectionable. Facts do not warrant the conclusion as to the common issue of the condemned measures. If the defensive wars of the Albigenses, the Bohemians, and the French Protestants, were unsuccessful, it is to be remembered, that those of the Protestants in Germany, in Switzerland, in the United Provinces, and in Scotland, not to mention others, were crowned with success. As to the French Protestants, they were exterminated at a time when they had not arms in their hands, but were living peaceably under the protection of the public faith pledged in edicts, which had been solemnly and repeatedly ratified. And it is hoped, that the greater part of Protestants have not yet adopted such principles, as lead them to condemn the famous Waldenses and Bohemians, because they stood to the defence of their lives when violently attacked on account of their religion. They lived during the period of Antichrist's power, and, according to the adorable plan of Providence, they were allowed to fall a sacrifice to his cruel rage. But while the scripture foretells this circumstance, it mentions it to their honor, and not in the way of fixing any blame upon them. "It was given unto him (the beast) to make war with the saints, and to overcome them," Rev. xiii. 7. These *Christian Patriots*, instead of being ranked with those who perished in consequence of having taken the sword without a just reason, deserve rather to be mentioned along with those who "through faith waxed valiant in fight, turned to flight the armies of the aliens, and others were slain with the sword," all of whom "having obtained a good report through faith, received not the promises, God having provided some better things for us," Heb. xi. 34—40.

(From the New-York Observer.)

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

At the late session of the General Assembly of the Church of Scotland, decisions were pronounced in the case of Mr. Campbell of Row, and Mr. M'Lane of London, both of whom had been condemned in Presbytery and Synod for heresy. Mr. Campbell's opinions have been made the subject of much remark in Great Britain, where they are familiarly known by the name of "the Row heresy." We copy the following account of the proceedings of the Assembly from Scotch papers. It will be perceived that Mr. Campbell and Mr. M'Lane were both deposed, the former by a vote of 119 to 5, and the latter unanimously.

CASE OF MR. CAMPBELL OF ROW.

The case came before the Assembly upon a dissent and complaint by Mr. Wyllie of Carluke, as a member of the Synod of Glasgow and Ayr, and upon appeals by Mr. Storie of Roseneath, and Mr. Campbell of Row, (the party primarily concerned,) against a sentence of the Synod of Glasgow and Ayr, affirming a sentence of the Presbytery of Dumbarton, whereby a libel, at the instance of certain parishioners of Row against Mr. Campbell was found relevant.

The different parties in the case being called, Dr. M'Knight read the libel as follows:

"Mr. John M'Leod Campbell, Minister of the Gospel at Row, You are indicted and accused, this 7th day of September, 1830, by the subscribers, heads of families, and inhabitants of the said parish, that albeit the doctrine of universal atonement and pardon through the death of Christ, as also the doctrine that assurance is of the essence of faith, and necessary to salvation, are contrary to the Holy Scriptures and to the Confession of Faith, approved by the General Assemblies of the Church of Scotland, and ratified by law in 1690; and were moreover, condemned by the fifth Act of the General Assembly held in the year 1720, as being directly opposed to the Word of God, and to the Confession of Faith and Catechisms of the Church of Scotland: Yet true it is, and of verity, that you, the said Mr. John M'Leod Campbell, hold, and have repeatedly promulgated and expressed the aforesaid doctrine from the pulpit, or other places from which you delivered discourses, as also in conversation, in your addresses to communicants at the celebration of the Lord's Supper, and in your ministerial visitations of families within your

parish; in so far as, on various occasions during the course of the last twelve months, you, the said Mr. John McLeod Campbell, have declared that God has forgiven all the sins of mankind, whether they believe it or not: That in consequence of the death of Christ, the sins of every individual of the human race are forgiven: That it is sinful and absurd to pray for an interest in Christ, because all mankind have an interest in Christ already: And that no man is a christian, unless he is positively assured of his own salvation."

The specific charges which follow, are set forth under ten different heads in the libel. The charges connected with his supposed doctrine of universal atonement, are principally developed in the two following counts:

"*Secondly*, You, the said Mr. John McLeod Campbell, in a sermon preached by you at Row, on the 8th day of July, 1830, in presence of the Presbytery of Dumbar-ton, being the day on which the said Presbytery held a parochial-visitation of the parish of Row, or one or other of the days of that month, or of June immediately preceding, or of August immediately following, used the following expressions, or at least, expressions of a similar import and tendency: *videlicet*, "That he alone bore the character of peace maker, who knew that Christ died for every human being." And again, in speaking of the love of God, you said, "That that love to every individual of Adam's family was equal, or according to the agonies of the Son of God." And again, in speaking of the words of the fifth chapter of Matthew's gospel, "Blessed are they that mourn," you said, "that the causes of his mourning were not within the believer, his sin having been taken away, but they existed outwardly, in the unbelief and sinfulness of the world."

"*Thirdly*, You the said Mr. John McLeod Campbell, in a sermon preached by you in the school-house at Helensburg, on one of the days of the month of October, 1829, used the following expressions, or expressions of a similar import and tendency. *videlicet*, 'That it was a gross error in the modern preachers of evangelical doctrine to maintain that the reason why men were not happy in the enjoyment of it, was, that they would not allow themselves to be persuaded that they were continually in a state of reconciliation.' And again, 'That the only cause why a man should at any time be sorrowful, was regret and dissatisfaction at himself, for not believing himself to be in a state of favor with God.' And again, 'That by

the death of Christ, all mankind were put into a state of pardon, or in that state in which God was not imputing their sins to them, and that the continued belief of this fact, was all that was necessary to constitute the faith of the gospel.'"

Mr. WYLIE was heard at great length in support of his dissent.

Mr. STONE of Roseneath, maintained that the doctrines libelled were in accordance with the standards; and that they were not antinomian or condemned by the Act of 1720.

Mr. CAMPBELL of Row, said, the libel charged as a crime his teaching doctrines contrary to the Word of God, and the Confession of Faith. He would assume that the Word of God was to be taken as the first authority, and the Confession of Faith as a help, and subordinate to it. While he admitted, that any thing taught contrary to the Word of God was a crime, and if contrary likewise to the Confession of Faith, it was an aggravation of the offence, he held that no doctrine could be condemned as erroneous, unless it was in opposition to the Word of God; but said that the doctrines he taught, were not in opposition to the Divine authority, or condemned by the standards of the church. As that was his belief, he considered that the duty of every minister, in the search after truth, was unfettered, as to what the Spirit of God should point out he should teach. Ministers were not like members of a voluntary association, who were bound together by particular laws; they must teach what the Holy Spirit unfoldeth. It might be said that he ought to have left the church, when his doctrines were objected to; but his reason was—holding the opinion that what he taught was not condemned by the standard of the church, it would have been schism, and schism is sin. In alluding to the charge of teaching universal pardon, he gave three metaphysical distinctions of the word "Pardon," and said that it was the truth of God that Christ died for all men; that by the shedding of his blood, the barrier between God and man was taken away, and that all men are on the same footing of access to God through the Redeemer. He next adverted to the doctrine of assurance, explaining it to mean that man firmly believed what God has promised, and that no man is in the exercise of faith, who does not feel the gift which God has bestowed. But along with this, he taught the doctrine of future judgment—of wrath to come. It had been said that his doctrine of universal pardon, had a tendency to universal salvation, but he de-

nied ever countenancing such an opinion, and concluded by solemnly beseeching the members to try him by the Word of God, and not on the Confession of Faith.

Mr. ROBERTSON SCOTT, counsel for the libellers, after some remarks, read extracts from the Confession of Faith, to prove the charges in the libel perfectly relevant, and concluded by stating, that the Assembly ought to thank the libellers for their zeal in bringing this case before the notice of the church, and he trusted the Assembly, by their decision, would show to the world their determination to maintain pure and unsullied the doctrine and discipline of that church, which had long been an honor and a blessing to our native land.

Dr. GRAHAM spoke for the Presbytery of Dumbarton, and maintained that they had acted with calmness and with prudence and discretion, in investigating this extraordinary case. They had not acted with precipitancy, or any thing like harshness to an erring brother; for even after he had been publicly accused of heresy, the Presbytery maintained the strictest intimacy and friendship with Mr. Campbell. When the libel against him was laid upon their table, in due form they appointed a committee to reason with him; but were not met on his part by the cordial disposition for explanation and adjustment which they all along displayed towards the Rev. Gentleman. He declined giving the explanations required, and the Presbytery had no alternative but to proceed in the matter as they had done, actuated by the unbiassed dictates of their own conscience, and a sincere regard for the venerable standards and purity of the church. Dr. Graham proceeded to point out the fallacy and dangerous tendency of the doctrine of universal atonement, and explained from several passages of scripture, that redemption is not universal, but limited to the elect alone.

Dr. FLEMING of Kilpatrick, followed on the same side, and stated how painful it was for the Presbytery to proceed in a matter in which one of their own brethren was accused. They were bound, however, to lay aside personal feeling and personal friendship, and decide calmly and dispassionately in the case. They had even been accused of backwardness, in the discharge of their duty, for it was not until the country had rung from one end to the other, with complaints and sneers against the heresies promulgated by Mr. Campbell, that the Presbytery came to the resolution of advising the petitioners to serve a libel; and after due

examination of the facts of the case, they felt themselves bound to pronounce that libel relevant. The libellers call upon us to dismiss from the ministry a man who is no longer connected with the church in principle. This we are bound to do, if we respect the purity of our own standards. Dr. Fleming referred to several acts of Assembly, to prove the extent of their jurisdiction in matters of this kind, and quoted scripture, and passages from the Confession of Faith, to substantiate the charge of heresy against Mr. Campbell. He called upon the Assembly, if they thought the libel relevant, to do justice, and love mercy in the case now before them—to do justice in maintaining the purity of the church, and show mercy to the country, by checking in their infancy, those heretical doctrines, which were revolting to the mind of every sincere Christian.

Dr. BARR, of Port Glasgow, in an erudite speech, supported the proceedings of the Synod of Glasgow and Ayr.

Parties being removed, the Assembly confirmed the sentence of the Presbytery and Synod, as to the relevancy of the libel, and afterwards proceeded to the consideration of the truth. Mr. Carlyle, counsel for Mr. Campbell, addressed the Assembly at considerable length. The discussion was continued till half past 6 o'clock on Wednesday morning. Two motions were made, both condemnatory of the new and heretical doctrine, taught by the Rev. appellant, but they differed in so far, that the one was only for suspension *sine die*, while that of Dr. Cook went the length of deposition. On the roll being called, the vote stood for the latter motion, 119 to 5.

The Assembly then proceeded with great solemnity to the execution of the sentence, previous to which Dr. Muirhead prayed, as is the use in such cases, in a most impressive manner.

SENTENCE OF DEPOSITION BY THE MODERATOR.

It is now my painful duty—painful indeed beyond expression—to pronounce the solemn and deliberate judgement of the General Assembly, in the name of the Lord Jesus Christ, the sole King and Head of the Church, and by virtue of the power and authority committed by him to it, I do now solemnly depose Mr. John McLeod Campbell, Minister of the Parish of Row, from the office of the Holy Ministry, prohibiting and discharging him from exercising the same, or any part thereof, in all time coming, under pain of the highest censure of the church;

and I do hereby declare the church and parish of Row vacant from and after the day and date of this sentence.

Mr. Campbell asked if it was consistent with form for him to protest, and was informed that it was not. Mr. Campbell and his friends were deeply affected, and several members left the house, being unable to remain to witness the distressing scene.

CASE OF MR. M'LEAN.

The usual solemn and necessary business being completed, the court proceeded to consider the protest and appeal of the Rev. Mr. M'Lean, from a deliverance of the Synod of Glasgow and Ayr, respecting his presentation to the parish of Dreghorn.

The libel against Mr. M'Lean charged him with having, on four different occasions, taught the heretical doctrine of the peccability of Christ,—that the Saviour was only kept from sinning by his hypostatical union, or his union with the Holy Ghost.—Mr. M'Lean objected to the relevancy of the libel, and denied having uttered the language attributed to him. The Presbytery of Irvine, however, found the first, second, and fourth charges not proven, and the third charge proven. Upon appeal to the Synod of Glasgow and Ayr, the sentence was affirmed, and a remit made to the General Assembly. From this sentence Mr. M'Lean again appealed. There was also an appeal from the libellers against that part of the sentence which found the three charges not proven.

Mr. Mure rose in support of the libel. He said the charges imputed to the appellant were of no ordinary kind, but were, in the former days of the Assembly of this church, held as damnable doctrine; and last year the Assembly had given a deliverance, in which they stated that they abhorred the doctrine. The learned gentlemen, for the information of the lay members of the Assembly, quoted from the Catechisms to show that the standards of the church maintained the impeccability of the Saviour. He then went into a review of the proof taken before the Presbytery, in order to show that not only was the first charge established, but that the first, second and fourth were also proved.

Mr. Carlyle was then heard for the appellant. He said the charge against his reverend client was one that should have made the libellers extremely cautious in bringing it forward; but so far from Mr. M'Lean being guilty of the heresy ascribed to him, he (Mr. C.) could hardly find language

stronger than that made by his reverend friend himself, to express the utter abhorrence in which he held such a doctrine.—The learned counsel then went over the evidence, and in conclusion, said that his client disclaimed ever teaching, or that he would ever teach, the doctrines imputed to him; and said it would be an awful thing if ministers, desirous of glorifying God, whose servants they were, should be under the temptation of hiding the truths of God from a fear of being libelled by man.

Dr. P. M'Farlane appeared for the Synod. He said this was no party question—it was a question on which orthodox men and moderate men, being orthodox, were all agreed. The point for the consideration of the Assembly was just this, whether heresy had been promulgated, and whether the appellant had been proved to have done it, and if so, whether they should pass such a sentence as to prevent his being minister of the parish of Dreghorn. The third charge he held proved by a mass of most conclusive evidence. Mr. M'Lean, when presented to the charge, was minister of a chapel in London, and had but few opportunities of teaching in this country, yet, out of the few sermons he preached, evidence as to his doctrines had been obtained from a great number of witnesses of the highest respectability, and two of them were ministers of the gospel, and therefore well qualified to give testimony on such subjects. It was said that Mr. M'Lean had spoken inadvertently, but if any preacher should have proceeded with caution, it was he. The expressions were made under such circumstances as to render inadvertances out of the question, at least he (Dr. M'F.) could not believe it, and could entertain no other opinion but that Mr. M'Lean preached the doctrines because he believed them. But whether Mr. M'Lean believed he preached heresy or not, it was unquestionable that he had used the words imputed to him. As to Mr. M'Lean's confession, he (Dr. M'Farlane) said, there never had been, in the whole history of heresy, a more unwilling recantation. The appellant did not come forward and openly acknowledge that he entertained these erroneous sentiments, and had promulgated them, and express his regret. No, but at the last hour he says he does not recollect using the words, or, if he did, it was from inadvertence; therefore he cautioned the Assembly against receiving a confession under these circumstances—a confession made with such ill-will. The reverend doctor then alluded

to what the Assembly had done in the morning as to one heresy, and he thought they had done well; they were also called to do well in this case, for the heresy here charged was of a still worse character. He beseeched them not to send the appellant as paster to the parish of Dreghorn, who, from his doctrine, in place of being a shepherd, would prove a wolf in sheep's clothing.—The Assembly could do nothing else than affirm the sentence of the Synod of Glasgow and Ayr, and find that the appellant could not be inducted into the parish of Dreghorn.

Mr. M'Lean, in reply, said there was nothing further from his feelings and intention than to impugn the moral integrity of the court which had hitherto judged this case. The third count of the libel had charged him with a belief in certain doctrines which, and which were mixed up with every opinion of an unsound and heretical character, opinions which had troubled the church of Christ since its beginning. He implored the Assembly to dismiss from their minds those injurious circumstances which were so prejudicial to a fair and just determination of his case, and to try it solely on its own merits. The learned gentleman, he would suppose by mistake, had stated what was calculated to prejudice the mind of every member in the Assembly, that he held opinions regarding the Saviour different from those entertained by the ministers of this church, and contrary to its standards; and if it could be proved he held such notions, he was willing to suffer the loss of all things. With regard to the libel served on him by the Presbytery, he confessed he could not understand the nature of the crime charged. He found in the major proposition that the doctrine of the peccability was said to be contrary to the Scriptures and to the standards of the church. This he thought not to be the case, and entered at great length and fluency into a metaphysical discussion as to the human and divine nature of Christ, and concluded by remarking that he had been likened to the upas tree, and, if placed in the parish, he would poison with his doctrines all who came within his hearing. He allowed that without the grace of God he might be like that pestilential tree, but he trusted in a higher guidance, and that he would be the means of dispensing peace and good-will to all men; and, by the grace from on high, instead of being like the upas tree, he would be like that tree sung of by the poets of the east, which shed down its blessings on the hands

raised against it, and the axe which fell it to the ground. He would go forth with truth on his lips, and now solemnly renounced before men and angels all the errors and heresies unjustly laid to his charge, and to give up every thing that he might be an able, a faithful, and affectionate minister of Jesus Christ. He thanked the Assembly for their patience in hearing him, and left his case with confidence in their hands.

Dr. Forbes had listened with the greatest attention he could bestow to the statements of the reverend gentleman at the bar, and with all the wish to judge leniently in such a case; but the speech of the reverend gentleman had sufficiently shown that the heresies charged against him were well founded. If the painful case which was decided this morning was heresy, this was one of greater magnitude; indeed he would not draw a comparison between them, for this struck at the very root and foundation of our faith and of the whole christian scheme. (Hear.) He would not counsel any one to adhere to the church if they conscientiously disapproved of her standards, and therefore the reverend gentleman was completely free to indulge in his opinions; but he would not trust him to preach the words of the Holy Scriptures to the people; for, instead of a practical piety and sound illustration, they would have only wild theories and metaphysical discussion. It was the duty of the Assembly to lead and instruct the people in the plain, true doctrine of Jesus Christ, to bring men from error, and not to waste their time with metaphysical sophistry. (Hear.) The church cannot permit heresy in her members, and on no account among her ministers—they enter into their holy office under solemn vows, and engage to teach no other doctrine than that which is agreeable to the standards of the church; heresy in them is therefore a crime of great magnitude—it is downright perjury. He would not say that a man should not resign his charge; on the contrary, he ought to do so if he entertained opinions at variance with the standards of the church, and his doing so would be acting a bold and a manly part. The reverend gentleman had said, that he, unawares, and in a thoughtless manner, had taught the doctrines complained of. He (Dr. F.) considered such a confession as no palliation, it was rather of quite a contrary effect, for if there was one thing more than another the duty of a clergyman, it was that he should come to the pulpit with his discourse most carefully prepared, for the instruction of the people. The reverend doc-

tor concluded by moving that the Assembly affirm the sentence of the Synod of Glasgow and Ayr, deprive Mr. H. B. M'Lean of his license as a preacher, and that he cannot be received into any church within the limits of the church of Scotland; and to intimate to the patrons of the parish of Dreg-horn such sentence, that the vacancy in that parish may be supplied in due time.

Dr. Lee seconded the motion, which was unanimously agreed to, after which the Assembly adjourned till Thursday. The Assembly was crowded during the whole of the day.

BRITISH REFORMATION SOCIETY.

The object of this society is to check the progress of Romish errors in the United Kingdom; and the principal means hitherto employed are public discussions of the great points in controversy between Protestants and Catholics. The fourth annual meeting of the society, was held on Friday, the 13th of May, at Exeter Hall, and was most numerous and respectably attended. In the absence of the president, Lord Viscount Mandeville, Lord Viscount Lorton took the chair, and called upon the Rev. J. H. Stewart to offer up a prayer for the blessing of Almighty God upon the Society.

Capt. RHIND, R. N. in the absence of Capt. Gordon, R. N. the Secretary, then read the report. It stated that, in the course of the year just closed, two auxiliary associations, in connection with the society, had been formed at Oxford and Cambridge, and that a considerable increase of auxiliaries had taken place in other parts of the country. Such increase the meeting would feel to be necessary, when they were informed that a considerable increase of Roman Catholic chapels had been made, and was still going on, in several parts of England and Scotland. The increase of Popery in England, had taken place chiefly in Staffordshire and Lancashire; Popery it was added, was already openly attempting to mount the strong ramparts of Protestantism, or secretly undermining its foundation; it became necessary therefore, that no exertion should be spared on the part of the society, to check the growth of that unscriptural creed. They had much encouragement to the task by the growing spirit of inquiry amongst the Roman Catholics of the kingdom. They had shown an anxious desire to be present at the discussion meetings which were held in various parts of the country. This was observable even in those places where their number had

greatly increased of late years. At Liec-ester and at Bath, the number of Roman Catholics was also much increased, and the priests of that religion, spared no pains to gain over converts from the Protestant faith; but even in those places, the society had made considerable progress, and at Bath they had no less than thirteen scripture readers going amongst the poor. Dr. Baynes, the Roman Catholic bishop of that district, had prohibited his clergy from attending any discussion meetings; but even the authority of the Pope himself could not prevent the people from attending and hearing, and exercising for themselves the indefeasible right of private judgment. The report also noticed the erection of a Protestant chapel in St. Giles's by the Irish society, which had been productive of the best effects amongst the lower classes of Irish residing in that district. The society had not in the course of the last year, carried on any operations by its immediate agents in Ireland, but yet it had not been wholly idle, and much good had been effected by the publication of controversial lectures and writings. The state of the funds this year showed that the zeal of the friends of the society had not diminished, the receipts having amounted to 1,100*l.* more than those of the last year. An anonymous contribution of 500*l.* had been received from Cornwall. The funds the past year amounted to 2,984*l.* 12*s.* 5 1-2*d.* The expenditure was 2,814*l.* 4*s.* 1 1-2*d.* Leaving a balance in hand of 170*l.* 8*s.* 4*d.*

LORD BEXLEY rose to move that the report just read be received, and that it be printed and circulated under the direction of the committee. He observed, that though on the whole, the report was encouraging, yet there were some points of it on which he could not reflect without pain. It was greatly painful to think that there could have been such an increase of Popery in England and Scotland, and that the society should have been obliged to attend less than they had heretofore done to Ireland, and be obliged to defend themselves against the advances of Popery in this country and Scotland; yet it was too true, that in this country and in Scotland, where it was very little known for the last 100 years, Popery had been alarmingly on the increase. This was, no doubt, in great part to be accounted for, by the grand influx of Irish into that country as well as this, for the purpose of obtaining employment in the manufacturing districts; but it must also be admitted, that much of it arose from the mistaken liberality or indifference of Protestants. This increase

of Popery was not confined to these kingdoms. It had also greatly increased in North America, for it was a fact, that nine Roman Catholic Bishoprics had been established in those states, in which not more than one had existed some forty or fifty years before, and a French Bishopric in the state of Louisiana. Thus Popery was making its way on both sides of the Atlantic, and what was not a little singular, at a time too, when in countries of Europe, in which it had existed for centuries, it was assailed by all kinds of ridicule, or was giving way to the still more baneful influence of irreligion and infidelity. (Hear, hear, hear.) It was painful to reflect, that while it was gaining many on the continent to scepticism, or something worse, it should find an asylum in those countries which had hitherto been considered purely Protestant. It was time then that Protestants should exert themselves to check this growing evil—not by force—that of course could not be thought of—the law had now made all religions equal: but by the power of reason and discussion—by the adoption of those means which would exhibit the contrast between the truths of Protestantism, and the errors of the Romish church—by that moral force which could always be applied when supporting the cause of truth; and where that force was exercised the cause of truth must prevail.

It was also incumbent on the society to proceed in its exertions with increased vigor, not merely to check the growth of Popery, but also to stem the tide of infidelity. That was now carried to such an extent in France, that its disciples formed themselves into a sect, whose distinguishing tenets were a denial of all religion, and of the existence of any immaterial being.* Who would have

* The error here alluded to is St. Simonianism, a species of atheism which has lately made its appearance in France, and from that country has already spread to Belgium, England, and even to this country. In France two public Journals, "*Le Globe*," and "*L'Organisateur*," are devoted to the St. Simonian writers, and the rapid spread of their principles has awakened the attention of some able defenders of the gospel, who are exposing their principles. The great article of their faith, is thus described in a French publication translated by the editor of the *Charleston Observer*. "Their God, the only God which they love, know, practice, is the one infinite, universal living, loving, intelligent and powerful God, who manifests himself incessantly in the *Universe*, by laws and forms, wisdom and beauty. God is all, all is God, and all is in him, all is by him." "They do not believe in annihilation. They believe in progressive perpetuation of the collective life of humanity, and of each of the individuals who compose it; and life for them is not the spirit in conflict with the body, it is love manifesting itself in harmonious agreement of the judg-

ment (*raisonnement*) and of the act of the spirit and of matter. As to marriage, the St. Simonians say, "It is not true that a contract, which is altogether of freedom and love, could bind in any way by constraint an ill-matched union." When and where St. Simon lived, we have not been informed. His followers admit, however, that he committed suicide. —*Eds. Obs.*

thought of the spread of such opinions in the nineteenth century? Yet unhappily, it was beyond a doubt; and that this sect, if so it might be called, was extending rapidly, and called for increased efforts on the parts of those who attached a value to the prevalence of religion and morality. In the earnest hope that the sphere of the society's action might be increased, and in the firm belief that that would also be an increase of its utility, he felt pleasure in moving, "That the report be received and printed. (Applause.)

GEORGE FINCH, Esq. seconded the motion, and made a short address in which he alluded to the public discussions with the Catholics, in various parts of England. Wherever such discussions were held, they were attended by great numbers—not merely of Protestants, but also of Roman Catholics. (Hear, hear.) He had attended at a meeting of this kind at Wolverhampton, and after the discussion his reverend friend Mr. Dalton, preached in the church there, which was crowded to excess in every part. As they retired the church bells were rung, and the whole presented a scene of christian triumph, worthy of the days of Luther. (Hear, hear.) A similar scene took place at Leicester. At Nottingham there were upwards of three thousand persons attended in the church, where the Rev. Mr. Dalton preached, and large numbers were outside who could not gain admission, and this too, in a place, in which at first the utmost objections were made to the exertions of the society. At Manchester the controversial discourses of those who went down from the society, were attended by immense multitudes. Not less than four thousand were present in one church, and there were 6,000 outside who could not gain admission. At Liverpool there was a controversial discussion, which was continued during 11 days, which was attended by about 1800 persons of whom 1400 were Catholics, who listened with the greatest attention, while the errors of their church were pointed out. Three days of the discussion were devoted to the doctrine of justification by faith, which was a novel one to the Catholic part of the audience, and by many of them it was extremely well received. Three days were also devoted to the dis-

ment (*raisonnement*) and of the act of the spirit and of matter. As to marriage, the St. Simonians say, "It is not true that a contract, which is altogether of freedom and love, could bind in any way by constraint an ill-matched union." When and where St. Simon lived, we have not been informed. His followers admit, however, that he committed suicide. —*Eds. Obs.*

cussion of the question, that Jesus Christ was the head of the Church, and of the fallacy of the claim of the Pope to that title. One circumstance would show the gross ignorance in which Catholics were held; for the assertion, that the Holy Ghost resided in the heart of the just man, was declared at once by a Roman Catholic to be downright blasphemy. This controversy was, he had reason to hope, attended with the most happy effects. It was indeed a triumph.

The resolution was then put and carried.

The noble Lord in the chair, here expressed a hope that the report of the committee at their next anniversary meeting would contain much more than the present, with respect to Ireland. It was there that Popery should be attacked. Let it be got under in that strong hold, and he assured the meeting that they would find Popery here but a trifle.

The Rev. WM. DALTON, gave a more particular account of the progress of Popery in England within a few years. He had recently visited the Catholic districts. The meeting he said had already heard from the report, of the great increase of Popery in England. This was particularly the case in Staffordshire and Lancashire. In Liverpool alone, there were 30,000 Roman Catholics, and no means were left untried by their priests to bring others over to Popery. At Preston, he believed he might say with truth, that every third man he met, was a Roman Catholic. From Preston they visited Stoneyhurst, in which, as most of the meeting are aware, there were three houses in connection, it was believed with the Jesuits; these were for the education of youth generally; but a large establishment also existed there for preparing young men for orders, and for entering the Romish church as priests. Around the neighborhood of Stoneyhurst, scarcely a Protestant was to be found, nearly the whole Protestant population of the place, having been induced to embrace Popery. Whether this was effected by persuasion, or bribery, or subtlety, or force, he had no direct means of ascertaining; but one circumstance which came within his knowledge led him to believe that it was not the result of honest conviction. He met in the neighborhood of Stoneyhurst a poor man who was employed in mending the road. He asked the man whether he was a Protestant, to which he replied in the affirmative adding that he was then the only one left out of a family of eleven brothers and sisters, all of whom except himself had been induced to renounce the Protestant reli-

gion, and embrace Popery. These brothers and sisters were all grown up, many of them had families, all of whom were now Catholics. He then intimated the nature of the persuasion that had been employed to change their minds, by stating, that a notice was given to him, that on a certain day he must either give up his work or his religion. He, however declared his intention of adhering to his faith, and said that nothing should induce him to abandon it, for that he would not barter his soul for the whole world. In Staffordshire Popery greatly abounded. At the town of Walsall, a handsome Catholic chapel had been built, and the Protestant curate of the place, told him, that there were at present 100 Catholic families in that neighborhood, where not one could be found not a very long time back. The whole of these had been conversions from Protestantism. The Catholic priest there it was added, was in the habit of mixing in the best Protestant society, and by the ease and polish of his manners, he was enabled to smooth and soften down the doctrines of his own church, so as to make it what might be called low and unscriptural Protestantism. From Walsall they proceeded to Wolverhampton, the well known scene of the labors of that excellent prelate, Bishop Hall, who said that there should be no peace with Rome, no compromise with the man of sin. O! how changed had that place since become; the mantle of the Rev. Pastor had not fallen on those who came after him, for in this place Protestantism had since come down to Popery. It had since become the scene of much of the labors of the Catholic bishop. Dr. Milner, who thought he had settled the question of the difference between Protestantism and Popery, by his publication of *The end of religious controversy*, but which work, he should call the beginning of such controversy. Such was the influence of Popery in that neighborhood, that when they reached there, they were informed that the attempt would be useless, as there was not the least chance of success; but God gave his servants the confidence and the power to proceed. They announced that controversial lectures and sermons would be preached, and such was the excitement caused by them, that for three successive Sundays, the place where they preached was crowded with Catholics as well as Protestants, and they had the pleasure of witnessing some of the effects, not merely amongst the Catholics, but even amongst the Protestants themselves, many of whom, though nominally professing a pure religion, were

hastening on to eternity in the grossest errors as to belief. The feeling excited amongst all classes by their arrival and preaching was intense. He might say with St. Paul, that his lodgings were crowded from morning to night, by persons eagerly inquiring, "What shall I do to be saved?" Another place which they had visited was Cheadle, which was in the immediate neighborhood of the residence of a Roman Catholic nobleman, who had set an example, which put the conduct of the Protestants to shame. This most respectable individual gave up his time, his attention and his money, for the propagation of the Catholic faith. Before he concluded, he was anxious to call the attention of the meeting to what had been stated in the report, of the establishment of two auxiliaries of the society, in the universities of Oxford and Cambridge. It would be admitted that these were most necessary, and there could be but little doubt, that they would be productive of much benefit to the object of the society. He believed that in the knowledge of the beauties of Xenophon, and the subtleties of Euclid, those two universities might vie with any other in the universe. Yet with these acquirements they seem to have forgotten one most important object—they forgot that the sword of the spirit was the most powerful weapon, and that the shield of faith was the best defence for a christian. He did give them credit for being the most distinguished bodies in the world for literary acquirements, but he must say, that in scriptural knowledge, they were not fit to cope and come in contact with the blasphemies of the times. (Applause.) How great was the difference of education in the Roman Catholic Universities. There the young plant was trained up so as to be able to stand in the storm of controversy. The student is early made acquainted with those arguments by which his religion might be attacked and defended; but in our Protestant university, the student goes forth with his head filled with the beauties of classical learning, but he knows nothing of the monstrosities of Rome. (Applause.) He owned that he did expect that something more should have been done for the student, by that most respectable body his reverend brethren who took a share in the guidance of their education. He thought that this might be done by the establishment of a house in the university for christian teachers, where the students might learn a knowledge of scriptural controversy, and where laborers in the great work might hereafter be found if necessary. (Applause.)

The Rev. N. ARMSTRONG* came forward and was received with loud applause. In the beginning of his address he alluded to the necessity of controversy. There were some who objected to controversy on principle, and said, that a mild and soothing course would be the best after all: he loved a mild man, and he was sorry that he could not be mild himself; but if this mildness was to involve a compromise of God's truth, he must say, that it had the slime of the serpent upon it, and that if touched with Ithuriel's spear, its real character would be discovered. Those who would proceed in this mild and compromising course would tell you, you must not say this, it would hurt the feelings of the Socinian—you must not touch upon this topic, because it would be a tender point to the Catholic—you must not touch upon some other point, lest it should in any way offend some other party with whom you are essentially opposed, and thus it went on from principle to principle, until there was no principle left; it reminded him of the tailless horse—hair by hair was pulled out, until there was no tail left. Principle upon principle, according to these mild and soothing people, was to be given up, and point by point was to be abandoned, until at last they had a gospel without a creed, and until his Satanic majesty, if he sat in that hall, would cry out bravo! bravo! again and again, well done thou prophet of liberalism, thou great prophet of religious liberty!

After much more in this strain, the Rev. gentleman alluded to some of the controversial discussions which he had attended and in which had taken part during the past year. In England they had visited Cheltenham, Birmingham and other places, boldly denouncing the errors of Popery.

From England they proceeded to Scotland, and the first place at which they stopped was Aberdeen, where until lately Popery was but little known. There they adopted the same course as in England, fearlessly denouncing the errors of that unholy creed, and challenging its professors to a public discussion on its leading doctrines. As in England the priest kept aloof from those discussions, and alluded to them only in his own chapel, but the Catholic laity thronged to them, and were amongst the most attentive listeners, and always he trusted, with some good effects. At Dundee the Catho-

* This gentleman was one of the speakers at the meeting of the Naval and Military Bible Society, and strenuously advocated the exclusion of Unitarians from that Institution.—Eds. Obs.

lic priest varied from the usual course. He came to the contest in person; and here, as every where else where they met Popery in controversy, her wily advocates shifted their grounds as it suited their purposes. He (Mr. Armstrong) charged upon the church of Rome, that to its people the bible was a prohibited book. This the priest denied, and in turn charged him with gross misrepresentation. To prove the charge that he (Mr. Armstrong) had made, he referred to the fourth rule of the Index, in which the bible was expressly mentioned as a prohibited book. What course did the priest then take? Why in the face of the assembly, he denied the document altogether. (Applause.) But he had since, he believed reason to repent of his shifting, and equivocation, which were seen through and judged by his audience. Those Scotchmen who lived on logic as on their daily food, who did not think it worth while to be excited till their understandings were appealed to, they would remember those evasions, and reject his doctrines and himself. (Hear, hear.) He stated that the priest denied the document; he said that he could not be bound by a Protestant translation, in a matter of such importance; that it was quoting Protestant authority for Protestant doctrine, which he ought not to receive, and then he challenged me, said Mr. Armstrong, to produce a copy of the original Index. I had a copy in my possession, not an English version, but a copy which was admitted by the Romish Church. What then was the priest's shift? He stated, that the reason of the prohibition was, that the bible circulated by Protestants contained false note and comments, and, on that account, it was not permitted to be read. Now what were the notes to the bible circulated? They were the notes to the Donay and Remish editons, which were known in the Roman Catholic Church for two centuries—notes, which were at first openly sanctioned by a Roman Archbishop of Dublin, but which were afterwards prudently rejected by that same Archbishop; when a Catholic barrister, of whom much had since been heard—when Mr. O'Connell, in a healty tempest of agitation, had declared in the then Catholic Board, that he would not belong to a church which sanctioned such doctrines as were contained in those notes. The Archbishop rejected those, and they had not since been avowed by the clergy of Ireland; but those were the very notes which this priest openly stated were the false notes put by Protestants to the Bible which they circulated, and that on that ground Catholics were

not allowed to read it. (Hear, hear, hear.) When beaten out of this, the priest asked me, in a taunting manner, if he should give up his creed as erroneous, which of the hundred and one creeds that prevailed in its stead should he adopt? I told him that, barring and excepting the Unitarian blasphemy, which I took to be no religion at all, he might chose the very worst of the hundred and one and that he would be no loser by the exchange. (Laughter.) But, I added, if you want a more categorical answer, I will give it to you. You have two creeds in your church, the Nicene creed, and that of Pope Pius the Fourth. The union of these two creeds was unlawful—God forbade the banns—and now by the mouth of me his minister, he commands that they be divorced. Take—take a pair of scissors, and cut off the unhallowed from the hallowed; repeal the union between the two; reject the creed of Pope Pius and keep that of Nice, and you will have a creed which God will acknowledge as consonant with his pure Word; you will have a creed in which, though you may differ with me on some minor points, I and those who think with me, will recognize you as a member of the Church of Christ. (Applause.) The priest then referred me to that part of the Apostle's creed which he said was, "I believe in the Holy Roman Catholic Church." A poor man who had been listening to the discussion with open ears, called out, Where did you find the *Roman* in that article. (Applause.) This so completely threw the priest off his centre, that he could not pursue the discussion farther. (Applause.)

From thence they went to Perth, and had the satisfaction of preaching near that place, which had once been warmed and cheered by the burning zeal of Knox, and from thence they proceeded to Edinburgh. At Edinburgh, as the meeting was aware, there was a Court, that of the exiled king of France, and a large number of the French nobility, who still followed the fortunes of the fallen monarch. There were also kept up there all the religious ceremonies of the Romish Church. There was admirable music, and the Romish church was become attractive and fashionable even for the attendance of Protestants, and it was accordingly found, that a considerable number of Protestants were in the habit of attending. This departure from principle, this laxity of their own opinions, this bowing down to the liberalism of the day, was loudly and energetically denounced from his pulpit, by a man who had since then been removed, he hoped to re-

ceive the reward of his faithful ministry: (the late Dr. Andrew Thompson) a man, the power of whose eloquence was equalled only by the ardent zeal with which he exercised it in the cause of truth: those liberal Protestants were justly rebuked, and what was the result? It was to draw upon that excellent man the charge of gross illiberality.

In Glasgow they adhered to the same plan whenever opportunity offered. In that city he had the great satisfaction of attending an anniversary meeting of a Reformation Society, established amongst the divinity students of that university. And earnestly did he wish that such a society had been formed at Oxford, and Cambridge, and Dublin. But with respect to this last place, he must say, that there were, he rejoiced to know, a set of young men who were loud, and earnest, and sincere, in denouncing the abominations of the Church of Rome, young men, led on by their fathers, like Hannibal of old, to swear eternal enmity to Rome. (Applause.)

The reverend gentleman, having described in glowing terms the means which were necessary to carry forward the operations of this society in the sister kingdom, proceeded as follows: "Let us then give that to Ireland, which alone can help her—the Gospel of the living God. I smile at you when you think of doing any thing for Ireland, unless you begin by weakening the influence of the priests. I think the landed gentlemen of that country have been blamed a great deal too much, for what can they do, whatever their forefathers might have done? I know no greater object of pity than an Irish landed gentleman, who, by the feeling of patriotism, or the pressure of circumstances, which he cannot control, is obliged to live upon a spot where it is impossible for him to do any good. Suppose him benevolent, resolved to educate the people, and determined to give all the benefit to his neighborhood which a good disposition, an active hand, and a long purse can bestow. Suppose he is attracted to a spot which has no other recommendations for him but its excessive misery—and how is he received? He builds a school, labours to introduce a sense of morality, of social order and happiness amongst the people; but his plans become exposed, he is denounced to the priest, he is immediately placed under the ban of their interdict from the altar, and thus placed in a position of moral isolation, from which the laws of his country can give him no relief. Suppose he has the hardihood to persevere in spite of the opposition, awful then

is the fate which awaits him: the necromancer's curse has been pronounced, the murderer's bullet is aimed at him, and thus the good man is driven from the field, and the land left the victim of the priest's curæ, and the people the slaves their superstition. No good is to be done for Ireland till you weaken the influence of the priests: you may build schools, but they will be fired at midnight; you may send the children to school, but upon the next Sabbath day they will be horse-whipped; you may open the Book of God to the people, but those who read it will be excommunicated; and till you clear the land from that slimy fetter which binds it, from that withering breath which blights its faculties, and from the great curse of the land—the priests, nothing substantially beneficial, or practically good, can be done for that kingdom or the people. (Applause.) The Rev. gentleman concluded in the midst of cheers, which lasted for some minutes, by repeating his injunctions upon the society to proceed with its labours in Ireland, for that the priests were every where shrinking before its agents.

[From the Presbyterian.]

A REQUEST.

MR. BURTT.—It is ascertained beyond doubt, and is a matter of public notoriety, that there are ministers in the communion of the Presbyterian Church, who hold and teach doctrines, in their nature and tendency, subversive of those which that church has always held as fundamental to the Christian system, and which she has embodied, as such, in her standards. As these innovators are promulgating their new sentiments under the self-flattering impression, that they are making new discoveries in the doctrines of the Gospel, would it not be proper for you, or for some of your correspondents, to give your readers a full and connected statement of all the recent discoveries, by which these gentlemen are enlightening the age, and "stultifying their fathers?" Inform us what these new doctrines are. You are aware that the authors of new tenets will never give us above one at a time; for if they were to write two articles together, it would look too much like forming a "system," or a creed, which things, you know, are, at the very outset, an abomination to neologists. They are, at the first rise of their peculiarities, strongly opposed to "line upon line;" but adopt the plan of giving "here a little, and there a little." What can be their reason for this? Do they think that if

they were to bring all their light out at once it would be too dazzling for our vision? Or, are they afraid to systematize their notions and publish them to the world, lest their discrepancies should not bear the light?

It is remarkable, that whatever opposition errorists make to orthodox creeds, they never attempt to form a counter-creed:—as if they were ashamed to see their errors fairly embodied. Where is the creed now in existence that is not strictly orthodox?—I mean among the various sects of protestants; for if we include all that bear the Christian name, the decrees of the council of Trent might be adduced as an exception. But numerous as are the protestant sects, and widely as they actually differ in opinion, I have not seen among them a confession, or a creed, that is not orthodox, and even Calvinistic. Even the doctrines expressed in the Armenian Methodist Book of Discipline, are strictly Calvinistic, as far as they go.

Now, what can be the reason that Calvinism predominates in all the printed creeds? It cannot be because all except Calvinists are opposed to creeds and confessions; for this is not the case. Many are opposed to Calvinism, who are friendly to creeds; indeed, in the case just cited, we see the bitterest enemies of Calvinism associated under a Calvinistic creed. Were I to hazard an opinion concerning the cause of this singular phenomenon—the non-existence of Anti-Calvinistic creeds—it would be, that the advocates of the adverse doctrines are either unsettled in the belief of them, and therefore think it needless to give to the world a system, which they know not how long they themselves may hold,—or they are conscious that if they were to publish their system, it could not bear investigation in the light of Scripture and reason.

It is on account of my despair to see a full and candid statement of their opinions made by themselves, that I request you to furnish a connected view of the novel doctrines propagated in some parts of the Presbyterian Church. I know that it would be in vain, also, to apply to themselves for information on this point; as by an ambiguous use of terms, in the way of “explanation,” they would endeavour to show, that the difference between them and the standards of our Church is only *verbal*.

It is curious to observe that innovators are extremely fond of promulgating their notions under the sanction of some existing creed. It reminds me of a trait in the natural history of a certain bird, which from some cause best known to itself, will not

build a nest of its own, but will leave it—eggs in the nests of other birds to be hatched. While writing this sentence, I felt afraid that I was making too low a comparison, until I recollected that I had scriptural authority for it, in the prophecy of Jeremiah xii. 9. “My heritage is unto me as a speckled bird; the birds round about are against her.” Now, I think, the greatest injury these birds can do to the speckled one, is to lay their eggs in her nest. Let them make nests of their own, and multiply as fast as they can by themselves, but let them not impose upon the speckled bird, by sheltering themselves under her wing.

Yours respectfully,

PHILORNITHOS.

[From the Presbyterian.]

[It is gratifying, after having been deprived of the privilege for years, to receive one religious newspaper, published by members of the General Assembly, from which we can occasionally quote with approbation. May we not hope that this circumstance, though a small beginning, and only as yet a faint effort to return to “the old paths,”—to “see and ask for the good way;” is indicative of better days to the American churches? We are pleased to see this publication, from which we take the following extract from an ordination Sermon, giving its readers from time to time portions of “the Sum of Saving Knowledge,” from the Westminster Confession, especially as this part of the Confession has never been adopted by the General Assembly, nor published in their Confession: If God has designs of mercy to his church, the apparent disproportion of the means to the end should not discourage us, nor prevent our thanksgivings from being offered even for small indications, in any portion of the visible church, to return to the good ways of the Lord: For he can work without, or above, or even contrary to means.]

EXTRACT FROM A SERMON

Delivered at the ordination of Mr. Geo. Printz, at Wyalusing, June 29th, by the Rev. N. Murray.

“There is no truth more obvious than that every thing in nature tends to decay. A truth equally obvious in the religious world is, that all portions of the church tend to decline from the purity both of the doctrine and discipline of their founders. This truth all history clearly proves. In 400 years after the ascension of our Saviour, how little purity of doctrine or of practice do we find in the church which he, by his apostles, planted. Three hundred years have not yet elapsed since the death of Lu;

ther and Calvin, and we find infidelity taught from the theological chairs of Germany, and Socinianism preached from the pulpits of Geneva. Two hundred years have not elapsed since the completion of the Book of Common Prayer, and yet we find Arminianism has superseded in a great degree the pure doctrine of the thirty-nine articles. The landing of the pilgrim fathers, whose debarkation on the rock of Plymouth rendered it at once classic and immortal, is almost within the reach of the memory of our parents; and now the Saviour is deprived of his dignity, and the whole evangelical system is impugned in the very churches which were once illumined by the piety and eloquence of the Mathers, and Elliots, of the Chaunceys and Mayhews, of the Tappans and Willards. Thus it is that in the Church, as in everything else, we discover a tendency to decline and corruption.

“A little acquaintance with history and with human nature, clearly places before us the manner in which corruption of doctrine is generally introduced. The Catholic and English churches lost their lustre in this same way. Supreme ecclesiastical authority being vested in civil rulers, they were compelled to model their doctrines and ritual in accordance with their unsanctified whims. And as compliance with royal wishes was necessary to preferment, corrupt ecclesiastics were always found to support with arguments from holy writ, every suggestion of the crown. We refer you to nearly every page of the history of Constantine and his successors, and of Henry VIII. and his successors, for the evidence on which we base these assertions.

“The Lutheran and Reformed Churches became corrupt in doctrine in a different way. In the former, although there were many dissenting voices, the Confession of Augsburg maintained a complete dominance until the rise of the famous Semler. With a great show of reasoning, and the most persuasive eloquence, this heresiarch made war on the inspiration of the Bible, and on all its distinguishing doctrines. The Church had been long relaxing its discipline; and when he was demolishing nearly every thing evangelical in its standards and forms, it did not possess strength sufficient to curb his licentious career, or even to expel him from her communion. His fame for eloquence and learning became very great. The young students of divinity read, with great avidity his productions, which seemed to be rained down all over Germany; and previous to his death, his admirers, if not adherents,

formed the majority of the Lutheran ministry. And the leading characteristics of the doctors of that church, at the present day is, (in the words of their own Mosheim,) “an unbridled licentiousness which holds nothing sacred, an audacious insolence that tramples under foot the most solemn truths of religion, and that is constantly engaged in bringing into contempt evangelical belief.

“The Church of Geneva became corrupt in precisely the same way. Men of great genius and erudition arose, who made war upon its standards and doctrines. The younger clergy supposing they might acquire a little character for mind and independence by following a similar course, embraced their opinions. And in the course of a few years, the light kindled up in that city by the pious Calvin was extinguished; and his successors in the Academy and the pulpit, became heterodox, secular, and corrupt. And need we state that in precisely the same way error has progressed in some of our eastern churches. By a relaxation of strict government, individuals of loose theological opinions, were admitted to the ministry, who, in the course of a few years, became full blown Socinians. And it was not until the leaven had entered the lump, and had made considerable progress, that the orthodox discovered their error; and then it was too late to arrest it.

“And what, brethren, is the lesson we are taught by this brief review of the progress of error? *To take good heed to our doctrines and continue in them.* It is becoming fashionable in some quarters to talk lightly of, and even to ridicule confessions of faith; and to deny their utility altogether. It is becoming common to hear candidates, at their ordination, profess before God and the church to adopt, *ex animo* our standards; and in a few Sabbaths after, to hear them declaim against some of their peculiar and distinguishing doctrines. It is common to hear candidates, on their examination for licensure, express the most loose and incoherent sentiments on the atonement, imputation, justification, original sin, and many other important doctrines; and yet to see them pass without one expression of disapprobation. It is common to see individuals enter the ministry of our church, and then array themselves against all its peculiar institutions and many of its distinguishing doctrines. If things would remain where they are, on all these subjects, we would remain silent. But reason and all analogy forbid such a conclusion. The course of error, like that of sin, is downhill. The first step pre-

pare for the two following. When these are taken, nothing but timidity will prevent from going to the end of the course. "I was first," said Priestly, "a high Calvinist, then a low one—then a high Arian, then a low one—then a Socinian—then a humanitarian—and if my life is spared a few years, I know not what I shall be before I die." If his life had been spared a few years longer, there is scarcely a question but that his name would now be floating on every infidel banner in our country, under those of Voltaire and Tom Paine.

"The purity of the church brethren, should be very much preferred to its peace. To preserve the latter, the former should never be sacrificed. To do this, could only be compared to the foolishness of the inhabitants of a besieged city, who would suffer themselves to be deluded with the syren song of *peace*, until their bastions and bulwarks were demolished, their citadel taken, and their soldiers stript of their armor. The advice of wisdom is *purity first, peace next*. To change this order, and then to hope for peace, would be as futile as to expect a calm ocean amidst the conflict of winds and storms.

"The purity of the church rests, under God, in the hands of our Presbyteries. To them it is confided by our constitution and laws. They are solemnly accountable to God for the manner in which they guard their sacred trust. The first question for them to decide is, *piety and capacity*; the next, soundness of doctrine. Qualifications in both these respects are *essential* and *necessary*. If the candidate should appear to possess the piety of an angel, and proportional capacity, and yet be unsound in the faith; this should be a sufficient objection. Nor is soundness nor unsoundness of faith, a mere matter of private interpretation—what any individual feels disposed to make it. The question to be decided is, *do they believe as our standards teach?* If not, they should be rejected; and thus be saved from the perjury of publicly declaring that "they sincerely receive and adopt the Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures," when they do not. It is only in this way that the purity and peace of our church can be preserved—that its light can be prevented from waning—that, as presbyters, we can render an account to God of our stewardship—or that our beloved Zion can be prevented from joining the caravan of the orthodox churches, which have preceded her, and sinking with them into error and for-

mality. It becomes us, then, as we love the peace and prosperity and perpetuity of our church, to take good heed to our doctrines; and as we have received them from our pious and venerated fathers, so to transmit them to those to whom we shall impart that gift, which we ourselves received by the laying on of the hands of the Presbytery.

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From the Presbyterian.

WHERE SHALL THE LINE BE DRAWN ?

That the line must somewhere be drawn between orthodoxy and heterodoxy we are all agreed. Where to draw this line, is the question which now agitates the minds of hundreds in our church. On the one hand, there some who plead for unshackled investigation and promulgation of doctrine, and who are alarmed with the prospect of being shut up from all independent inquiry. On the other hand, there are many conscientious men, who dread the introduction of fundamental errors, and the secession of the American churches from the tenets of our fathers, and of the Reformed Church at large. And the conclusion of many a grave and sorrowful discourse, on either side, is *Where shall the line be drawn?*

And, for my own part, Mr. Editor, I should utterly despair of any favorable issue to the inquiry, if this delicate affair of demarkation were now to be undertaken. Such is the prevalent ignorance with regard to the doctrines of past ages, both true and false—such the reckless haste of stripping theologians, unlettered speculatists, arrogant metaphysicians, and grey haired sciolists; such the mania for new and self-originated theories, and such the unblushing contempt of age and piety, and long honored learning, that Babel was not more confounded with diverse tongues, than is a large portion of the nominal Presbyterian church with heterogeneous doctrine. One would think either that theology is a science to be learned in a day, or that the resolution of doubts come by *astatus*; for you shall hear a man at one General Assembly, soberly declare his attachment to the undisguised peculiarities of the Reformed church, and at the next, denounce, with a heat betokening any thing but candid love of truth, doctrines long since established by the arguments of those whom he scarcely knows by name. Arguments for doctrine are not now derived so much from patient study of the contested points, as from sudden excitements, which seem to favor new views of truth. Every man who has proceeded beyond the first elements of

divine truth, sets himself up as a teacher, and he who can, by vociferation, or extravagance, or adroitness of policy, draw crowds, wheedle young and crude students or preachers, and rise on a whirlwind of popular commotion, is already an "instructor of babes."

The natural consequence of such influences is manifestly, endless diversity of sentiment. Unity of faith is spoken of by many almost as if it were as undesirable as it is unattainable. There was a time when orthodox was a name of honor; it is with the improved theologians, every thing but a reproach. It is easy to make one's name famous by heresy, while the beaten path of truth is familiar, and the pursuits of established usefulness are tame. The disease of the times is, a passion for novelty and excitement; and instead of applying a palliative, the ambitious teacher prefers catering for the depraved appetite. So various, therefore, are the shades of opinion with respect to christian doctrines, that the question becomes more alarming every day, *Where shall the line be drawn?*

My firm belief is, that it cannot now be drawn, and that if we have no precedent or established rule, we have no safeguard (unless God in mercy revive the truths of the Reformation beyond our hopes,) against Arminianism, Pelegianism, Arianism, or Socinianism. The position assumed by those who desire greater latitude of sentiment than that of our formularies, are the identical positions assumed by the remonstrants in the Synods of Nice and of Dort; positions which gave as much room for the establishment of one heresy, as another. I frankly avow my conviction of this, while I declare my belief that the doctrines of the great majority of the metamorphosed Presbyterians, are not fundamentally erroneous. Let us then seek some resolution of our doubts.—I find it here, viz :

THE LINE IS ALREADY DRAWN.* It is

* This expression struck us with peculiar force, and led to a train of almost involuntary reflections upon the character of those who constituted the Westminster Assembly, and the wonderful dispensations of divine providence which prepared the way for the meeting of that Assembly and brought its labors to so happy a termination. Well may we exclaim, what hath God wrought? That God alone, is Lord of the conscience, is a maxim that was not tolerated in Europe prior to the meeting of that Assembly. The friends of a consistent and scriptural profession of religion cannot too frequently contemplate the persecutions, the sufferings, the zeal and entire devotion to the best interests of the human race, which distinguished the theologians of that age. They have left a monument of their wisdom

drawn in the Confession of Faith, the Catechisms, and the Form of Government, and Directory for Worship of our Church. It is so distinctly drawn, that none within or without the Church, can mistake it, except those equivocal theologians, who are disposed to re-enact the Geneva and Ulster game in America. Let this truth then be sounded in the ears of all the genuine Presbyterians in the land. I mean Presbyterians by education, by conviction, and by belief and practice—men who dare to answer questions, and who have no interest in concealing their creed.

With the strict interpretation of our formularies, Calvinistic Presbyterianism stands or falls. (**†**)

HERESY.

Rev. and Dear Sir.—The extracts which follow are from a rare work, entitled "The Preacher's Tripartite," by R. Mossom, Preacher of God's word, late at St. Peter's, Pauls-wharf, London. Date of publication 1757, folio. You may perhaps consider these observations appropriate, though *all* Mr. Mossom's are not so.

and high religious attainments, which stands to this day like a beacon in the wilderness, notwithstanding the malice of Satan, the scoffs of infidelity, and the ebullitions of heretical teachers, have been levelled against it without interruption for nearly two hundred years. Truly "the line is already drawn," and no man can deprive us of our joy in this. In this day, when the corruptions of the true religion are so portentous that no line can be drawn we may turn to this formula, contrast it with the "sure word" and bring to its test the heterogeneous mass of opinions, vain speculations, and metaphysical niceties that float at random on a sea of conjecture.

But why is it, that this formula has been so constantly perverted, misrepresented and calumniated? It injures no body; it takes away no rights; it infringes no man's natural liberty; it violates no man's conscience; it imposes no creed upon any human being. Its advocates embrace it because they believe it contains a faithful exhibition of the doctrines taught by divine revelation, and it is the declaration they make to the world of their creed; and by this act, they say to all, if it is also your creed, we welcome you to our fellowship; if it is not your creed, then say they, we cannot hold christian fellowship with you; therefore we had better each of us take his own way; we feel constrained to obey the commands of God—"to come out and be separate," because we can "have no fellowship with the unfruitful works of darkness." But on the other hand this formula denounces perjury to those ministers of the gospel, who having sworn to maintain it, declare it from the pulpit and the press, "unscriptural and absurd," while they still claim to be in good standing in the Presbyterian Church. This probably is the secret of the virulent abuse that is heaped upon it. Did our limits permit, we could extend these remarks with pleasure, if it with profit to the reader.—ED. REL. MON.

I. THE MEANS USED BY SATAN TO DRAW MEN TO HERESY.

1. *Pride and pertinacity of spirit.*—Pride—Lucifer's sin and fall : and the scholars are of the same temper with their master; all heretics of the same resolution with Satan, *ascendam in altum*. They will up on high; they will be above; above the church, above the councils, above all antiquities, yea and above all authority. As St. Bernard of Abelard, so experience tells us of all heretics, they are at their "*omnes sic—ego autem non sic*," "though the ancients and orthodox think and say thus, I think and say otherwise—they are of that mind, but I am not of their mind." This is the right genius and proper strain of heresies.

2. *Impurity and profaneness of life.*—Wherefore, how often is it that we have seen debauched and dissolute persons taken off from their open profaneness, and have become great saints among heretics in their way of formal holiness.

3. *Envy at some and admiration of others.*—Above all the sinful affections, envy and malice do most blind the judgment of the mind, and cloud the light of truth; from hence is that spirit of contradiction so common with heretics. *Valentinus* aims at a bishopric, and missing of his aim, he is so full of envy and malice, that he becomes the head of a heresy, because he could not be chief in the church. Thus *Arius* in envy and malice to *Alexander*, bishop of Alexandria, and *Donatus* in envy and malice to *Cecelian*, bishop of Carthage; they broach their heresies and become ringleaders of their sects, to the great dishonor of Christ's sacred truth, and the general disturbance of the Church's peace. And now what envy and malice does in some by an antipathy of hate, the like does the esteem and admiration of others by a sympathy of love; when men do *ex personis probare fidem, non ex fide personas*—approve of the faith from men's persons, not of men's persons from the faith.

4. *A familiarity with heretics, and a careless indifference in men's selves.*—The plague is not more catching—pitch is not more defiling, than heresy; which is still active and busy in gaining proselytes, and making disciples unto Satan. Wherefore, from men of "corrupt minds and destitute of the truth," St. Paul gives Timothy the admonitions of an "ABSCEDE"—"from such turn away," withdraw thyself, shun the congregations of heresy, as thou wouldst do an house infected with the plague. Who is there of you that have friends perverted by

heresies? Are they not still urging you to read their books, to hear their preachers, and embrace their opinions? If so, remember Our Saviour's admonition, "Beware of false prophets."

5. *An itching curiosity and affectation of novelties.*—"Seek and ye shall find," saith Our Saviour. SEEK, is the precept; YE SHALL FIND, is the promise. But no wonder if men find what is not intended in the promise, when they seek what is not commanded in the precept. Let humility seek, and it finds truth, but let curiosity seek, and it finds heresy. Let prayer seek in a devotion of piety, and it finds grace and peace; but let passion seek in an affectation of novelty, and it finds wrath and a curse. To be settled in mind, is a right means to be established in truth; and to be *wise unto sobriety* is a temper for all those who will be sincere in the faith. *But he who* is still affected with novelties, no wonder if he be soon affected with heresies; and they that have the itch of curious disputings, no wonder if they get the seal of heretical opinions.

6. *Covetous desires and ambitious designs.*

II. WHAT ARE THE PRESERVATIVES AGAINST THE INFECTION OF HERESIES?

1. *To be sincere in obedience.* 1 Tim. iii. 9. Jno. vii. 17.

2. *Humble in mind.*

3. *Fervent in prayer.* James i. 5. iii. 17.

4. *Rooted in the faith.* Eph. iv. 14.

Thus being sincere in obedience, humble in mind, fervent in prayer, and rooted in the faith, we have our preservative against heresies; that though we cannot avoid them in their event, yet we may repel them, as to their infection. Wherefore, when false prophets arise and heresies infect the church, curb ye the murmurings of discontent, quell ye the repinings of impatience, be ye not offended at God's providence, nor discouraged in your piety. Our blessed Lord and his holy apostles, have foretold us of what we find, and forewarned us of what we feel; the fiery trial of heresies and persecution. This is what we ought in our greatest prosperity, to expect with fear; and therefore do we, in our greatest adversity endure it with patience, *holding faith and a good conscience*, till the victory of truth (which is great and will prevail) crown our sufferings. To this end, make we it a chief part of our prayer unto Christ, as the woman of Tekoah unto David, *Save, O King.*

TESTIMONIES TO THE FACILITY OF THE ORIGINAL LANGUAGES OF THE SCRIPTURES.

If the Reformation, at any time becomes more general and complete, it must be, I apprehend, by a reviving attention to the Holy Bible. Nor will the Bible, humanly speaking, ever be universally received and respected, but by a more general application to the original languages, especially among the clergy. A single hour each day, uniformly spent in the study of God's word, would enable the most common and moderate understanding to read the old Testament in Hebrew, and the new in Greek, in a much less time than is usually supposed; and would afford a degree of pleasure and satisfaction to the mind, even in the acquisition, which is vastly superior to all sensual enjoyments. How many hours do many, even in the common and middling rank of people, spend in sloth, in idleness and in folly, which might be admirably employed in obtaining the original languages!—*Rev. D. Simpson.*

The New Testament Greek is so little, that by one hour in the morning and evening, in one week, it may be read over with ease and great delight. There are in all only 5,242 words. It being so short, and which may be so soon learned, why should it be so much neglected? The heart of man is not able to conceive, neither the tongue of man or angel fully and sufficiently to express the excellency, dignity worth and utility thereof.—*Rev. A. Simpson.*

I can venture to assure any person of tolerable parts and abilities, that an application properly directed, of two or three hours every day, to the Hebrew language; unadulterated with the Rabbinical points, will in a few months, enable him to read in the original with ease and delight, most parts of the Old Testament.—*Parkhurst.*

'Tis true, the knowledge of the Hebrew is, (contrary to the old maxim—*difficilia quæ pulchra*) with very little difficulty attained unto. Even our little damsels, like Blæssilla the daughter of Paula, make nothing of coming at this uncommon ornament. And Cooper says truly, that "if students would spend as much time at it, in a morning or evening, as they mispend on an unprofitable pipe of tobacco, they would in a few days be masters of it.—*Rev. Dr. Cotton.*

What all Greece admired in Origen, we have seen in this young damsel (Blæssilla,) she, not in some months, but in a few days, learned Hebrew enough to sing and under-

stand the Psalms as well as her mother.—*St. Jerome.*

In truth, it (the Hebrew) is a language, not only easy, but delightful, a language, for uniformity and simplicity, of all others the most easy, &c.—*Rev. Dr. R. Grey.*

This, (the Hebrew) language is so far from being hedged up with thorns, that on the contrary, it is learnt with less labor and pains than the Greek and Latin tongues, and the oracles of God set forth in the Hebrew tongue may be much sooner understood as to the sense of the words, than Demosthenes or Cicero's Oration's.—*Rev. Dr. P. St. Paul.*

Such is the nature of the Hebrew, that it does not require the tenth part of the time to learn it, that the Greek and Hebrew do, as the more eminent masters of it assert. For if any one apply a few months upon it—*months*—not years, saith Erpenius, he will easily make a good progress therein. The application of two or three months, saith Amama, will be sufficient for any one to learn it tolerably well; and it does not require above a year to overcome all the difficulties of it.—*Bishop Walton.*

It may appear a new and inconceivable truth to some, that the Hebrew, for its facility, expressiveness, the rules of syntax, and figures of speech, to say nothing of its important contents, would be the first language to be learned, were it possible to explain a language not understood otherwise than by one that is. This makes it necessary that every learner should begin as well in grammar as in speech, with his native tongue; but then he might very usefully go from the Hebrew to the Greek and Latin, drinking at the fountain head, and not wholly at the less pure streams.—*Rev. Dr. A. Bayly.*

St. Jerome informs us, that Origen was so sensible of the necessity of an acquaintance with the Hebrew tongue, that contrary to his years, and the customs of his countrymen, he learnt Hebrew when he was grown old.—*Cat. Script. Eccles.*

The Rev. Bayley, and William (commonly known by the cognomen of *Hebrew*) Robertson, coincides in the following testimony. "Any person capable of understanding the English Grammar, though ignorant of every word of Latin or Greek, may make as speedy a proficiency in Hebrew, as if he had studied both languages for seven years. Yea, children, nine or ten years old, of either sex, may learn the Hebrew, and make a more speedy progress in one year, than is usually made in learning Latin in seven

years together. Let me therefore recommend the learning of this delightful language to every man, woman and child, who has an opportunity, and wishes to attend to the exhortation of Our Saviour—"Search the Scriptures."

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NARRATIVE OF THE PERSECUTION, BY THE AUTHORITIES OF GEORGIA, OF JAMES I. TROTT, A METHODIST PREACHER.

The following account of the shameful proceedings of the authorities of Georgia, in the case of James I. Trott, a Methodist preacher, connected with the Tennessee conference appears in the *Cherokee Phoenix* of the 2d inst. in the form of a letter from Mr. Trott, to the editor of that paper. Mr. Trott's offence, we presume, is a refusal to obey an unconstitutional law of Georgia. His case, it will be seen, comes before the Superior Court of Georgia in September next, and if they should condemn him to four years imprisonment, as prescribed by the Georgia law, an opportunity will be afforded of testing the constitutionality of that law, by an appeal to the Supreme Court of the United States. There will be no such difficulties in this case, as attended that of the recent application of the *Cherokees*.

MR. EDITOR,

Of what heinous crime have the missionaries been guilty, that they should be published to the world as a set of *liars* and *rebels* against the powers that be? Congress before last they were reported to both houses, and published to the community as being guilty of "pious fraud." Now it seems they are guilty of a "high misdemeanor," and deserving of nothing less, than to be torn from their families and spiritual charge by a military force, dragged about in chains, tormented, imprisoned, condemned, and confined in the penitentiary of Georgia, at hard labor, for a term not less than four years! Is it not because they will tell the truth, and refuse to take an oath in the name of God, to oppress the *Cherokees*!

Monday, May 29th, I was arrested at Two Runs, by a detachment of the Georgia Guard, in a warlike manner, and instead of being conducted immediately and directly to the nearest tribunal of justice in Georgia, I was marched off in a contrary direction, and conducted in a circuitous route of about 110 miles to Head quarters; at which place we arrived on Saturday evening, the 3d of June. I was immediately ordered into prison, and kept in close confinement until the Wednesday morning following, when I was brought forth from my gloomy cell and conducted to Laurenceville, the county seat of Gwinnet, about 37 miles from Camp Gilmer. We arrived at Laurenceville on Friday about 12 o'clock, a. m. I was brought before Esq. Mills, and bound in a bond of \$500 with sufficient security to appear at the Superior Court in September next; I was then set at liberty about 65 miles from my circuit, without my horse, and unable to walk.

During this military tour and confinement of 12 days, my suffering both in body and soul were by no means inconsiderable; but notwithstanding my spirit also rejoiced in God my Saviour.

I was permitted to ride on my own horse only 14 miles, when he was taken from me, and I was com-

pelled to walk until my feet became very sore, and such was my affliction otherwise, that I was in great pain, and about to give out. I was then ordered into the baggage waggon, and was afterwards hauled the most of the way to Camp Gilmer.

In order, I suppose, to alarm others, as well as to punish me before the time, I was chained four nights in succession, and compelled to lie on the floor with some prison and saddle blankets for my bedding, and they were by no means either very clean or pleasant.

During my confinement at Camp Gilmer, a filthy prison with some blankets spread upon a rough puncheon floor, was my portion day and night.

With Col. Sanford the Governor's agent, I had but one interview, until the morning I was started to Laurenceville, but this was enough. He asked me a great many irrelevant questions—preferred some serious complaints, and gave me a severe lecture on political and divine subjects. He made an apology for oppression, saying it was the order of the world. He declared that the *Cherokees* were going backward, and that they were incapable of understanding the Christian religion, and that if God wished them to become religious he could make them so without so much concern on the part of the missionaries. He intimated as though I had a black heart. The above is the substance of his remarks, uttered, as I thought, rather in a lordly style.

The morning I left head-quarters for Laurenceville, I was compelled to walk twelve miles at the outset, in great pain, without a single offer from either of the guard to let me ride. Afterwards I was permitted to ride occasionally, because it was almost impossible for me to walk.

The Col. appeared as prosecutor and witness, and gave his testimony in an argumentative form. Mr. Dennis, my fellow sufferer in military bondage, was also committed, but being unable to give security, his word, through the kind intercession of the Col. was taken for his appearance. By the kind arrangement of my friend Mr. William Rogers, a *Cherokee*, I was soon conducted within 12 miles of my spiritual charge—the rest of the way I made out to walk.

How long I will be suffered to attend my circuit is very uncertain, for according to the decision of Judge Clayton at the last Superior Court, I was guilty of a second offence so soon as I crossed Chatahochee river, and the Col. declared that if I remained in the charter longer than 10 days after my return, he would arrest me again. He moreover stated to me that he did not suppose the missionaries would be allowed to itinerate and preach in the territory of Georgia, provided they were to remove their residence, for it was the determined policy of the state to expel from her charter all white persons who refuse to obey her laws and pursue a course detrimental to her interest.

In the above statements, I have thought proper to pass over many facts in silence. It can be no gratification to the public to be informed of all the particulars relating to the deportment of the guard while I was with them—the conduct of the officers, particularly their conversation intended for my ear. All I can add is, I was in continual mental pain. But I would fain forget all and remember it no more.

Now Mr. Editor, we need be no longer in doubt with regard to the design of the law-makers of Georgia in some of their late acts. It is as clear as noon day, that they designed to destroy the missions in that part of the nation which they so confidently claim. This sir, is not the first time that the state of Georgia has been employed in such business. Even in the days of her infancy the immor-

tal Wesley, who crossed the great deep to proclaim good news to the red man, had to flee from her persecuting spirit, and every person acquainted with the circumstances knows that she contributed no small share in the defeat of the Asbury mission.

With regard to the protection which the Cherokees are to receive from the Georgia guard, we had a specimen during this late expedition. Messrs. David Vann, John West, Thomas Woodard, Col. W. S. Adair, Alexander M'Coy and Joseph Vann, were arrested for nothing, to be plain, some of them were insulted and evil entreated in various ways, and then sooner or later set at liberty.

JAMES I. TROTT.

Last week we noticed the arrest of the Rev. John Thompson, one of the missionaries of the American Board, by the Georgia guard. It will be recollected that some time since, that Mr. T. and the other missionaries were ordered by the authorities of Georgia to quit the state within ten days. Before the expiration of the ten days, Mr. T. had removed his family to Brainerd in Tennessee, intending himself to return, and pursue his missionary labors, in preaching from place to place. He had commenced his tour for that purpose, and had just arrived at the station in Hightower, to preach to the people there, when he was arrested. The particulars of his arrest, are thus given in a letter from Miss Fuller, the teacher of the school at Hightower, to Mr. Worcester. We copy the extract from the Cherokee Phoenix of the 2d inst. with the comments of the editor of that paper.—*N. Y. Obs.*

Hightower, June 23, 1831.

Rev. S. A. WORCESTER, New-Echota.

Dear Sir.—It falls to my lot to communicate to you a notice of Mr. Thompson's second arrest, together with the circumstances which led to it, so as they have come under my observation. Last evening about six o'clock, Col. Nelson called on me, inquired for Mr. Thompson, and also respecting my situation, and made a single remark respecting the loneliness of it. Mr. Thompson was absent, of course I told him so. He then remarked, that as he found me here, situated as I am, he should not occupy this house last night, but with much assurance, added, "We shall occupy it to-morrow night." He further said, "you can go or stay, as you please, if you stay you shall be protected." My reply was, "I must stay." "Very well," said he and again repeated his promise of protection. He then remarked that they considered it their privilege to occupy these places, spoke of being somewhat troubled for forage for their horses, and intimated that what was now growing on these places belonged to them—that nothing of last year's growth would be required, but *only* the present: for, said he, we consider them as intrusions upon our state. However much I might have felt disposed to remonstrate, I had not sufficient command of my feelings at the moment to permit me to do it. Supposing it must be so, if Mr. Thompson did not return before at the appointed time, and not being certain that he would, I asked Col. Nelson what part of the house he should occupy? One room will be sufficient, there are only ten of us, was his answer. Provisionally, however, Mr. Thompson arrived in about an hour after Col. Nelson's call. He felt it to be his plain duty not positively to yield the possession of this house into Col. Nelson's hands, and accordingly dispatched a messenger to him this morning, with a letter, of which the following is a copy:

Hightower Mission, June 23.

Col. CHARLES H. NELSON,

Sir.—I have been informed that you design to occupy the mission house this evening with a detachment of the Georgia guard. In regard to this subject, I can only say, that we have not the accommodation desirable for the entertainment of yourself and company, and for this and other reasons, you will excuse me in saying that if your design is effected, it will be without my consent.

Permit me to add, that if an interview with me on this, or any other subject is desired, it can be obtained at this place, at any time during the course of this day. I am sir, very respectfully your obedient servant.

JOHN THOMPSON.

Both Mr. Thompson and myself were expecting that it would result in his arrest, therefore we were prepared to see armed men, which we did, and to hear one of them say, "you may consider yourself a prisoner, sir." Mr. Thompson was all ready, and did not detain them five minutes. They told him he would have no use for his horse, so of course he walked. They have spent the day at Major Dawson's about two miles distant. Mr. Sanders, who returned with him from Carmel last evening, has been to see him this afternoon. The company are to leave for head quarters to-morrow. This is all I can tell you respecting this affair.

They spent the day as the letter states at Dawson's and lodged there that night. On the morning Mr. Thompson was marched off in company with five of the guard, and two other prisoners, one a white man, and the other a Cherokee, who had been arrested on a charge of digging gold. Mr. Thompson had begged of the Col. the favor of riding his horse, and gave, as the reason for asking that favor, his indisposition. The Col. refused, and said he would not depart from his rule, and that if Mr. Thompson was not able to walk, he would have the privilege of riding in the baggage wagon. After walking a few miles, therefore, he was permitted to get into the wagon, in which he rode most of the way, except when approaching or leaving their stopping places, when he was required to walk. Having but partly recovered from a recent indisposition, the severe exercise of walking and riding in a rough and uncomfortable wagon brought on an acute headache, and otherwise rendered him very weak. In this condition he was brought to Mr. Lay's for the night. His indisposition increased. After a while one of the guards came with three chains for the purpose of fastening the prisoners for the night. Mr. Thompson requested, that as he was unwell, he might be permitted to lie down before the chain was put on him. The request was granted, after which a chain was put round one of his ankles. A short time after this the Col. who had taken a different route, arrived, through whose orders, we presume, the chain was taken off. The following morning, they pursued their journey, and on that day arrived at Camp Gilmer. The prisoners were conducted to the jail, in which they were snugly lodged. Mr. Thompson had remained in jail but a few minutes, when the commander of the place, Col. Sanford, sent for him, and after a short interview told him he was discharged, and that he could go wherever he pleased.

Thus was Mr. Thompson taken 40 or '50 miles from the place where he intended to preach the Gospel to the Cherokees, locked up in jail, and then discharged, with the privilege of walking home, and without an apology from those who had him in captivity. We have thus been particular, because we think the public, and the honor of the state of Georgia are concerned. We have endeavored to relate the material facts as we obtained them in conversation from Mr. Thompson himself.

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A MAXIM OF BIBLE RELIGION.

THE times in which we live are remarkable for many things which have a direct and powerful bearing upon the church, of which the plan of discarding creeds and systems, as "frame work raised around the Bible," and returning to the Bible itself, is not the least prominent.

Taking it for granted that what is promised is honestly intended, we have a right to expect that a spirit of deep investigation will be abroad, and that the master spirits will speedily bring forward something raised upon the Bible for the aid of the weaker brethren. Willing to contribute the mite of my endeavours to explore the sacred volume, I have been trying to discover some of the general characters of Bible religion; and as the result of my investigation, I beg leave to bring forward one of its *maxims*, which my friends of the anti-creed and system party will either adopt or charitably use their best efforts to discover to me that I have mistaken the Bible, or they will allow us quietly to call in question both the sincerity and soundness of their pretensions. The maxim is, *To go forward*. This I find to be a rule of Bible religion through all times of the church, and all dispensations of grace. It runs through the Old and New Testaments. It applies to every thing in belief, profession, and practice—to the defending of all revealed truth—to the work of reformation—to the pursuit of holiness, and mortification of sin. It is universal.

In order to be understood, I would observe, that the Christian is, while in this world, a pilgrim and a stranger—that he has taken his departure "from all iniquity," ignorance, error and delusion; that his destination is the place of which the Lord hath said, he will give it him, the city which hath

foundations whose builder and maker is God, and that the whole of religion lies in *journeying* to that place. The way thither is invariably by a divine command and revealed truth. When he walks in *all* the commandments of the Lord blameless—when he forsakes father, mother, wife, children, or whatsoever would keep him back from that place, and when he is believing the truth, professing and defending it, he is making progress through this valley of Baca, and going from strength to strength, and will undoubtedly appear in Zion at length. Hence it is manifest, that to *go forward*, must ever be his maxim. Abraham, Isaac and Jacob confessed that they were pilgrims and strangers. David sojourned as all his fathers; and the same character is given repeatedly in the New Testament to God's people.—For here we have no continuing city, or place of abode, but we look for one to come. In illustrating this maxim, I mean to point out some of the most remarkable instances of it both in the Old and New Testaments, together with the difficulties attending it, and the temptations to depart from it; and in the second place, make some applications of it.

I begin with the father of the faithful, *Abraham*. His departure is mentioned, Gen. xii. 1. "Get thee out from thy country, from thy kindred, and from thy father's house." Here observe, that he was commanded to depart from all those objects which command the strongest feelings of the human heart.—His country, for which the patriot makes every sacrifice, and faces every danger, and expends his substance and his life; his kindred, the objects of his esteem, for Abraham did esteem them, otherwise he would not have sent his servant all the way thither to take a wife for his son Isaac—his father's house comprehending his brothers and sisters, and the companions of his youth—his paternal inheritance—his chances of pro-

motion to honor and power, and his way of religion too, for he was an idolater. His destination, in the first instance was, "a land that I will show thee;" but that was not the place of his rest. In it he was to be but a pilgrim. He was to look for a better, that is, an heavenly country, and a city which hath foundations whose builder and maker is God.

His strength, as well as his way thither, lay in believing and acting under the belief of this promise.—"I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and curse them that curse thee, and in thee shall all the families of the earth be blessed."

Carnal wisdom would object many things to this. It would say, You are an old man, and Sarah is barren. How then can you rationally expect to become a great nation. The country whither you are going is peopled already, and have not they a prior right to the soil? Besides they may be skilled in war, how can you expect to conquer it?—Were it not better to seek that release from care which an old man needs, in your native country and among your kindred, where you are known and esteemed? To all this Abraham might reply, "It is the Lord that hath said, get thee out," &c. and it is added, "and so Abraham departed as the Lord had spoken unto him." This was his first step, "he departed;" and it had its difficulty, for he went, not knowing whither he went." The wise spirits of our times would readily reprobate such a step as folly. Yet it is the rule of Bible religion to go forward in obedience to a divine command, if it should even not be known whither. Their next step was to go on believing that their seed should be as the stars of heaven for multitude, and as the sand on the sea shore innumerable, even if in addition to the barrenness of Sarah's womb, it should also become dead, and Abraham's body dead too; and hoping even against hope. Rom. iv. 19. This was a severe trial on flesh and blood. Nearly twenty-five years elapsed before the first appearance of the promise was seen. Sarah contrives a marriage between her maid and her husband, in order to arrive at the promise; one would suppose that her hope must have been sore pressed ere she would consent to such a thing, much more ere she would propose it. Ishmael is born; but that measure brings them no nearer to the promise, for Ishmael is not the promised seed, but the seed of the flesh. It must be not only a son of Abraham's "own bow-

els," Gen. xv. 4, but also a son of Sarah's womb, xviii. and 10. The wits of that time would no doubt make themselves merry at the idea of these old people having a child; even Sarah herself laughed, saying, shall I after I am waxed old, have pleasure, and my lord being old also! But Abraham staggered not at the promise through unbelief; he considered not his own body now dead, neither yet the deadness of Sarah's womb, but was strong in faith, giving glory to God: That is, he continued to go forward in the road laid out for faith and practice in the face of apparent impossibilities. And at the set time Isaac is born.

The next step was to cast out Ishmael, the son of the bond woman, from being an heir. This thing was very grievous to Abraham, because of his son, a boy now about thirteen years of age, and whom we may reasonably suppose to have been very interesting to him. Nevertheless, being God's command, as well as Sarah's desire, it was the way of Bible religion. "And Abraham rose up early in the morning and took bread, and a bottle of water, and gave it unto Hager, (putting it on her shoulder,) and the child, and sent her away. Ch. xxi. 14. And here we may learn that while the ways of human contrivance bring the Christian no nearer his journey's end, they never fail to bring him trouble and sorrow afterward, for he must forsake them and give them up.

The next step of advancement was to offer up Isaac, the son of the promise. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Ch. xxii. 2. It were easy to write out a volume of objections to this step. Not only parental affection and the inmost feeling of human nature revolts at the idea, but even the very promise of God seems at first sight to forbid it. Isaac, of whom it was said, "in Isaac shall thy seed be called."—Now Ishmael is gone, and he only is left, and must he be put to death—by his father's hand, who so dearly loves him—to such a terrible death as to him it must be; and burned to ashes, his father standing by to see it accomplished! What will Sarah—but stop, it was God who gave him,—God who made the promise, and is able to raise him from the dead to fulfil it—that speaks. It is enough, my soul. There shall be no questions, objections, or reasons heard.—"And Abraham rose up early in the morning and saddled his ass, and took two of his young men with him, and Isaac his son, and

clave the wood for the burnt offering, and went unto the place of which God had spoken to him of." But although he would not question in himself, there seemed nothing to forbid the indulgent father answering a question to his son, his beloved Isaac—it might be the last. The question was, "Where is the burnt offering?" What heart would not have now urged to turn back rather than answer it; but this was not the rule, he must go forward, and he went. And God gave him an answer and a happy issue to the trial.

The next instance of this maxim, that I would notice, deserves, also, particular attention, as it is called to remembrance by our Lord himself, "Remember Lot's wife." The maxim is to be found in the words of the angel to Lot, Gen. xix. 17. "And it came to pass when he had brought them forth abroad, that he said *escape for thy life, look not behind thee, neither stay thou in all the plain, escape, to the mountain, lest thou be consumed.*" Here it is put in the strongest terms. "Escape for thy life;" make haste forward, without any, the smallest, delay. Although all his substance, for the sake of which he had departed from his uncle, and hazarded himself and his family among these wicked people, and several of his children were left behind to certain, immediate, and terrible destruction; yet was he not to "look behind him."

Will it be pretended that the progress which he might make, during so short a pause, was essential to his salvation? It could not be. Why then must he not indulge even parental affection with one look? Because the only way of Bible religion is the command of God, and the command forbade it. And it was at his peril to disobey, even thus far, which the end of his wife incontestably proves. She looked behind her—to the children of her bowels—about to be consumed by fire from heaven. It was for the last time: the fire was already kindling by the wrath of offended Heaven. Her busy imagination perhaps already saw them writhe with agony in the flame, and heard their shrieks. Who would not be ready to excuse so *small a transgression*—to dispense with this *non-essential*. She looked behind her, and she became a pillar of salt. Because this maxim is supreme and absolute; and there is nothing so valuable, or so dear on earth, as to excuse from a compliance with it. It will make no compromise, or suffer any abatement. And this instance of disobedience was set up to forewarn all

generations to take heed to *every word* of God as of the greatest importance. Here let the advocates of the distinction between essentials and non-essentials, learn that to neglect the least thing *may* be fatal.

I would now call the attention of the reader to another notable instance in Exod. xiv. 15. "And the Lord said unto Moses wherefore criest thou unto me, speak unto the children of Israel that they go forward." There is not another reproof in all the Bible, that I recollect, like this given to Moses. "Wherefore criest thou unto me?" And it is difficult to understand the reason of it, unless it was because Moses very well knew the application of this maxim to the present case, and had allowed his eye to be diverted a moment from it through the bitter reproaches and threats that were now uttered against him by an ungrateful and faithless people; whereas God will not allow any thing for a moment to take off our minds from the rule of conduct which he has laid down. "Speak to the people that they go forward." I think I hear a host of objectors rise up at once against it in this case.—"But the sea is before us," says carnal reason, "how can we go forward?" It cannot be a duty to go into the sea, and meet certain death. "That," says avarice and the love of money, "were to throw away all the jewels we have borrowed, and all our cattle and other property." What! says natural affection, drag our wives and children into the waters to perish! The thought is revolting to nature, and contrary to its first and strongest principles. It is absurd, says proud philosophy; it cannot be the command of a Being of infinite goodness;—and Moses must be an impostor, says infidelity. Were it not better, says catholic communion, to capitulate with our masters, the Egyptians, and conclude a union with them at once, to be one people, and this will take away all their motive to oppress us as heretofore, while we continued to profess to be a distinct people, and to entertain a hope that God would deliver us?

Nevertheless, this way so foolish in the estimation of the wise, is the only way of Bible religion, and the only way to escape destruction. And they who, at the command of God, go forward, will always find the insurmountable difficulty removed as they advance, as when Moses lifted up his rod and divided the sea before Israel, so that they passed through it. They will still find a dry place for their foot. Yea they shall pass over dry shod. Looking neither behind them nor to either side, but

straight forward ; they are not frightened, neither by the enemy pursuing them, or by the aspect of Providence. The way still opens before them, and they advance onward during this night of weeping, and sorrow, and sin. At last the morning breaks, and they find themselves safe on the other side. Their deadly foes are gone for ever. Sorrow and sighing flee away, and songs of everlasting praise begin.

As the two preceding instances teach us that there is nothing too valuable or dear to leave behind, so this teaches that no danger or difficulty can face us, so great as to excuse from going forward, in obedience to a divine command, to meet it, or so great as not to be surmounted by faith. Who, after weighing all the circumstances of his own case, and comparing them with the case under review, will say that his difficulties in going forward are insurmountable ? He walks by the sight of his eyes, not by faith in the word of a covenant God. It ought not to escape our observation here, that the very same principle in man, which makes all the objections to going forward in God's way, is that which prompted the Egyptians to go forward in their own way, in which all the dangers were real that were only apparent in the case of Israel, and it is thus continually. When God called Israel to go up and possess the land, and he would go with them, they refused through unbelief, because of the great difficulties and dangers ; but after God countermanded his order, and would not go with them, they *would* go and meet the same dangers alone.

I call the reader next to consider this maxim as applied to what should be done, upon the return of the twelve spies sent to spy out the land, which the Lord had said he would give it them. Caleb, who was one of them, with Joshua, reports according to maxim, as follows : " Let us go up at once and possess it, for we are well able to overcome it." Num. xiii. 30. " The land which we passed through to search it is an exceeding good land. If the Lord delight in us, then he will bring us into this land and give it us, a land which flows with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land, for they are bread for us. Their defence is departed from them, and the Lord is with us, fear not." Ch. xiv. 7, 8, 9. But against this the official report of the other ten, states as follows : " The people be strong that dwell in the land ; the cities are walled and very great ; and moreover we saw the chil-

dren of Anak there, and the Amalekites [their bitter enemies,] dwell in the land o the south. And the Hittites, and the Amorites, and the Jebusites, dwell in the mountains, and the Canaanites dwell by the sea and by the coast of Jordan. We be not able to go up against the people for they are stronger than we ; the land through which we passed to search it is a land that eateth up the inhabitants thereof, and *all* the people that we saw in it are men of great stature, [*what an inconsistent story !*] and there we saw the giants, the sons of Anak, which came of the giants, and we were in our own sight as grasshoppers, and so we were in theirs." Ch. xiii. 28, 29, 31, 32, 33.

Difficulties, many, great and terrible ; reported by men of discernment and princely courage, who have been on the spot and seen what they report, and they are decidedly of the opinion that we ought not to go up, but rather that we should appoint a captain and return to Egypt ! Will not this be a perfect excuse for not going forward any farther ? So many would have it to be in the present day ; and say, " if it were wrong, why do the pious and learned Mr. —, and Dr. —, &c. do so ? Are not they as much to be believed and trusted, and are they not as pious as these few contemptible sectarian bigots, who are for going forward in the face of impossibilities ?— But what saith the Lord God of Israel ? On whose side is he ? with or against these honourable ten ?—He lifts up his hands and swears by himself, " Surely they shall *not see* the land which I swore unto their fathers, neither shall any of them that provoked me see it." Num. xiv. 21, 22, 23.

Hence I infer that no weight of human authority, however respectable, can set aside this maxim. On this point let us hear the Apostle : " If we or an angel from heaven, preach any other gospel, let him be accursed." I also infer that the decision of the great and wise, noble and mighty, and popular resentment and indignation, are to be always expected against this maxim. Nevertheless, they who go by it, though few, like Caleb and Joshua, and reputed the enemies of the church like them, and though giants and walled cities, and devils too, stand in the way, they shall arrive safe at their journey's end, and possess the land of promise. For so the oath continues, " But Caleb my servant, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went, and his seed shall possess it." Again, as

God promises to be with those who follow this rule, none greater, or so great, can come against them.

When God gave his people a law and commandments in the wilderness, at Sinai, it was to define the way in which they were to go forward, and to distinguish it from all other ways of the idolaters around, which every one led backward; and from all ways of human contrivance.

This was the way by which they could arrive at the land of promise. Accordingly they who forsook it, fell in the wilderness. And that young generation who kept it, are said to have followed God, which is the same as to go forward. "I remember thee," says God, "the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness." Jer. ii. 2. That the strict observance of all things which it contained, was the way of going forward, is illustrated in Ezek. xlvi. 9. "But when the people of the land shall come before the Lord in their solemn feasts, he that entereth in by the north gate to worship, shall go out by the way of the south gate, and he that entereth by the way of the south gate shall go out by the way of the north gate; he shall not return by the way of the gate by which he came, but shall go forth over against it." It was also the way by which they could possess the land after they had come into it, and go on realizing all the good things of which the Lord had spoken, throughout their generations. And when they would not walk in this way of his commandments, but slid back with a perpetual backsliding, (for their disobedience to it is constantly called backsliding,) then they were cast out of it. Thus it was, "If ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." Isa. i. 19, 20. They were to go forward in this way through all variety of times, and all temptations, snares and reproaches, and other trials that might be sent them. Neither the long unexpected absence of Moses on the mount, nor the invitation of the Moabites to come to their feast, nor the guile of the Gibeonites, nor the threatenings and contempt of any of the nations around, nor the authority and example of their own kings, nor any other temptation, ought to have induced them to halt or look back. Nay, if the day should ever come that the ten tribes of Israel, like the ten spies, should play the harlot, yet let not Judah transgress. If the very wife of their bosoms should entice them

to do it, they were not to consent, nor was their eye to spare her from the stroke of the law. From these instances, it clearly appears, that this maxim is the very spirit of the whole course of the church's duty in walking with God. In every public ordinance and private duty, she is still going forward to her final destination, the consummation of her happiness in the eternal glory and the enjoyment of her God. In this particular stage of her journey, in which she travelled in the observance of the law of Moses, she was going forward to meet the blessed Messiah at his coming in the flesh. And its observance, had she rightly understood it, was preparing her to receive him.

There is a very instructing instance of it to be found in 1 Kings ch. xiii, where it is recorded that a man of God came out of Judah to Bethel, to cry against Jeroboam's altar. The king, upon the restoring of his hand, which had withered as he stretched it out to command to lay hold on the prophet, said, ver. 7. "come home with me and refresh thyself, and I will give thee a reward." "And the man of God said to him, though thou wilt give me half of thine house I will not go with thee, neither will I eat bread, nor drink water in this place, for so it was charged me by the word of the Lord, saying, eat no bread nor drink water, nor turn again by the same way thou camest."—Here is the same maxim again, laid down in the strictest terms, and applied to a case of great difficulty and extreme hazard—it is one man sent to testify against a whole nation, who were at variance with his country, and immediately against their king, without any abatement of the severity of his message, or the least countenance to them in their sin. Some of the company would perhaps think him a fool for refusing the king's offer. What harm would the money do? Would it not have been wiser to take it, if he should believe the king to be in a fault, and apply it to some charitable purpose.—Others would say, "he is beside himself, he refuses to take any refreshment, he is one of the fanatics of Judah." And others, "he is such a sectarian bigot that he thinks there is no religion but at Jerusalem." And they might say, in the true spirit of modern catholicism, "our king was chosen of God, and set apart by his prophet, as well as Rehoboam. Our ten tribes were rent from the house of David, and set up by God into a separate kingdom, and we are the people of the God of Israel, as much as Judah and Benjamin. What then does this uncharitable bigot mean by arrogating so much to

himself and his sect? Can any of the corrupt and apostatising branches of the reformation church claim any higher ground?—And if not, what is to be thought of the proud challenge so often given, to produce authority for refusing fellowship to those who are God's people? Here is a people whom God acknowledges to be his, long after this, when their apostacy had come to a much greater height, even in the time of Ahab; for he had even then reserved seven thousand who had not bowed the knee to Baal. Yet see, this man of God is charged to have no fellowship with them—to receive none of their money—nor eat bread or drink water with them—nor even sit down to rest himself in their house, but to press forward by another way homeward. Will it be impudently said that he was under the spirit of the Old Testament, which had *no charity*? It were enough, to repel this, to say that it was “the spirit of *Christ* which was in him.” 1 Pet. i. But the passage itself furnishes us with a complete refutation of this charge. As he was delivering the word which God had charged him to speak, the king “put forth his hand from the altar, saying, lay hold on him. And his hand which he put forth against him, dried up, so that he could not pull it in again to him. And the king answered and said to the man of God, entreat now the face of the Lord thy God, and pray for me that my hand may be restored again. And the man of God *besought the Lord*, and the king's hand was restored him again, and became as it was before.” v. 4, 6. Which now of the two had the most charity, and came the nearest to Christ's command—“pray for your enemies?” As I pass, I would point out two things, visible in this narrative, to the reader, which seem to have kept their place in all ages of the church. First, that those who reject this maxim have always more or less of an intolerant, persecuting spirit; and, second, that in the time of their distress they are much more desirous to have the prayers of those who walk *by it*, than those of their own party.

But to return to the man of God.—One would suppose that after his interview with the king was over, he had escaped the greatest snare, and had out-faced the greatest danger, as it is added—“so he went another way, and returned not by the way that he came to Bethel.” But it was not so.—After he had gone a little way on his return, he sat down under the oak to rest, and an old man rode up to him and invited him to go back, saying, “I am a prophet as thou

art, and an angel spake to me by the word of the Lord saying, bring him back with thee into thine house, that he may eat bread and drink water.” v. 18. This stratagem succeeded. He went. And the sad end to which he came by the lion is known.—Hence we may see that however God may pass by others not so well informed, it is a *dangerous thing*, for those who have known this maxim, approved of it, and have been fully assured of it, and have gone forward a great way according to it, to turn back.—This false story of the old prophet was very plausible. Had it been true, it would have been sufficient, and therefore the man of God had no alternative, but either to go in obedience to a divine message, or suspect the veracity of the old prophet, the unbrotherliness of which would shock the charity of our times. Yet he was not excused.—Let those, then, who have attained to a full understanding of this rule, and have gone far in the work of reformation, maintaining and professing the truth, take heed how they listen to the seductive tale—“I am a minister as well as thou art, and I take my doctrine out of the Bible as well as you; therefore turn aside into my pulpit, or to my church fellowship.”

I might have instanced, in the case of Jonah, to shew that if the Lord's own people go back, he will oblige them to retrace their steps; and in the case of Jeremiah, to shew that it is the duty of every one to go forward, although all the world and the church both should oppose him, and he should see no saving good to arise from it. But this will suffice from the Old Testament.

[To be continued.]

[For the Religious Monitor.]

ON THE DIVINITY OF CHRIST.

DISSERTATION III.

PART II. SECTION II.

The truth of the doctrine proved from Titus ii. 13.—“Looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ.”

The divinity of Christ is proved from his bestowing onr salvation as a *gift*.

Christ made the *purchase* of our salvation on the cross; he bestows it on us as a *gift* from his throne: and this is another proof of his Deity. He said, “I give unto them eternal life.” John x. 28. And Paul declares, “The gift of God is eternal life.” Rom. vi. 23. Thus Christ is so far above the character of the *Agent* of heaven, that

Paul declares "He is the *Author* of eternal salvation to all them that obey him." Heb. v. 7. Here it is proper to distinguish between our salvation as a *purchase*, and as a *gift*. In respect of the former, it is peculiar to Christ *alone*. In respect of the latter, it is ascribed to all the persons in the Godhead. Our salvation was a general concern, and "the three in heaven bare record to it. Our God is the God of salvation, and unto God the Lord," to each person, "belong the issues from death." Yet there was a part that Christ took in the design peculiar to himself. In ordaining him before the foundation of the world, "the Counsel of peace was between them both." It cannot be said of any besides the Son, "that he was made of a woman, made under the law, and made a curse for us." Gal. iv. 4. "He trode the wine press alone." He was appointed to a work that none in the creation could do, and no person but himself, in the divine nature, has done. The merit and success of his death was all derived from that nature, which he has equally with the Father and the Holy Ghost. But the agony, the sufferings, the actual expense was all personal. It was "the precious blood of Christ," by which we were redeemed, who was "manifest in these last times"—We may not say that the Father was "made flesh, and dwelt among us;" or that the Holy Ghost was crucified.

But when our salvation is considered as a *gift*, it is sometimes ascribed to one, sometimes to another, as if each of the three persons had been the sole author. Thus, it is "the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ Jesus." Ephes. i. 3. And yet our praises are directed to him, "who hath loved us, and washed us from our sins in his own blood." Rev. i. 5. And again: it may be said, without any diminution, that "we are saved by the washing of regeneration, and renewing of the Holy Ghost." Titus iii. 5. We have them all mentioned together: "The foreknowledge of God the Father, the sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus." 1 Pet. i. 2. But here it is necessary to observe, that when our salvation, as a *gift*, is ascribed to one person in the Godhead, the other two are *not*, and *can not* be excluded, because, though the persons be distinct, the nature is one, and essentially possessed by them all. They *can not* act *separately*, nor does the one act as the *instrument* of

the other; each person being equally sovereign and supreme, as one God.

Here it may be proper to fulfil a promise made in the preceding dissertation, in explaining this subject distinctly by itself.—"As the Father, Son, and Holy Ghost are the same in *substance*, they are also the same in *power*, that is in influence over us, and also in the *glory* they receive from us." "There is no communication of the divine nature, no distribution of the divine honor, no partnership in the divine worship."—*Bradbury*.

Let us contemplate the blessings of salvations, in the order and extent which the Holy Ghost hath revealed them; and show, that they are all *given* by each person in the *Godhead*: and as we proceed, pay a particular regard to the Son, and thus confirm the argument for the divinity of his person.

1st. Spiritual life is a first and fundamental blessing of our salvation. This is ascribed to the Father. It is the Father of our "Lord Jesus Christ who hath begotten us again to a *lively* hope." 1 Pet. i. 3.—We are begotten by a parental efficacy.—When James speaks of the Father of lights, he saith, "of his own will begat he us by the word of truth." Chap. i. 18. It is "God the Father who hath quickened us together with Christ." Eph. ii. 5.

This life is also ascribed to the Holy Ghost: So Christ himself saith, "It is the Spirit that quickeneth." John vi. 63. Again, "that which is born of the Spirit is spirit." John iii. 6. But Christ speaks of himself as the author of this life: "The Son can do nothing of himself but what he seeth the Father do." This doth not imply any inferiority; "for whatsoever he doeth, these also doth the Son likewise;" i. e. we act in an unchangeable unity. "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." Again: "The dead shall hear the voice of the Son of God; and they that hear shall live." "For as the Father hath life in himself, so hath he given to the Son to have life in himself." That is, the Son, by a divine constitution, shall have all spiritual and eternal life in *himself*, equally as the Father has it in *himself*: that this is the meaning of these words, is evident from what follows; "and hath given him authority to execute judgment also, because he is the Son of man." John v. 19. 21. 25, 26. So that Christ is a head of *influence*, as well as of government. Thus he said to

Martha, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." John xi. 25. Again: "This is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John vi. 40. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 4. Let us contemplate,

2d. Spiritual light. When Peter made his confession, "Thou art Christ the Son of the living God;" Christ said unto him,— "Flesh and blood hath not revealed this unto you, but my *Father* who is in heaven." John xvi. 16, 17. The Apostle "giveth thanks unto the *Father*, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. i. 12, 13. And as to his own particular case, he saith, "It pleased God," i. e. the *Father*, "to reveal his Son in me." Gal. i. 15, 16. And yet without any contradiction, he saith, "We have received the *Spirit* which is of God, that we may know the things which are freely given to us of God." 1 Cor. ii. 12. The *Spirit* is the "unction by which we know all things."— For saith Christ, "the Comforter, which is the Holy Ghost, whom the *Father* will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." John xiv. 26. And yet Christ speaks of himself as the Author of this light: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John viii. 12. As he gave the external, so he gives the internal revelation: "He opened the understanding of the disciples, that they might understand the Scriptures." John xxiv. 45. "He opened the heart of Lydia, that she attended to the things which were spoken of Paul." Acts xvi. 14. When the saints get into heaven, "in Christ's light they shall see light." "For the Lamb is the light thereof." Rev. xxi. 23. "They shall see his face." Ch. xxii. 4. "A glorified eye will be eternally fixed upon a glorified Jesus."

3d. Our pardon and acceptance are ascribed to each person in the Godhead.

It is to our *Father* who is in heaven we pray, "Forgive our debts." Matt. vi. 12. "It is *God* that justifieth, and *Christ* that died. Rom. viii. 33, 34. "It is the *Father* who makes us accepted in the beloved." Eph. i. 6. Though the *Spirit* is not represented as shedding the blood of atonement, or accepting it, and sitting upon the

throne from whence pardon comes, yet he is the Author of that faith which improves that blood in its pardoning value, for purging the conscience from the guilt of sin. "Christ came by water and blood." 1 John v. 6.— And it is the *Spirit* that bears witness, for the *Spirit* is truth. "Ye are washed, ye are justified, ye are sanctified, in the name of the Lord Jesus, and by the *Spirit* of our God." 1 Cor. vi. 11. But Christ affirms that the prerogative to pardon sin belongs to himself. "The Son of man hath power on earth to forgive sins." Mat. ix. 6. He was at the expense of his blood and agony to purchase the pardon of sin, and he has the honor of giving it. "He is exalted to give the forgiveness of sins." Acts v. 31.

4th. Our sanctification is represented as being derived from each divine person.

We are said to be "sanctified by *God* the *Father*." Jude 1. Christ prays to his *Father*, "Sanctify them through thy truth." John xvii. 17. As we are said to be "renewed in knowledge," so the "*God* and *Father* of our Lord Jesus Christ, according to the riches of his glory, enlightens the eyes of our understanding, that we may know what is the hope of his calling." Eph. i. 18. It is not necessary to enlarge, in proving that the Holy Ghost is the author of sanctification. Saith Paul to the Corinthians, "ye are sanctified by the *Spirit* of our *God*." "Believers are elect according to the foreknowledge of *God* the *Father*, through sanctification of the *Spirit* unto obedience." 1 Pet. ver. 2. He convinces of sin, and righteousness, and judgment. "It is the *Spirit* who quickeneth." John vi. 63. Our holiness is also ascribed to Christ.— "He is made of *God* unto us sanctification." 1 Cor. i. 30. His holiness produceth ours; not only as an *example*, but as a *fountain*, which is "opened for sin, and for uncleanness." Zech. xiii. 1. "The blood of Jesus Christ cleanseth us from all sin." John i. 7. Thus the martyrs were distinguished, not only as having "come out of great tribulation, but as having washed their robes and made them white in the blood of the Lamb."— *Therefore*, on account of this washing, this purification, or rather, this meritorious blood, are they "before the throne of *God*, and serve him day and night in his temple," Rev. vii 14, 15.

5th. Our communion and fellowship is with all the persons in the Godhead.

We have communion with the *Father*; we pray to "our *Father* who is in heaven." Mat. vi. 9. We call on the "*Father*, who without respect of persons, will judge every

man according to his works." 1 Pet. i. 17. We have communion with *Christ*, in being made partakers of his righteousness, grace and fulness. "Of his fulness we receive, and grace for grace." John i. 16. We taste that the *Lord* is gracious; even that Lord who was "chosen of God, and precious." 1 Pet. ii. 3, 4.—Nay, our communion with the Father and the Son is frequently joined together. "Truly our fellowship is with the *Father*, and with his *Son* Jesus Christ." 1 John i. 3. And saith Christ himself, "If any man love *me*, he shall be loved of my father; and we will come and make *our* abode with him." John xiv. 23. We have also communion with the Holy Ghost. From him we have that "unction by which we know all things." "He searcheth the deep things of God, and reveals them unto us, that we may know the things that are freely given to us of God." 1 Cor. ii. 10. In prayer, "he helps our infirmities, and makes intercession for us, according to the will of God." Rom. viii. 26, 27. He is our Comforter under all our tribulations. "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." Rom. xiv. 17. We read of "strong consolation:" 2 Cor. xiii. 14. "of everlasting consolation, and good hope through grace." 2 Thes. ii. 16. And though both the delightful passages refer immediately to the Father and the Son, the Holy Ghost cannot be excluded, for God who hath sealed us hath given the earnest of the *Spirit* in our hearts." 1 Cor. ii. 22. Lastly: We have our fellowship with all the three persons mentioned together. "The grace of our Lord *Jesus Christ*, the love of *God* and the communion of the Holy Ghost." Heb. vi. 18.

6th. The perseverance of the saints is sometimes ascribed to the Father, Son and Holy Ghost, as one God. "We are kept by the power of *God* through faith unto salvation." 1 Pet. i. 5. It is also affirmed of each person distinctly.

Thus Christ says, "*Holy Father*, keep through thine own name those whom thou hast given me." John xix. 11. And in another place, "None is able to pluck them out of my Father's hand." And yet he saith, at the same time, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of *my* hand. I and my Father are one"—One nature, one essence, one being. John x. 28, 29, 30. "Believers are the preserved in Christ *Jesus* and called." Jude 1. This is also ascribed to the Holy Ghost, for saith Christ, "I will pray the *Father*, and he shall give

you another Comforter that may abide with you *for ever*; he dwelleth in you, and *shall* be in you." John xiv. 16, 17. By the Holy Ghost believers are "sealed to the day of redemption." Eph. iv. 30.

7th. Our resurrection, from the dead is ascribed to each person in the Godhead.—As Christ himself was raised by the glory of the Father, so must be believers. "Those who sleep in *Jesus*, God will bring with him." 1 Thess. iv. 14.

And yet we find this affirmed of the Son. "As the Father quickeneth the dead, and raises them, even so the Son quickeneth whom he will. They that are in their graves shall hear the voice of the Son of man, and they that hear shall live." John v. 21, 28. Thus saith the Apostle: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in *Christ* shall first rise," or before, "then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so we shall be ever with the Lord." 1 Thess. iv. 16, 17. Our resurrection is also attributed to the Holy Ghost. "If the Spirit of him who raised up *Jesus* from the dead dwell in your mortal bodies, he that raised up *Christ* from the dead shall quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11.

8th. All the persons in the Godhead are represented as admitting the saints into heaven.

Saith Christ to the disciples, "Fear not, little flock, it is your *Father's* good pleasure to give you the kingdom." Luke xii. 32. Thus he himself will invite them thither. Come ye blessed of my Father, inherit the kingdom prepared for you." Mat. xxv. 34. Christ said unto Mary, "I ascend unto my *Father*, and *your Father*, to my God and your God." Mat. xx. 17. And yet our admittance into heaven is claimed by Christ himself. With this he comforted his disciples, when he was about to leave them. "If," or seeing, "I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John xiv. ii. He will present believers to the Father with these words: "Behold, I and the children whom God hath given me." Heb. ii. 13. And how grateful will these words sound from a throne!—As if he had said, "These are the purchase of my death, the workmanship of thy grace: I bought them with my blood, and seized them by my Spirit; they were deeply en-

graven on my heart when in agony ; and I got a room in their hearts in the day of my power, and now they are welcome to that heaven, which my promise, and their own faith pointed to. See my state, ye that followed me, the compass, firmness and glory of my government, is all for you." *Bradbury*.

The admission of the saints into heaven, is also mentioned as the work of the Holy Ghost. He began their preparation for it, in their regeneration, he promoted it in their sanctification ; he was in them as the earnest and first fruits : he comforted them by witnessing with their spirits, that they were the children of God ; and having raised their bodies from their graves, as the good Spirit, he will lead their persons to the land of uprightness."

9th. All the happiness of the saints in heaven is derived from each person in the God-head : From him who is, and was and is to come, from the seven spirits that are before his throne, and from Jesus Christ." Rev. i. 4.

As Christ will present them to his father, "They will be entertained with all the pleasure of paradise." In his presence there is a fulness of joy : and at his right hand there are pleasures for ever more." Psal. xvi. 11. There will be satisfaction to the uttermost. These words will be fully accomplished in heaven. "They shall be abundantly satisfied with the fatness of thy house : and thou shalt make them drink of the rivers of thy pleasures : For with thee is the fountain of life ; in thy light we shall see light." Psal. xxxvi. 8, 9. The same felicity is conferred by Christ himself. He said unto his disciples upon a very important occasion, "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my father's kingdom." Math. xxvi. 29. And we are told that there, "The Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters : and God shall wipe away all tears from their eyes." Rev. vii. 17. And then, there shall be nothing but pure gladness left. In conclusion, all the felicity of the saints in heaven, is also derived from the Holy Ghost, not to the exclusion of the other persons, for said Christ, "If any man thirst let him come unto me and drink. He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water, (this he spoke of the Spirit which they that believe on him should receive.)" John vii. 38, 39. This is fully accomplished in heaven. John saw "a pure

river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. xxii. 1. How happy is that state ! "A fountain of gardens, a well of living waters and streams from Lebanon !

Thus, as all the blessings of our salvation are mentioned in scripture as given by the Father, the Son and the Holy Ghost, it is evident, First, that they are equal in power, or influence, and operation. Saith Dr. Owen, the several persons are undivided in their operations, acting by 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 undivided principle of divine operation, and this ariseth from the unity of the persons in the same essence. 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." Secondly, It is also evident, that Jesus Christ our Saviour, as well as the Father, and the Spirit is the great God. But, that the argument for his divinity, drawn from this branch of the subject, may appear at once, in full view, you may take it as thus expressed.

"All the parts of our salvation are for the praise of the glory of his grace. The scheme is usually ascribed to the Father, not with an exclusion of the Son : for the counsel of peace was between them both. But, to remove the vast weight that eternal justice, and a righteous law had thrown in the way, could be done by no other than "the arm of the Lord." Beginning the principles of this salvation in the hearts of enemies, making stones to be the children of Abraham, fetching living temples from the chambers of death, making the rebellious a willing people : is the work of an Almighty power, and what the Lord expects from our Lord. Carrying on this work, so that faint, languid, and dying graces, (as they seem to be,) are made to live, rise, grow, and conquer : and then giving the last crown of glory, to those who were threatened by satan, sunk and lost in themselves : conducting a soul through the kingdom of an enemy who is "prince of the power of the air," and raising a body from the filthiness of a grave to pure and divine enjoyment, are the doings of the Lord. For these things do our souls depend upon him. This is redemption. It is more than making us, and keeping us : setting us in "paradise a little lower than the angels was the work

of a *God*: putting us among them in a better place is the work of our *Jesus*.”*

UNANIMITY OF THE VISIBLE CHURCH.

(Concluded from p. 145.)

The subject continued in an exposition of Rom. xvi. 17.

III. The third thing proposed from the words was, to show how those who caused divisions and offences in the church, are to be marked.

The original word, here rendered “mark,” properly signifies, *to observe closely*, by watching the movements. Gill, on the place, says, “to look out for, narrowly watch, strictly observe and diligently examine such persons; the metaphor is taken from watchmen, who look out from their watch-tower, and observe who are coming, or passing by, and take up suspicious persons, and carefully inquire who they are, and what they are about, and whether friends or foes.” The word evidently denotes close inspection and very attentive observation. It is the duty of the church, and of all who love her and her peace, but especially of the watchmen who stand upon her watch-towers, to notice every thing that has the least tendency to disturb her peace and her unity. But what is here proposed is to show, how those who cause divisions and offences in the church, are to be marked.

1. They are to be marked by comparing their doctrines and their practices with the unerring standard of God’s word. God has given but one rule of faith and practice to his church; and that is in his Word—that must form the bond of union among his people in the militant church. And that doctrine or practice which is not according to this rule must be marked as schismatical. “To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.” The apostle Paul marked with special notice those whose doctrines were subversive of the purity and simplicity of the faith which had been delivered to the saints. He referred Timothy to Hymeneus, and Philetus, whose profane and vain babbling words would eat like a canker—A disease whose progress is so imperceptible, at first, that often the miserable subject of it is not aware of his danger, until his case is beyond the reach of medicine. The injunction of the apostle also accords with the commendable practice of the Bereans; who searched the Scrip-

tures daily to see whether the things spoken by the apostle were so or not.

2. Let them be compared with former attainments—“the good old ways.” Jer. vi. 16. Whenever persons begin to drop attainments already made, either in doctrine or practice, they begin to lay a foundation for a division in the church; and are accordingly to be marked as schismatics. The church is not to wait until her doctrine is wholly corrupted, and her order and discipline subverted, before she is to consider her peace and unity in danger. She should view with jealous inspection any departure from attainments already made, or the introduction of any innovation not clearly pointed out in the word of God. For if there is a single doctrine connected with our religious profession, which is to be received as incontrovertible, it is this, that to prescribe the rule of faith and of practice to the church is the prerogative of God alone. What we are to believe concerning future and invisible things, God has revealed. And the mode and order of worship, and the discipline to be observed in his own house, he has also prescribed. To make known these things to us, is *one* great end and object of divine revelation. And hence, it is said, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” That doctrine, then, or that practice, which cannot point to the divine warrant for its authority, is to be marked as an innovation, and consequently schismatical.*

3. Another way of marking those who cause divisions and offences in the church is by their fruits. Observe their fruits. If their practice be not according to the rule of God’s word, rest assured, that either the doctrines professed are not sound, or the persons professing them are not sincere.—Erroneous doctrines will soon influence the practice. And hence the apostle James has said “that faith without works is dead.” And our Lord has expressly laid down good

* Of the danger of admitting innovations in doctrine or practice into the church, many examples might be quoted. All the errors and corruptions which have ever prevailed in the Church of Rome had thus their rise. And a striking, though not an unexpected illustration of it, is now before the public in the case of Albert Barnes of the General Assembly Presbyterian church in this country. His soul-ruining and God dishonouring errors, have not only been tolerated, but judicially vindicated by the highest ecclesiastical court of that numerous and once orthodox body.

* Bradley.

fruit as an evidence of a good tree. Matt. vii. 15—20. [The reader will be so good as to turn to the passage.]

4. The errors which occasion divisions and offences in the church should be judicially condemned. It is the duty of the church in a judicial capacity, to point out, condemn, and warn against all errors, either in doctrine or practice which threaten to mar her peace, corrupt her purity, or impair her unanimity. We have an example of this practice noticed with special approbation, Rev. ii. 2, "Thou hast tried them which say they are apostles, and are not, and hast found them liars." For this instance of fidelity the church of Ephesus is highly commended, by Him who walks continually in the midst of the seven golden candlesticks. A continual controversy is carrying on in the world. Satan, the god of this world, is opposing the God of heaven. God has summoned the church to appear on his side. And to qualify her to sustain the contest he has authorized her to exercise government and discipline." See 1 Cor. xii. 28. Helps and governments are to be used as well as pastors and teachers. And according to the rule for judging, (Deut. xxv. 1,) she shall justify the righteous and condemn the wicked.

IV. The fourth thing proposed, was, to show how those are to be avoided, who cause divisions and offences in the church. We are commanded not only to mark their doctrines and practices, but to avoid the persons themselves.

Scott, in his Commentary on this place, judiciously remarks, that "the apostle wrote from the fulness of his heart; and therefore when he seemed to be concluding, his overflowing love induced him to begin again; as a further topic occurred to his mind. Thus he here interrupts his subject, that he might warn the Christians at Rome, to note and carefully guard against the persons whose conduct, doctrine, or insinuations tended to make divisions in the church, or to stumble or mislead inquirers: and to avoid them as they would persons who were infected with some contagious disease." The force of the word, *avoid*, is here well expressed. The original word strongly expresses this idea. The expression, then, plainly implies a *separation*. For we can in no sense be said to *avoid* those whose society we seek, with whom we associate, and with whom we participate in the most intimate acts of fellowship. The great question then, is, How are these persons, who by

"their conduct, doctrine, or insinuations, cause divisions and offences in the church, to be avoided? I answer, in general it must be by a separation. If no ecclesiastical connection between them and us exists already, it is doubtless our duty not to form any. But if those who are endeavouring and desirous to maintain and promote the unity of the church and to hold fast the "doctrine learned," find themselves involved with such as are causing divisions and offences, they must separate, if they would not be partakers with the others in sin.

But here I must remark, that it is not every offence in practice, or error in doctrine, that is a just ground of separation.—For the church is required to reprove, rebuke and exhort offending members—that is, she is to use means to reclaim them. It is only when the due use of all scriptural means for reclaiming to the unity of the faith have failed—when there is an obstinate and irreclaimable opposition to the *doctrine learned*, that separation becomes necessary. But when this is the case, such persons must be *avoided* by a separation. But again, I remark, that a separation can only be effected regularly in two ways, viz. ejection and secession.

1. By ejection, or suspending the offending persons from the privileges of the church. This is the regular and scriptural way, when the majority of those who exercise the keys of government and discipline, retain the doctrines and principles professed and avowed in the public standards of the church. This would have been the duty of the church of Pergamos respecting the Balaamites and Nicolaitans, who were in the communion of that church. Rev. ii. 14. The church of Ephesus was commended for thus dealing with the Nicolaitans. ver. 6. And in accordance with this rule, the apostle "commands the Thessalonians, *in the name of our Lord Jesus Christ, to withdraw from every brother that walketh disorderly, and not after the traditions received from the apostles.*" 2 Thess. iii. 6. And again in ver. 14, he directs them,—“And if any man obey not our word by this epistle, *note that man, and have no company with him, that he may be ashamed.*”

2. The other way of separation is by secession. This way becomes necessary, when the persons offending against the *doctrine learned* are the majority, and can controul the keys of discipline. Such a state of things sometimes occurs in the church through negligence in the seasonable exer-

rise of discipline, that the majority forsake the doctrines learned and professed. In such a state of things it would be the duty of the faithful to testify and warn the majority against their defection, but if they are obstinate and irreclaimable, the only way left to the faithful, to free themselves from being partakers in the sins of the others, is to *secede* or withdraw. "From such withdraw thyself." 1 Tim. vi. 5. This is not merely a possible case, to be supposed. But we are assured by the Spirit of inspiration, that such a degree of apostacy would take place, when this would become necessary. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4. And with this accords the comment of the apostle, 2 Cor. vi. 17, on the charge of the LORD, by his servant Moses, to the congregation of Israel, respecting Korah and his company. Num. xvi. 21, 26, 27, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you."

This paper I shall now close with a few inferences from this important and very practical subject. For few subjects can have a more intimate connection with the practice of Christians than this.

1. See the necessity of being well acquainted with, and established in the *doctrines learned*—in the doctrines and principles of our holy reformed religion. Our reforming forefathers drew the doctrines and principles which they professed, and which they have transmitted to us, immediately from the word of God. These we have found, and do find, to be the doctrines of the gospel of the Son of God. "Let no man take our crown."

2. If the church may not suffer those who are enemies and opposers of the doctrines of truth, to remain in her fellowship, much less should she receive into communion, or hold fellowship with such individuals or societies. "If there come any unto you and bring not this doctrine, [the doctrine of Christ,] receive him not into your house, neither bid him God speed. For he that biddeth him God speed is a partaker of his evil deeds." 2 John 10, 11.

3. The same causes which warrant a separation will certainly justify its continuance so long as the causes exist.

After a word or two with my readers, this paper shall be closed.

Honest reader, when I commenced writing on this subject, all that I proposed to myself was, to suggest a very few plain re-

marks from some passages of Scripture, which seemed to have a very pointed reference to the present divided state of the visible church. If I have not succeeded in suggesting any profitable reflections to your minds; I have at least quoted some very important texts from the volume of inspiration, with which you and I have now a very deep concern. And of this we shall be one day convinced, whether we are now sensible of it or not. Take heed to these. And remember, too, the day is drawing nigh, "*when the sanctuary shall be cleansed.*" "Ye therefore, beloved, seeing ye know these things before, [or have been told of them,] 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. To him be glory both now and forever. Amen."

IN the CRITICA BIBLICA we meet with the following extracts from CARLISLE'S ESSAY ON EVIL SPIRITS, which we think are entirely conclusive on the subject to which they relate, and which no doubt will be read with interest by those who are accustomed to receive, without indulging in *doubtful disputations*, the plain and undisguised statements of the word of God.

Demoniacal Possessions; or Reasons to prove their Reality, according to the New Testament.

It has been a subject of dispute for many centuries, whether the demoniacs mentioned in the gospels, were really possessed with infernal spirits, or demons, or whether they were only persons afflicted with natural distempers. Those who contend for the latter opinion, suppose that the expressions—possessed with the Devil—casting out Devils—are only an accommodation to vulgar opinion, and that the persons said to be possessed, were only *mad*, or *lunatic*, or persons subject to *epilepsy*. Thus they have explained away the account given in the gospels, concerning these demoniacs. I have never had the opportunity of examining one complete treatise against the opinion of real possessions, except one written by Hugh Farmer, which was put into my hands by a kind friend. And I candidly confess, that it is a learned and ingenious production; and the more I read it, the more I am convinced of the truth of the two following lines:

"I know the learned can with ease,
Twist words and meanings as they please."

Neither have I had the pleasure to read one single work in favour of real possessions; consequently, my mind is not biased by the specious reasoning of any individual. I have met with various remarks on the subject in the course of my reading, and probably some of them may appear in this chapter. The plain unadulterated language of the Scripture, or the account that is given of possessions in the gospels, are more convincing to me, that the demoniacs were really possessed with *evil supernatural demons*, than all the learning and sophistry which have been summoned into action, in order to disprove and evade the simple and unvarnished narration given of possessions in the evangelic history. I am firmly persuaded, that the representation of the demoniacs in the gospel history, together with their condition, cannot be fairly accounted for but upon the principle of real possessions. And I would ask the opposers of this scriptural doctrine, what language would they use in order to express real possessions? Can any doctrine be better attested? Are not the expressions of the Evangelists as plain and forcible as language will admit? Why, then, should any man endeavour to expunge from the Scriptures, a doctrine so clearly and positively contained in them? The modes of reasoning made use of by these men to evade the truth of the gospel history, are not only dangerous in the extreme, but superlatively absurd; they tend to destroy the certainty of all language, and the unlearned, or uninformed reader, is at once carried into boundless regions of *mere allegory* and *figure*; and, like a pilot, without anchor and without compass, founders upon a dismal ocean of uncertainty and confusion. And not only so, but upon the same principle, we may easily explain away every other doctrine contained in the Bible; and thus, in an alembic and mental chemistry, transmute all the heart-cheering doctrines of christianity into mere shadows, and thereby deprive the humble, sin-sick soul, of all his hope, leaving him to perish in despair.

I shall, in the first place, point out a few of those reasons which induce me to believe in real possessions:

First—Casting out devils is frequently spoken of as a thing different from the healing of diseases. From hence, it is evident that our Lord and his apostles considered casting out devils as distinct and separate from the healing of diseases; and that casting out demons was one prominent feature in the apostles' mission, when they went forth to unfurl the banners of the cross, and

to proclaim to a ruined world the redemption of Christ.

Secondly—The sacred writers express themselves in such terms as seem undeniably to imply their own persuasion of the fact; and that the distemper of these deplorable sufferers, was owing to the influence of some personal agents, wholly distinct from themselves, and these no other than unclean infernal spirits. For, says the historian, "The devils besought him, saying, if thou cast us out, suffer us to go away into the herd of swine." Matt. viii. 31. See also, ix. 32, 33, 34; and Mark ix. 26. Thus, it is evident, that the Evangelists believed in real possessions; otherwise, they must be considered as unfaithful historians, to declare as facts the expelling of demons, when no such thing ever took place. But, if we suppose them constantly under infallible guidance, the opinions of those who deny real possessions lead to the grossest absurdity and contradiction.

Thirdly—Our Saviour himself, in the actual cure of these demoniacs, and in his treatment of them, plainly appears to have looked upon them, as not only nominally, but really such. The devils besought him, saying—"If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go." He speaks not to the man, but to some other conscious being, possessing and acting upon him. "And Jesus rebuked him, (that is, the unclean spirit,) saying, hold thy peace and come out of him." "And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him." Mark i. 34.—"And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straightly charged them that they should not make him known." Mark iii. 11, 12. "And devils also came out of many, crying out, and saying, thou art Christ, the Son of God. And he rebuked them, and suffered them not to speak; for they knew that he was Christ." Luke iv. 41.

Fourthly—The denial of real possessions makes the gospel history to be a complication of absurdities, and renders it absolutely impossible to make any sense of many of its parts. For instance, the account which is given by St. Luke, concerning the ejection of a demon. Now, read the word *disease* instead of the word *devil*, and the absurdity of such an opinion appears in its true light, and the folly of those who are so absurd as to depart from the line of divine truth, is at

once exhibited to public contempt. "And in the synagogue there was a man which had a spirit of *unclean disease*, and the *unclean disease* cried out with a loud voice, Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I, (the *unclean disease*), know thee who thou art, the Holy one of God. And Jesus rebuked the *unclean disease*, saying, hold thy peace and come out of him. And when the *unclean disease* had thrown him down in the midst, he (the *unclean disease*) came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, what a word is this;—for, with authority and with power, he commandeth the *unclean diseases*, and they come out." Luke iv. 33, 34, 35, 36.

Again—our Lord represents an evil spirit or demon, after being cast out, as walking through desert places seeking rest, and finding none. But supply the word *disease* instead of *spirit*, and the language of Jesus Christ becomes not only altogether unintelligible, but absolutely absurd. For instance, when the unclean spirit, or rather according to the hypothesis of our opponents, the *unclean disease* is gone out of a man, he, (the *unclean disease*) walketh through dry places seeking rest and findeth none. Then the *unclean disease* saith, I will return into my house from whence I came out, and when the *unclean disease* is come, he findeth it empty, swept, and garnished. Then goeth the *unclean disease*, and taketh with himself seven* other diseases, more wicked than himself; and they, i. e. eight diseases, enter in and dwell there." Matt. xii. 43, 44, 45. Thus, it is evident, that if the opinions of these men who deny real possessions be correct, Jesus Christ, instead of speaking as never man spoke, hath used language which amounts to nothing more than a mass of the most incoherent and ridiculous jargon. But if we understand the words of Christ as a faithful representation of what had previously taken place, his language on this occasion is intelligible, and consistent with the general tenor of gospel history. Thus, it is evident, that our adorable Redeemer considered possessions as real; otherwise he would never have adopted

the mode of expression made use of on this occasion.

To all this it is objected,

I. That, in almost all those passages of Scripture where men are described as possessed our translators have injudiciously employed the term *devil*, instead of *demon*, which is the true meaning of the original word, and this circumstance has given rise to a very mistaken notion.

Answer.—This is only an assertion without the least shadow of proof brought to support it; therefore, it would be just to pass it over in silence. But as assertions and misrepresentations are generally considered by "rational Christians," as strong weapons to attack their assailants with, I shall, therefore, endeavour to prove to be false, the assertion made in the above quotation. It ought to have been proved, that the translation of the term by *devil*, instead of *demon*, was the cause of the opinion, that there are in existence supernatural evil spirits, or demons; or that it led to the notion, that the demoniacs were literally possessed. The demoniacs are frequently said to be possessed with *unclean spirits*; and it is also said, in the history of these deplorable sufferers; that they brought unto Jesus Christ, "many that were possessed with devils, and he cast out the spirits with his word." Here, observe, the term *spirit* is used as synonymous with *devil*. But, suppose the word *devil* had never been employed by our translators, would the opinion of real possessions never have had an existence? I defy the assertors of such a notion to prove, that one single individual believed in the existence of the devil, or in the reality of possessions, merely because our translators have used the term *devil* instead of *demon*.—Neither does the term *devil* injure the sense of the sacred texts, nor does it convey a meaning which the writers did not intend. Substitute the word *demon* instead of *devil*, and the sense remains exactly the same: for instance, "They brought unto him many that were possessed with demons." Christ said to his apostles, "cast out demons."—Thus, it is evident, that if the word *devil* had never been used, the doctrine of possessions would have been the same.

II. It is said, that "Jesus Christ and his Apostles, it should be remembered were born in Judea, and educated as Jews, and therefore very naturally reasoned with their countrymen in many cases on their own principles, and where no very important points of christian doctrine were immediate-

* If the word *seven* be understood as denoting perfection, the words, *seven other spirits*, mean a great number; therefore, according to the principle of those who deny the reality of possessions, this unclean disease took a great number of diseases more wicked than himself.

ly involved, employed the common and popular language, in order to convey their sentiments to their hearers."

This might account for general expressions, such us demoniacs, or being possessed of the devil; but not for the manner in which the Evangelists have related the dis-possession of the demons, who would not have expatiated and enlarged upon the notion, if they had not been satisfied that it had its foundation in truth.—“The more enlightened cannot always avoid the use of metaphorical modes of expression; which, though founded upon error, yet have been so established in language by the influence of custom, that they cannot be suddenly dismissed. But in descriptions of characters, in the narration of facts, and in the laying down of systems of doctrine, we require different rules to be observed. Should any person in compliance with popular opinions, talk in serious language of the existence, dispositions, declarations, and actions, of a race of beings whom he knew to have no existence, we surely would not praise him for his ingenuity: we must suppose him to be either exulting in irony over the weak credulity of those around him, or taking advantage of their weakness, with the dishonesty and selfish views of an impostor. And if he himself should pretend to any connection with this imaginary system of beings, and should claim in consequence of his connection with them, particular honors from his contemporaries, whatever might be the dignity of his character in all other respects, no body could hesitate to brand him as an impostor. In this light we must regard the conduct of our Saviour and his apostles, if the idea of demoniacal possessions were to be considered as *merely* a vulgar error. They talked and acted, as if they believed that evil spirits had actually entered into those who were brought to them as possessed with devils, and as if those spirits had actually been expelled by their authority, out of the unhappy persons whom they had possessed. They demanded too, that their authority and declarations should be believed, in consequence of their performing such mighty works, and thus triumphing over the powers of hell.”* Besides, there was no such necessity for Jesus to adopt the vulgar language of the people, as there was with Joshua in that noted saying—“Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon.” Joshua x. 12. For it is agreed on all hands, that the Jewish language af-

forded abundance of expressions, whereby the truth of the fact might have been clearly expressed, if there had been no real possession. They had proper names for every distemper incident to the human system. Epilepsy, lunacy, and madness, are diseases which have more particularly obtained the name of demoniacism; yet, these distempers are as often designated by their proper names as by the figurative name of demoniacism. Why is not this language made use of in every cure, if it had been intended by way of accommodation to vulgar notions? From hence it follows, that the Jewish language was such, that our Lord could have expressed himself in terms perfectly free from error; therefore, it is inconsistent with the perfection of his character, to suppose that he would use this mode of expression, when he knew that the vulgar would be confirmed by it in their delusions. Whatever reasons may be shown why our Lord adopted the common phraseology of the people, cannot be urged with regard to the Evangelists, who wrote the history of our Lord's miraculous cures, when they knew that their histories were to last throughout succeeding generations. Now, if they understood the real nature of possessions, they ought to have assigned a reason why they adopted modes of expression which could not fail to lead their readers into a most hurtful and delusive error.

Besides, if we should suppose that our Lord, in curing these diseases, and his disciples in writing the history of his cures, used the vulgar language, or conceded to popular superstition; yet this will not account for the possessed persons speaking in the manner related of them by the Evangelists. The demoniacs, it is probable, might, while under the influence of outrageous insanity, fancy themselves to be possessed: yea, they might even personate the demons; but is it possible they should even feign a dread of being tormented “*before the time*.” they might have expostulated with Jesus Christ, asking him why he came to disturb or torment them; but it is not probable that mere maniacs should even look forward to a certain period when their destiny would be completed, with the most dismal torments, and then reason with Christ about the unreasonableness of coming to torment them before that time. But should it be said, that the demoniacs might express a dread of being relieved from the possession, and beg of Christ not to restore them to their natural state: this is absolutely improbable; but be this as it may, what shall we think of the

* Martindale's Dictionary, “*Demoniac*.”

man mentioned in Luke iv. 33, who had a spirit of an *unclean devil*. This person was neither *lunatic* nor *mad*; for the distemper under which he laboured was an *epilepsy*, as is plain from verse 35, where we are told that the spirit *convulsed* him.*

This is not denied; but it is denied that the distemper arose from any agency of evil spirits. Now, I would ask, if there be nothing in the case but an *epilepsy*, arising from natural causes, how came the demoniac to cry out, saying—"Let us alone, what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us?" Can it be imagined that this person while in his right mind, would be unwilling to be cured of his disease, or, that he should express a dread at the very thought of being relieved from sickness to health, from the most excruciating torture to perfect ease and vigour? To suppose this, is to suppose a self-evident absurdity; and a man that can thus think, gives evident proof that he is himself possessed, or is a maniac. Suppose that the man were strongly tainted with the opinions of his country, and really imagined himself possessed with the devil, is it reasonable to think, that, being in his right senses, he would dread the ejection of the devil, and look upon it as his own destruction? From hence it follows as a necessary consequence, that this man was literally possessed with an evil supernatural spirit or demon.

III. It is maintained by those who deny the common opinion, that "the *devil* was only a name for *epilepsy*, *lunacy*, or *madness*." But I want clear proof of this; and I assert, contrary to Mr. Mede, that the sentence, "He hath a devil, and is mad," (John x. 20,) are not synonymous expressions, any more than—he hath a fever, and is mad, are so. To be mad is often the consequence of a violent fever; but this is no proof that they are synonymous terms, and mean one and the same thing. It is reasonable to suppose that every one that was possessed with a devil grew lunatic or mad, and at intervals might have fits, and be more than ordinarily affected, which might be the reason why the demoniacs are said to be lunatic, or mad; but still this is no proof that *being possessed*, and *lunacy*, or *madness*, were synonymous terms, or meant one and the same thing. They are quite different disorders, though the latter perhaps was generally, if not always, the consequence of the former. But it is farther al-

leged, "that madness and lunacy may be accounted for by natural and secondary causes." It is very true; but this is no reason for believing that they may not sometimes be owing to preternatural ones: thus, a fever may be cured by natural means—but it no way follows, that it may not have been cured by the efficacy of a miraculous power, exerted for that purpose. And as nothing is more easy to be imagined, than that our Saviour should be able to assign the instance of such a preternatural agency, may we not take his word for a plain matter of fact?

Mr. Farmer says, that "the miracle wrought upon the demoniacs is often described in the same terms as that wrought upon the diseased, terms that necessarily imply their having previously laboured under a real distemper." St. Matthew says, equally concerning demoniacs, lunatics, and paralytics, "HE HEALED them." What, then? Does the term *healing* always imply a bodily disorder, or such a disorder of mind as proceeds from natural causes? This Mr. Farmer dare not assert, firm as his brow is for *allegory* and *figure*. We find it applied to *unwholesome waters*, to *sin*, and to *outward temporal calamities*; therefore this argument proves nothing. And as the demoniacs laboured under various diseases, which were thought to have been inflicted by the agency of evil spirits, the evangelist, by simply saying that they were *healed* or *cured*, affords certain proof that the demons were dislodged. Besides they mention the dispossession of the demons in contradistinction to the healing of diseases; hence, it is said of Christ, that "He cast out the spirits with his word, and HEALED ALL THAT WERE SICK." Now, this language is nothing but unintelligible jargon, on the supposition that the demoniacs were only labouring under natural diseases.

Again, the account which is given of the demoniacs of Gadara, and the ridiculous and miserable subterfuges which have been resorted to by those who deny the common opinion, is a convincing proof to me in favor of real possession. It is said of one of those demoniacs, that "no man could bind him, no not with *chains*." Mark v. 3.—But Mr. Farmer says that—"the ancients, perhaps, were less skilful than the moderns, in the methods of confining such unhappy persons." This is at best only an improbable supposition; for who can suppose (unless he have an hypothesis to support by it) that the ancients were such idiots as not to be able to confine with *chains* a mere ma-

* See Dodrich's Family Expositor.

niac. Besides, why should the Evangelist point out this circumstance with so much emphasis, if the reason why he could not be bound, was owing to the deficiency of wisdom in the people. It is further said, that out of this deplorable sufferer, our Lord dislodged a legion of devils; and that he permitted them to go into a herd of swine, which was feeding upon the mountain, in consequence of which, the whole herd, (which was about two thousand) ran violently down a steep place, and were choked in the sea. But Dr. Lardner and Mr. Mede strenuously contend, in opposition to reason and Scripture, that this herd of swine was driven into the sea by the joint assistance of two raging madmen. Is it not a pity that men of learning should suffer themselves to be led into such absurdities; and is it not a strong proof in favor of real possessions, when those who deny the fact, are obliged to resort to such miserable shifts? I hesitate not to say, that it was impossible, not for two merely, but for twenty such madmen, however fierce, to put so vast a number of swine as two thousand into motion in an instant, and to cause them all to rush with violence down a precipice into the sea; for it is well known, that swine are the worst of all tame animals to be driven. Besides, it does not appear from the history, that the men ever fell upon the swine, or made any attempt to drive them into the sea; nay, the history positively refers their destruction to a different cause; for we are expressly told, that the devils went into the herd of swine.—Now, there is a great deal of difference between the *devils going into* a thing, and a man's *following after*, or driving it. Moreover, if this legion of demons, were nothing more than a raging madman or two; and if these demons entered into the swine, as we are assured they did; then these madmen entered into the swine. Now, it remains for them to explain, how these madmen got out of themselves, and how they got into the swine; such are the absurdities which men unavoidably run into, who wish to be wise above what is written.—Neither is the supposition, that the demoniacs only labored under a natural disease, less absurd; for if there was nothing more than a *bodily disease*, we must view the subject of it as afflicted with a legion of diseases at one time, that is, about *five thousand*; that the diseases were possessed of the gift of speech, for it is said, they besought him that he would not command them to go out into the deep. There is one thing more which

ought not to be overlooked. When our Lord had commanded the unclean spirit, or rather the *unclean disease*, to come out of the man, the reply which was made was, "What have we to do with thee, Jesus, thou son of God Most High?—I beseech thee torment me not." If we consider this to be the language of the afflicted person without diabolical influence, we are totally unable to make any sense of the passage; and if we view it as the language of a disease, it appears more absurd still. Mr. Farmer supposes, that it was the disease of the man that was transferred into the swine; and he further supposes, that the answer which one of the demoniacs gave to Christ, viz. my name is Legion, was only the incoherent dogmas of a mere madman: hence, he fancies he evades the absurdity of supposing a legion of diseases to inhabit the bosom of a man at one time. For the sake of argument, we will grant Mr. Farmer what he contends for, viz. that this demoniac was only mad. Now one would almost be persuaded, that Mr. Farmer believed that a disease was *infinitely divisible*; for at any rate, this disease must have been divided into two thousand parts, in order to affect the whole herd. Now, suppose it possible, that a disease thus divided, would cause two thousand swine to go raging mad. Is it possible for a man to believe, in his right mind, that the injection of the two thousandth part of a disease into each of them, would make them to go raging mad in an instant, and in a moment cause them to rush with violence into the sea. If it were only the mere disorder of a man which caused them to go mad, how is it that they should run with one accord into the sea? Why did not they run in all directions, and thus squander themselves all over the plain, tearing in pieces every thing that came in their way? Mr. Farmer has only rejected one absurdity to take up an other. I shall conclude this chapter with a few remarks upon the *permission* given to the devils, when cast out of the man to go into the herd of swine.

1. It was not derogatory to the honor of our Saviour's character; since it is one of the very usual methods of God's moral government, to awaken sinners to repentance by alarming events.

2. Nor was it unjust in Jesus, since it is evident he acted not in his own personal character as a private member of society, but by a special divine commission and authority, and the miraculousness of the fact, is a satisfactory attestation to the innocence

of it. Had the herd gone mad of themselves as we say, no one would have thought of assigning the event as an objection against Divine Providence; nor do we find that the Gadarenes ever made the least objection of this sort against our Saviour's conduct.

3. It proved in the most convincing manner, the reality of diabolical agency; for, says Dr. Doddridge, "it was self-evident that a herd of swine could not be confederates in any fraud: their death, therefore, in this instructive circumstance, was ten thousand times a greater blessing to mankind, than if they had been slain for food as was intended." With these remarks I leave the reader to judge for himself, and may God give his blessing.

[From the Christian Magazine.]

THE HISTORY OF THE NEW TESTAMENT,
CONFIRMED AND ILLUSTRATED BY PAS-
SAGES OF JOSEPHUS, THE JEWISH HISTO-
RIAN.

The facts which lie at the foundation of the Christian religion, are established with stronger evidence both external and internal, than any other in ancient history. In the New Testament we have four distinct accounts of the life of Christ, written by different persons, two of whom were his apostles, and constant attendants, and the other two contemporaries and companions of the apostles. The most striking harmony runs through all these accounts, while those variations which have been remarked, as to the manner in which they have related the same transaction, afford a strong corroboration of the veracity of the evangelists, in as much as they show that every one of them wrote from knowledge and conviction, and not from concert, or with mutual consultation. Of the progress of the gospel after the ascension of Christ, we have an account by one of these evangelists, in the book called *The Acts of the Apostles*, which is confirmed by the *Epistles*, both, as they all proceed upon the supposition of the facts recorded in that book, and also, as there are many close coincidences between them and it, which could neither be the effect of accident nor the work of fraudulent contrivance. But, besides their internal agreement, the facts recorded in the New Testament, admit of confirmation from external history. In the history of our Lord and his apostles, there are frequent allusions to the manners and opinions, not only of the Jews, but also of the Greeks and Romans. The scene of action is not confined to a single country, but displayed in the greatest

cities of the Roman empire. This occasions a coincidence and correspondence between what is contained in the New Testament, and what is related by those authors who have recorded the history of these times. This conformity, when well established, serves both to confirm and to illustrate the gospel history. It confirms it, because it shows that the writers of it lived in the time and country in which these things were transacted, and were well informed of the facts which they relate. It illustrates it, because, by comparing the different accounts, more light is cast upon the subject, and we are made more fully acquainted with events, opinions and customs, which are only incidentally mentioned or described in general terms in the New Testament. Though the subject admits of illustration from heathen writers, it is meant at present, to confine the inquiry to the Jewish historian.

Josephus was born at Jerusalem, four years after Christ's ascension. He was of the family of the priests, a man of genius, learning and integrity, and well acquainted with the affairs both of the Jews and Romans. His antiquities of the Jews, and his history of the Jewish wars, are the works with which we are chiefly concerned at present. He wrote the last of these some short time after the destruction of Jerusalem, which happened in the year of our Lord 70, that is 37, years after the ascension; the former he finished in 93, that is, 60 years after the ascension. He adhered to the Jewish religion, which renders his testimony of more importance, as he cannot be suspected of a design to favor christianity. It is true that there is in our copies of Josephus, a passage which bears ample testimony to the wisdom, miracles and resurrection of Christ.* But the genuineness of this testimony has been much disputed even among Christians. We shall only remark concerning it here, that the argument in support of christianity, is scarcely less strong, upon supposition of its being spurious, than if it were genuine, as the silence of Josephus respecting Christ and his followers, at a time when their fame had reached so far as to call for the notice of heathen authors, could only arise from his being at a loss how to speak of the character and cause of Christ, while he had not embraced his religion. In this paper, it is intended to select from the account which he gives in the course of his history of the affairs of the Jews, or of other nations, some passages which, without any design on his

* Antiq. b. xviii. chap. iii. § 2.

part, natively correspond with what is recorded by the inspired writers of the New Testament.

Of Herod the Great.—The New Testament asserts, that Christ was born when Cæsar Augustus was Emperor of Rome, and Herod King of the Jews. From the 2d chapter of Matthew it appears that the death of Herod followed soon after that event. The general opinion of those who have inquired into the chronology of the scriptures, is, that our Saviour was born the year preceding the death of Herod. Now, Josephus informs us, that Herod, who was the son of Antipater, an Idumean, obtained the kingdom of Judea by means of the Romans, Hyrcanus the High Priest being removed from it, to make way for him, and that he was in great favor, first with Mark Anthony, and afterwards with Augustus Cæsar, who confirmed him in his kingdom, when he obtained the sole command of the Roman empire. From the dates mentioned by Josephus,* it appears that about thirty years elapsed from the death of Herod to the 15th year of the reign of Tiberius Cæsar, the successor of Augustus, which agrees with the account of our Lord's age, at the commencement of his public ministry, as recorded by Luke, chap. iii. 1. 23.†

There is one of the actions of Herod, which is narrated in the gospel according to Matthew, (chap. ii.)—the bloody murder of the infants of Bethlehem, when he was informed that Christ was born there, under the character of King of the Jews, and after he was disappointed in his scheme of discovering and laying hands upon Jesus himself. This particular fact is not mentioned by Jo-

* Antiq. b. xv. ch. v. § 2. b. xvii. ch. viii. § 1. b. xviii. ch. li. § 2.

† In Luke, iii. 23, it is said, "that Jesus began to be about thirty years of age;" which intimates that he had not completed this period of years. But, in the opinion of some good critics, the word *ἄρχων* translated *began*, according to the idiom of the Greek, and the connexion of the passage does not refer to the age of Christ, but to his ministry, and some such word as *διακονίας*, or *διδασκῆν*, is understood. The words would then read thus: "Jesus when he began his ministry or teaching, was about thirty years of age." In confirmation of this translation. Math. iv. 17. and Acts i. 22, which both refer to the same subject, may be consulted, in both of which the same verb is used; the former with *ἤρπυσεν*, and in the latter in the elliptical form in which it occurs in the passage under consideration. "As it is said, that Jesus was "about thirty years, of age," there is no necessity for supposing that he was exactly thirty years old; he might be some short time less or more. It is usual for historians to express themselves in this general manner, when ordinal numbers are employed, and even without adding the qualification here used.

sephus;* but its credibility is abundantly established by the shocking examples of the jealousy and cruel temper of that monarch, with which his history abounds. To select a few—from the same principle of cruel jealousy, which procured the murder of the infants of Bethlehem, he caused Aristobulus, his brother-in-law, the high priest to be suffocated in the bath, because he was a favorite with the people, and belonged to the former royal family.† He afterwards put to death Hyrcanus, a man of the most peaceable and unassuming disposition, who had formerly been high priest and governor, his own wife Mariamne, her mother Alexandra, with many of his most intimate acquaintances.‡ Impelled by jealousy and suspicion of treachery, he inflicted the same punishment, first upon two of his own sons, and afterwards upon a third.§ Multitudes were tortured by him; his spies were sent every where; he dreaded every person who came into his presence, until "at last his domestics were come to that pass, that being no way secure of escaping themselves, they fell to accusing one another, imagining that he who first accused another, was most likely to save himself."¶ To close this black scene, when he was on his death bed, he issued orders for assembling the principal men through the whole Jewish nation; and having shut them up in the Hippodrome. (the place for the horse races,) he ordered them to be all slaughtered as soon as he should die, and before his death was announced to the people, in order that he might have, as he called it, "an honorable mourning at his funeral."** Thus it appears that what the evangelists relate respecting the conduct of Herod, however cruel, is in perfect correspondence with the character of that monarch as described by Josephus.

Of Archelaus, the Son of Herod.—Matthew, in the same chapter informs us, that Joseph, being warned of Herod's death, returned into the land of Israel with the young child Jesus and his mother from Egypt, to which he had fled: "But when he heard that Archelaus did reign in

* This fact might not reach Josephus, who lived a considerable time after Herod's death, as it would scarcely obtain a place in the history of Nicolaus of Damascus, a great flatterer of Herod, who wrote before our historian, and supplied him with the particulars of this reign, or it might not be reckoned necessary to insert it amidst the many military executions which were ordered by this tyrant.

† Antiq. b. xv. ch. iii. § 8.

‡ Antiq. b. xv. ch. vi. § 2. ch. vii. § 5, 8.

§ B. xvi. ch. xi. § 7, b. xvii. ch. vii.

¶ B. xvi. ch. viii. § 2, b. xvii. ch. iv. § 2.

** B. xvii. ch. vi. § 5.

Judea, in the room of his father Herod, he was afraid to go thither; notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee," v. 22. This account receives confirmation from Josephus in more circumstances than one. He informs us, that a little before his death, Herod altered his testament, and appointed his son Archelaus to be his successor in the kingdom of Judea, but at the same time that he separated the rest of his dominions, including other parts of the land of Israel, and divided them between his other two sons; which agrees with the account in Matthew, which represents Galilee as not under the jurisdiction of Archelaus, ch. ii. 22. The Roman Emperor, to whom Herod referred the ratification of his testament, confirmed it in the most material parts; and although he only gave to Archelaus the title of *Ethnarch*; yet Josephus at different times gives him the title of *King*,* agreeably to which Matthew says that he did reign in Judea. The gospel history leads us to conclude, that Joseph was afraid of Archelaus's cruelty, and that he had expected the government would be in other hands. The account which Josephus gives, shows us the grounds of both these opinions. For he informs us, not only that one of his brothers, who had formerly been appointed successor to his father, went to Rome, expecting to obtain the kingdom, but that an embassy of the Jews came thither, complaining of the tyranny of Herod, and also of that of Archelaus, who soon after his father's death, had ordered a slaughter of the multitude assembled in Jerusalem at the time of the passover, and desiring that they might be freed from kingly government, and allowed to live according to their own laws, under a Roman governor.† The Romans at this time supported Archelaus. "But in the tenth year of Archelaus's government, both his brethren and the principal men of Judea and Samaria, being unable to bear his barbarous and tyrannical usage of them, accused him before Cæsar."‡ Whereupon he was deprived of his government, and banished to Vienna in Gaul, and Judea was joined to the Roman province of Syria, and had a governor sent from time to time from Rome.

Of the governors of the land of Israel at the beginning of the public ministry of Christ. Luke iii. 1, 2. "In the fifteenth year of the reign of Tiberius Cæsar, Ponti-

us Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Ciaphas being the high priests, the word of God came unto John the son of Zacharias, in the the wilderness." It is not without a special purpose that the Spirit of God has directed the evangelists to be so particular in this place; and it is pleasing to find every one of these particulars confirmed by Josephus, without any design on his part, in the course of his history. We have already taken notice of the correspondence between the fifteenth year of the reign of Tiberius, and the age of our Lord. Josephus not only informs us that, Pontius Pilate was appointed by the Roman Emperor, governor under him of Judea, but from his narrative it appears, that he was so in the precise year mentioned by the evangelists. "Pilate," says he, "when he had tarried ten years in Judea, made haste to Rome, and this in obedience to the orders of Vitellius (the president of Syria,) which he durst not contradict; but before he could get to Rome, Tiberius, (the Roman Emperor) was dead.* Afterwards he informs us, that Tiberius died after he had held the government twenty-two years five months and three days."† So that Pontius Pilate was governor of Judea in the fifteenth year of the reign of Tiberius, and it may be added, was so also, at the time in which, according to the account of all the evangelists, Christ was crucified.—Again, Josephus informs us, that by the testament of Herod the Great, which was confirmed by Augustus, two of his sons were appointed, one (Herod Antipas) tetrarch of Galilee and Perea, the other (Philip,) tetrarch of Trachonitis, and the neighboring countries.‡ Thus we have these persons in the situation in which Luke places them; and they continue to be the same in the fifteenth year of Tiberius, as appears also from Josephus, who says, "that Philip, Herod's brother, departed this life, in the twentieth year of the reign of Tiberius, after he had been tetrarch of Trachonitis, and Gaulonitis, and of the nation of the Bataneans also, thirty-seven years;"§ and that herod was removed from his tetrarchy by Caius Caligula the successor of Tiberius.¶ A tetrarch was a governor of a fourth part of a kingdom, and probably there is a reference here to the di-

* Antq. b. xviii. chap. viii. § 2, chap. ix. § 2.

† B. xvii. ch. ix. § 4, ch. xi. § 1, 2, Jewish Wars, b. ii. ch. ii. § 2.

‡ Antq. b. xvii. ch. xiii.

* Antq. b. xviii. ch. iv. § 2.

† Ch. vi. § 10.

‡ Antq. b. xvii. ch. viii. § 1, ch. xii. § 4.

§ Antq. b. xviii. ch. iv. § 6.

¶ Ch. vii. § 2.

vision of Herod's dominions.—Luke adds “Lysanias the tetrarch of Abilene.” This country lay in Cœlœsyrina on the borders of Arabia, and was called Abilene from, Abila its capital city. Josephus does not afford us such particular information respecting it, as the other places here mentioned, on account of its distance from Judea, and the little connexion it had with Jewish affairs; but still there is what is sufficient to confirm the account of the evangelist. Mark Antony had taken this country from one of the name of Lysanias, and given it to Cleopatra. The government of it was some time after this purchased by Zenodorus, whence it came to be called the house or property of Zenodorus, as it was formerly called the house of Lysanias.* Augustus added it to the dominions of Herod the Great. After the death of Herod, Augustus gave a part of it to his son Philip. The words of Josephus are, “Batanea, &c. with a certain part of what was called the house of Zenodorus, paid the tribute of 100 talents to Philip.”† When Josephus says, (to use the words of Grotius,) “that some part of the house or possession of Zenodorus, (i. e. Abilene) was allotted to Philip, he thereby declares, that a larger part of it belonged to another; this other was Lysanias, whom Luke mentions.”‡ This is confirmed by two other passages of Josephus. In one of them he says that Claudius bestowed upon Agrippa, “Abila of Lysanias.”§ The change of the name shows, that the possession had gone to one called Lysanias, whether a descendant of him who had the government formerly, or not, is immaterial. The second passage referred unto, is still more apposite, as it shows that Lysanias had been tetrarch of that country. Claudius bestowed upon Agrippa the younger, (who did not succeed to his father Agrippa's kingdom,) “the tetrarchy of Philip and Batanea, and added them to Trachonitis, with Abila, which last had been the tetrarchy of Lysanias.”¶ Having mentioned the civil governors, the evangelist proceeds to state the ecclesiastical rulers at the time in which our Lord began his public ministry. “Annas and Caiaphas being the high priests.” Josephus informs us, that Caiaphas was high priest during the whole procuratorship of Pontius Pilate, which we have seen, included the fifteenth of Tiberius. He says, that when Eleazar,

the son of Annanias, had held the office of high priest for a year, “Gratus (the procurator) deprived him of it, and gave the high priesthood to Simon the son of Camithus; and when he had possessed that dignity no longer than a year, Joseph Caiaphas was made his successor. When Gratus had done those things, he went back to Rome, after he had tarried in Judea eleven years, when Pontius Pilate came as his successor.”** That he continued in this office until the removal of Pilate, appears from the following passage: “Vitellius sent Marcellus a friend of his, to take care of the affairs of Judea, and ordered Pilate to go to Rome, to answer before the Emperor to the accusations of the Jews. He also deprived Joseph, who was also called Caiaphas, of the high priesthood.”† Luke says that Annas was high priest at the same time with Caiaphas. Interpreters have differed much in accounting for two persons being in this office at the same time, while it was usually held by one. Some explain it by supposing, that those who formerly occupied the office retained the name, and were called, occasionally or more stately, to assist the existing high-priest; others by supposing, that Annas was admitted to a share of power by his relation to Caiaphas; others, that the high priest had a vicar or suffragan, to assist or supply for him; while others suppose that Annas and Caiaphas officiated yearly by turns; in support of which opinion, they refer to John, xviii. 13, and Acts, iv. 6. But whatever may be said respecting this, the manner of speaking used by the evangelists, agrees with that of Josephus. For he sometimes applies the title *high priest* exclusively to one who held that office at the time, sometimes to such of the priests who were eminent by their character and influence, in which sense the *chief priests* are spoken of, Mark xiv. 53, 55, and elsewhere in the New Testament; and sometimes he applies it to two persons, who shared the power and discharged the functions of the office between them in some peculiar way. Of the last use of the word, the following passage may be produced, as parallel to that of the evangelist. Quadratus “sent two others of those that were of the greatest power among them, and both *Jonathan and Ananias the high priests*.”‡ It may be remarked, that Annas, the father-in-law of Caiaphas, appears to be the same person who is called Annas, or Ananus, the son of Seth, by Josephus, who had not only been high

* Antiq. b. xv. ch. x. § 1, b. xvii. ch. xii. § 4.

† Ibid. † Grot. in Luc. 3, 1.

‡ Ant. xix. ch. v § 1.

§ B. xx. ch. vii. § 1, Casauboni Exercitat. ad Annal. Eccles. Baron. Ex. xiii. rum. vii.

* Antiq. xviii. ch. 2, § 2.

† Chap. iv. § 2, and 3.

‡ Jewish Wars, b. ii. ch. xii. § 6.

priest himself, but had six sons who were afterwards raised to it.—Thus we have found in the histories of Josephus, all the persons mentioned by Luke, in the same situation in which he places them at the commencement of the public ministry of Christ.

PHILISTON,

[To be continued.]

Few divines have acquired greater fame by their writings than FRANCIS TURRETTINE. He was a firm and successful advocate of the doctrines of the Reformation. Almost all the errors that have ever existed in the church have been fearlessly met by him and triumphantly refuted. Indeed our present New-England divinity may find its condemnation in the writings of this distinguished scholar and divine—*by anticipation* he has followed it through all its metaphysical windings, exposed its fallacy and overthrown its very foundations. His invaluable system of divinity has endeared his name to every sound theologian. In the Associate church, his opinions are viewed as having as much authority as those of any other divine that has ever lived. His praise indeed is in all the churches, where soundness in the faith is considered of indispensable importance. A short biographical account of him, will, therefore, we trust, be acceptable to our readers. The following is from the Edinburgh Christian Magazine.

SKETCH of the LIFE of the celebrated FRANCIS TURRETTINE, Professor of Divinity at Geneva, who died anno 1687. Translated from B. PICTET's Latin Oration, delivered before the Academy of Geneva, when he ascended the Theological Chair, in the room of Turretine, his Uncle.

“It is not a hall filled with smoky statutes,” as Seneca observes, “that can make a man illustrious; because no one hath lived for our glory, nor is any thing ours which existed before us.” Yet, if dignity of family is of any avail to procure just veneration from lofty minds; that our Turretine was nobly descended, is well known to all who have heard that his ancestors held the first rank in the very ancient republic of Lucca. The first of that family who came to Geneva was Francis Turretine, the grandfather of our deceased friend. This man, more than a century since, impelled by an ardent zeal for knowing and professing the reformed religion, renounced every thing dear in his native country, and after suffering many hardships, arrived at this happy place. He had lived for some years at Antwerp, and was intimately acquainted with the most illustri-

ous Marnix Santaldegond. But that place being besieged by the Duke of Parma, he was forced to leave it at the hazard of his life, and came first to Geneva, and afterwards to that sacred asylum for proscribed humanity and persecuted religion, Zurich. After he had resided more than five years there, he returned to this city, where he spent the remainder of his days. He was a man of the strictest integrity, and of a very blameless life; faithful to his promises, and a lover of true religion, which he proved by many acts of beneficence to the poor. Thus he acquired a reputation which shed a lustre on his posterity, outlived this transitory world, and does not need to fear the corroding tooth of time. Of him it may be said, “He hath dispersed, he hath given to the poor; his righteousness endureth for ever.”

His son, Benedict Turretine, was the father of our departed friend. He was long the principal ornament of this city, academy, and church. He shone with no common lustre, and was a very warm defender of divine truth. To him may be applied, what Gregory Nazianzen said of Athanasius; “In praising Athanasius, we praise virtue itself.” The most animated of Benedict's works was his answer to Father Cotton, the Jesuit, that most inveterate enemy to the Reformation. Cotton had attacked our translation of the bible! and forgetting his argument, and instigated, doubtless, by the father of lies, ventured to predict the time when the city of Geneva should be destroyed, and the heresy of Calvin obliterated from the earth. Blessed be God, he has been found a liar. Turretine gained a complete victory over him, and hung up the spoils in the temple of the God of Heaven. In the year 1620, he attended the synod of Alez in the Cevennes. Peter Du Moulin, a man famous in all the Christian world, was moderator in that venerable assembly. Benedict Turretine gained the love of all the divines present. It was difficult to know, whether he excelled most in human learning, or in the knowledge of the Scriptures. In him were united a happy commanding authority, unaffected piety, and wonderful eloquence. He had the simplicity of a child united to the magnanimity of a hero. His love of peace, and forbearing spirit, were equalled only by his love to truth and holiness; virtues which, Erasmus said, met in Leo X. but of which, as all the world knows, he did not possess the most distant resemblance. He that had acquired immortal honor seemed deserving of a long life. But he, such was the will of God, only paid

a visit to this globe; for he had not reached his forty-ninth year, when he was torn, as it were, from the bowels of his country by a premature death, by means of a severe fever. He left many children behind him.

Francis Turretine, the son of Benedict, was born the 17th October, 1623. In this year died Philip Du Plessis, and the great Paul Sarpi of Venice; illustrious characters, whom no praise can appreciate. When the stars disappear in one part of our horizon, others come forth to view in another. In this year also died Pope Gregory XV. It was likewise famous for the synod of Char-enton. In the same year, the Genevan church according to the custom of the primitive Christians, began to use leavened bread in the sacrament of the Lord's Supper.

We admire the early beams of the sun, and from the stem we conjecture the future harvest. From his early years Turretine gave remarkable specimens of his greatness in after life. In him was confirmed what a historian of the first rank asserts concerning Probus the Emperor, that no man ever arrived at a high degree of eminence in virtue, who did not, when young, discover something great. These seeds of excellence, and sparks of genius, were not unobserved by Turretine's sagacious father, who, when at the point of death, caused his son to be brought to his bedside, and said, as with a prophetic impulse, "This child is sealed with the seal of the living God!" In some such manner, Athanasius and Basil are said to have discovered that greatness in early years, which, by the grace of God, they afterwards attained.

Turretine soon completed his course in the languages and philosophy. Such was the happy turn of his mind, such his astonishing progress in learning, that his companions willingly confessed his superiority. His vigorous mind left nothing unsearched; and though but a youth, he read books with the eye and attention of one far advanced in life. He soon exceeded the sanguine expectations of his friends; and every day shewed that the operations of the mind outrun the velocity of time. Having finished his course of philosophy, he applied all his attention to theology. He had the greatest men of his time for preceptors:—John Deodate, that eminent divine, who, in the synod of Dort, a council more celebrated than any for many ages past, had as many witnesses of his immense learning and acute judgment as he had hearers; who, in a convention held at Saumur, so composed the differences of the hot-spirited divines, that the

Queen of France, oftener than once, ordered thanks to be given him in her name; whose friendship crowned heads and purpled eminences of the Church of Rome, eagerly sought; and whose work on the Bible is a monument more lasting than brass:—Theodore Tronchin, who was also a member of the synod of Dort, and who conducted himself in such a manner in that assembly as to merit the name of a great divine. Nor is it the least of his praise, that he pleased the very brave De Rohan. He was a most spirited defender of the Reformation, and wrote an animated answer to Father Colton, he lived, as a light to the youth in sacred studies, to an extreme old age, and is yet revered by us as reviving in his excellent son. Another of Turretine's instructors was Frederick Spanheim, whose memory and reputation will never perish from the annals of sacred literature, while the sun rules the day, and the stars burn by night; who was the miracle of Europe, and whose death the reformed churches would not cease to lament, if he had not left behind him two such sons as Ezekiel and Frederick. What great men! the very eyes of the republic of letters, and whose worth no lapse of time can obliterate, or almost equal. Alexander More, one of the most eloquent of men, so cherished Turretine, that, when the latter published, anno 1644, theses concerning divine grace, as he had defended one before on political happiness, the master did not think it unworthy of his station to celebrate the merit of his pupil in verse.

Under such masters, how much he acquired let the world judge; I will be silent. Suffice it to say; such were his powers of expression, that he could give probability to the amiable reveries of certain philosophers; and his mind not only learned, but registered what he was taught. By the peculiar favor of Heaven, what cost others much attention and labor, was but a sport to him to acquire. When he had studied some years at Geneva, he wished to visit other seminaries of learning at that time famous in the world. He accordingly left his native country, and carried with him a very honorable testimony to his character. Leyden, which was then, and still is, the abode of the Muses and the nursery of great divines, was the first place he visited. In this celebrated seat of learning, Turretine gained not only the private affection, but the public honorary esteem of all the academy. He defended a thesis, *on the written word of God*, before the great Spanheim. He followed all the divines in

Holland, who were eminent for learning and holiness of life. What a group of wonderful divines were then at Leyden; River, Salmasius, Voer, Hornbeck, &c. ! Turretine profited much by their prelections and conversation; and having carried away in his capacious mind almost every thing valuable in Leyden, went to Utrecht. There he saw, with wonder, that most illustrious and learned virgin Anna Maria a Shurman: a woman in whom were concentrated immense learning and sterling piety; a woman not inferior, in any degree, to the Paulas, Laetas, &c. mentioned by the ancient fathers. Having visited every place in Belgium, where he could find any thing to make a good minister of the gospel, he went, anno 1645, to France, which country has, from time immemorial, abounded with men eminent in every branch of science. He went first to Paris, the metropolis of Europe, and the mother of learning. At that time, many great men taught there; as, Falcair, Mesrezat, Drelincourt, Daille, and Blondel. He lodged in the house of the incomparable Daille; and soon gained his entire affection. All admired that greatness of mind, that invincible love of learning, that acute judgment, and tenacious memory which distinguished this young man; above all, his amiable modesty, and a course of virtue without a stain. While at Paris, he studied the doctrine of the sphere, under Gaffendi, that prince of philosophers. He left Paris and went to Saumur, Montauban, and Nismes, places famous for learned divines, and for the Reformation. In this last city, celebrated for its antiquities, the stupendous remains of the Roman grandeur, Turretine's father once discharged the pastoral office. There he saluted the venerable Calvus, who was an intimate friend of Benedict, and who, seeing in Francis the very image of his father, could not think of parting with him. Thus, having almost travelled over all France, and having left a grateful remembrance of himself in every place, Turretine returned, enriched with the knowledge of men and things, to his native country.

The time was now come, when those talents committed to him by God, should be devoted to the service of the church. Accordingly, he was set apart to the holy ministry anno 1647; and in the following year was, with the consent of the Senate, admitted a pastor of this church. He first exercised his talents in the Italian congregation; for he could preach with equal facility in the French, Latin, and Italian languages. When-

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ever he began to speak in public, all acknowledged his father revived in him, and admired Benedict in Francis. As often as he ascended the pulpit, all flocked after him. Such was the power of his eloquence, such his commanding manner and majestic mien, that he seemed to have been educated at Athens itself; and begat an attention in the audience which nothing could interrupt, and an eagerness scarcely ever to be satisfied. As he conciliated the regard of all the citizens of Geneva, and the Senate were so pleased with his abilities, they oftener than once offered him a professorship in philosophy; this however he as often refused.

The fame of Turretine was not confined to the narrow precincts of Geneva. The church of Lyons, which had lately lost the very valuable Aaron More, their pastor, invited Turretine, by letter, to supply his place, in the words of the man of Macedonia, "Come over and help us." This call, with the consent of the Senate, he accepted; and was received at Lyons with every mark of affection and esteem. The church of Lyons had not been misinformed about their illustrious pastor; for he so exerted himself, that, though he was but one year among them, the flames which raged before in that congregation were extinguished, and the most perfect tranquility was restored. He was, during his short stay, eminently successful. The church of Lyons was very unwilling to part with him; but his native country could not want such a man any longer. He left a sorrowful people in Lyons; and returning in safety, was received at Geneva with open arms; it being resolved, that he should teach divinity in the place of the venerable Tronchin, who was, through old age and infirmity, unable to discharge the duties of his office. Turretine accordingly ascended the theological chair in 1652, and delivered an inaugural oration on the first verse of the Epistle to the Hebrews, which gained applause from all his auditors.

From this day he devoted all his time and abilities to the duties of his office; and how much knowledge he acquired, and with what assiduity and learning he taught, let others say. It would be fulsome for me to say too much of my dear deceased uncle, let others inform posterity how much he did to promote the glory and kingdom of Christ; to overthrow the power and tyranny of Antichrist; and what was his incessant solicitude for the good of the Church; how solidly and learnedly he explained the gospel of Christ, not with the enticing words of man's

wisdom, but feeding his hearers with sound doctrine, keeping the medium between farcical ostentation and a creeping vulgarity, and exercising the greatest fear, lest the majesty of divine truth should sink in the glare of pompous expressions. Let others relate, with what boldness he lashed the manners of our age, how neither the blandishments of the polite, nor the frowns of power, could make him hold his peace. With what intrepidity of soul, and force of expression, did he thunder against the vicious and profane! How did he, with showers of tears, call the wicked to repentance? beseeching and warning every man, not in passionate irritating words, but with the yearnings of a father over his profligate son. With what diligence he taught in the theological chair! With what ease, he made dark things clear,—distinguished between truth and error,—solved difficult questions on divinity,—followed the sophist into his lurking places, and pursued the enemy of truth through all his windings! All the pastors of the Church, except three or four, were nursed under his care; and though we should be silent, many eminent divines in France, and Holland, and Switzerland, will tell what a teacher he was.

[For the Religious Monitor]

MISCELLANEOUS.

In 1571, The complaints of the ministers (non-conforming) reached the ears of the Elector Palatine of the Rhine, who was pleased to order the learned Zanchy, professor of divinity, in the University of Heidelberg, to write to the Queen of England, in their behalf, beseeching her majesty not to insist upon subscriptions, or upon wearing the habits, which gave such offence to great numbers of the clergy, and was like to make a schism in the church. The letter was inclosed to Bishop Grindal, but when he had read it, he would not so much as deliver it to the Queen, for fear of disoblighing her majesty, whose resolution was to put an end to all distinctions in the church, by pressing the act of uniformity.

Though all the Bishops were obliged to conform to the measures of the court, yet some of them were so sensible of the want of discipline, and of preaching the word, that they allowed their clergy to enter into associations for the promotion of both. The following regulations for worshipping discipline were agreed upon by the ministers of Northampton, the mayor of the town, and the justices of the county, with the appro-

bation of Dr. Scrambler, their Bishop.

1. That singing and playing of organs in the choir, shall be put down, and common prayer read in the body of the church, with a psalm before and after sermon.
2. That every Tuesday and Thursday, there shall be a lecture from nine to ten in the morning, in the chief church of the town, beginning with the confession in the book of common prayer, and ending with prayer, and a confession of faith.
3. Every Sunday and holiday there shall be a sermon after morning prayer, with a psalm before and after.
4. Service shall be ended in every parish church by nine in the morning every Sunday and holiday, to the end that people may resort to the sermon in the chief church, except they have a sermon in their own.
5. None shall walk abroad, or sit idly in the streets, in time of divine service.
6. The youth shall, every Sunday evening, be examined in a portion of Calvin's Catechism; which the reader shall expound for an hour.
7. There shall be a general communion once a quarter, in each parish church, with a sermon.
8. A fortnight before each communion, the minister, with the church wardens, shall go from house to house to take the names of the communicants, and examine into their lives, and the party that is not in charity with his neighbor, shall be put from the communion.
9. After the communion, the minister shall visit every house, to understand who have not received the communion, and why?
10. Every communion day, each parish shall have two communions, one beginning at five in the morning with a sermon of an hour, and ending at eight, for servants; the other from nine to twelve for masters and dames;—the communion to end with a psalm.—*History of the churches in England and Scotland.*

Archbishop Laud, in consecrating St. Catharine Creed's Church, fell on his knees, and with eyes lifted up, and arms spread abroad, said, This, this place is holy, in the name of the Father, Son and Holy Ghost, I pronounce it holy. He prayed the Almighty to accept of that beautiful building, and concluded, Thus we consecrate this church, and separate it to thee as holy ground, not to be profaned any more to common use.—Consecrating churches was a new thing to the people in England; and, from the reformation, accounted a needless, superstitious practice. It appears to have proceeded from the vain, superstitious fumes of disordered imaginations, or to have been intended by politicians to cause the ignorant populace to pay reverence to the clergy, who

had such quantities of holiness to communicate, as could pierce the very walls of houses, and enter so many feet deep into the earth. There is no warrant from revelation for this comical practice, under the New Testament. It will appear strange to all persons who have got the better of the shackles of superstition, that men of learning and common sense, should take pleasure in fopperies which have no other tendency, than to debase the human understanding, and render religion ridiculous.—*Ibid.*

1655. The provincial synod of London this year, applied themselves to promote the religious education of youth. They published an exhortation to catechising under the following heads.—That ministers prove in their sermons the necessity of catechisms:—That the Assembly's Lesser Catechism be used:—That children and servants be catechised:—That the time of catechising be on the afternoon of the Lord's day:—That the catechism be explained briefly:—That parishes be at the expense of providing catechisms: That an account of the progress of this work be returned to the classes within forty days. This was signed by Edward Calamy, moderator. These instructions were sent to the several classes of London, by whose example the associated ministers throughout England were influenced to pursue the same measures.

It is affirmed by some historians, that the occasion of this catechising was one John Biddle, a Socinian, who published what he called a Scripture Catechism, full of error and heresy. If there is any truth in Neal's account of his errors, they are so glaring, that very few except mad men could embrace them.—*Ibid.*

It seems not improper to add the notice taken by Bradbury of this Biddle—Mystery of Godliness.—About the year 1655, one Mr. Biddle published a catechism, wherein the answers were all plain words of scripture, and in the preface to which he makes a terrible outcry, about laying aside *the form of sound words*, those that the Holy Ghost teacheth, and bringing in terms of man's devising; but by his questions he leads on the sense of the answer: And accordingly, when he puts the case, whether the great God has not a bodily shape, as we have, whether he is not confined to a place, and liable to the turbulent passions of grief and anger; his answers are out of these texts where we read *of the eyes, the ears, the hands and feet, of the Lord*; that his throne is in the heavens, that he grieves at

his heart, and repents, his wrath kindles, and *his spirit* is disquieted.

After the restoration of Charles second, the English court and the Episcopal party were so violent in pursuing their schemes, and so earnest to have episcopacy restored, that they proceeded to the most horrid acts of barbarity. The tyranny of their principles led them to commit murders under a certain form of law, and on purpose to introduce their own form of godliness, they thought it meritorious to take away the lives of such as stood in their way. Some of the Scotch clergy preached against the encroachments which were made in the constitution of Scotland, and showed the people the absurdities and impieties of the bishops. Mr. James Guthrie was a leader in this opposition. He was minister at Stirling, where he took every opportunity to declare his aversion against the new model of church discipline, which was now set up by the government. He was apprehended, tried, and convicted of treason; for now all things were constructed treason which were against the meaning of the court, and the schemes of the ministry. Guthrie behaved with great magnanimity and fortitude; and when he went out to suffer death, was as composed and cheerful as if he had been going to preach a sermon. He justified his own conduct upon the scaffold, and adhered to the covenants and the work of reformation. He ended his speech with these words, "I take God to record upon my soul, that I would not exchange this scaffold with the palace or mitre of the greatest prelate in Britain." Mr. Guthrie was a man of good parts and tolerable learning, but a person of extraordinary piety and resolution: what he was once persuaded of, he would pursue at all peradventures. None of all the ancient martyrs showed more resolution and intrepidity than he did. His death, instead of doing service to the cause of the bishops, rendered them odious all over the nation; so that the blood which they now began to shed, did, in process of time, destroy their whole cause in Scotland.

The Presbyterian ministers in Scotland, who were in the churches before the restoration, were generally grave, sober, and religious men, who made conscience of their duty as public teachers; they were brave and resolute in the cause of the reformation, and from their sober and grave deportment, created a respect for their characters and persons among the common people. Their hearers were ready to obey them in all

things, and oftentimes ventured their lives in their defence. The method of preaching before this time was serious and pious; the edification of the hearers was the study of the clergy, and though there was often much confusion in their ideas, yet they always appeared to be in earnest when they preached.

The episcopal clergy, who were now intruded upon the nation, were persons of no learning, and as little religion; they were dissipated in their behaviour, and lived very loosely. The people hated them, and would not hear them; they also upon occasions affronted them, which made the bishops complain grievously to the court of ill usage. The bishops themselves, except Leighton, were in general ignorant and vicious; destitute of religion, and void of all humanity. Their chief study was to accumulate riches, and obtain power. Sharp, who was at the head of them, was a mean, wicked, ambitious man, who first betrayed his friends, and then persecuted them with unrelenting fury. Fairfant, Arch-bishop, of Glasgow, was next to an idiot; he had neither a sense of religion, nor was he possessed of the smallest degree of any principle of honor. Hamilton, Bishop of Galloway, was a man of loose behaviour, and hardly kept within the bounds of decency. He had sworn the covenant, and when it was objected to him that he had acted against his conscience, he replied, that such medicines as could not be chewed, must be swallowed whole. All these bishops were obliged to renounce their presbyterian ordination, which they did not scruple to do, for the sake of bishoprics and good livings. They were then ordained according to the form of the church of England, and sent down to their different departments.—*History, &c.*

Particular, Eternal, Sovereign Election to Eternal Life, through means of grace—A Discourse delivered by the REV. JAMES IRVINE, Pastor of the Associate Presbyterian Congregation of HEBRON, (Wash. co.) N. Y.

At no time since the Reformation, has the doctrine of unconditional election been so generally and so bitterly impugned as at the present. The above discourse is, therefore, reasonable, as it is a scriptural defence of a distinguished article of what may be called emphatically the *present truth*. It is grounded on 2 Thess. ii. 13. "God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the

truth." We have only room at present for a brief extract. The author having established the doctrine of the text, as embraced in the title of the discourse, proceeds "to test this doctrine and its opposite by a few scriptural principles," as follows:

"There are points of difference among those who oppose the doctrine which I have been endeavoring to establish. But they generally agree, that if God has chosen men to salvation, the choice is either a general purpose to save those who in time may believe: or, if the choice is of particular persons, it is on account of foreseen faith and holiness. But let us bring this scheme and ours, "to the law and testimony" for trial.

1st. It is an established scriptural principle, that salvation is wholly of free grace: "By grace ye are saved through faith, and that not of yourselves, it is the gift of God." Which of these opposing schemes best comports with a free grace salvation? That which makes salvation originate in the free, sovereign, unconditional grace of God? or that which makes it arise from some condition—some foreseen goodness in the creature? Is not human merit, in the latter scheme, the foundation of God's choice? Perhaps some one will answer, No: because the faith and holiness, which he makes the conditions of election and salvation, are to be ascribed to God, as he gives the *ability* to all men to believe and perform good works, if they will: faith and holiness, therefore are thus of grace. But let me still inquire—why is it that one man actually believes, and performs good works, while another does not? Is it not, according to the scheme which I am opposing, because one man improves his ability while the other does not? Now does God elect the former to salvation on account of this supposed ability, or on account of the actual *improvement* of that ability? If the answer is given—he is chosen to salvation on account of the *ability*; I would immediately object—then all men are elected to salvation: for according to your scheme, God has given all men this ability. The consistent answer must be: God elects to salvation on account, not of the ability, but on account of the *actual improvement* or *exertion* of that ability. But as this improvement or exertion is according to this scheme, the result, not of efficacious grace, but of man's free will, and as the ability is all that is ascribed to God, and this excluded as the condition of election and salvation, it necessarily follows, that grace is wholly excluded in this matter, and the acts of the creature alone, are the conditions of elec-

tion and salvation. And, "if it be" at all "of works then it is no more grace; otherwise work is no more work."

2d. Another established scripture principle is, that salvation is so entirely of grace, that not the least room is left for creature boasting. "Not of works lest any man should boast." Where is boasting then? It is excluded. By what law? of works? Nay! but by the law of faith." Which of these opposing schemes most effectually excludes boasting? In the one scheme, faith and holiness, and the results of man's free will, are the condition of election and salvation. The appropriate language of any one who supports this system, in an approach to God at a throne of grace would be—God I thank thee that I am not as other men are: For while they do not improve that ability to believe and perform good works which thou hast given to all men; excited and moved by no efficacious work of thine, but of mine own free will, I have believed and performed many good works; therefore I am entitled to election and salvation, having performed the conditions of them. This would be boasting indeed.

The appropriate language of him who maintains the other scheme, in such an address, would be—"Not unto us, not unto us O Lord, but unto thy name be all the glory:" If I am chosen to salvation, it is of thy free eternal sovereign grace. And if I am now in possession of faith and begun holiness—the means inseparably connected, in thy purpose, with eternal life—it is not because of any ability or exercise of free will, but because thou Lord hast wrought in me "both *to will* and *to do* of thy good pleasure." Would not this "man go down to his house justified rather than the other?"

3d. It is also an established scripture principle, that God in his knowledge, will, and power, is independent. "Who hath enjoined him his way?" Test these doctrines by this principle also. The one represents God as determining from mere *incidental events*, which may or may not take place, according as creatures may please. The other represents him as determining by an immutable purpose, and with fixed and perfect *design*. The one as purposing in dependence on the unstable conduct of mutable worms:—The other according to the immutable counsel of his own will. According to the one, God is represented as willing to save man, but *unable* to save him, unless man of his own free will, may choose to believe and perform works of righteousness! According to the other, he is represented

acting as an independent sovereign, determining through holy means, which he determines to make efficacious, to save a fixed definite number of mankind, "to the praise of the glory of his grace." And thus acts as one whose counsel shall stand, and who will do all his pleasure."

[From the Presbyterian.]

CLERICAL DISHONESTY.

MR. EDITOR,

In this happy country we claim the right of canvassing the pretensions and doings of every public man; whether an officer of the government, a candidate for office, or a minister of religion. No place however elevated, no office however sacred, ought to exempt any man's conduct from scrutiny; and if wrong from condemnation.

The whole community are interested in the character of the Christian ministry. If truth and uprightness be wanting in those who ought to be examples to others in all that is honest, and pure and lovely, and of good report, it cannot be expected that religion will flourish, and sound morality generally prevail. If the character of the ministers of the gospel become odious, or equivocal, the cause of religion must suffer, and the dearest interests of man cannot fail to suffer with it. In such a state of things, infidelity and wickedness will soon mock all restraint. The most sacred rules of morality, as well as the institutions of religion, will soon come into contempt. No temporary excitement can supercede the natural course of things.

Most of the communities, into which the church of God is divided have published to the world a Con. of Faith, exhibiting the doctrines believed, and the rules practiced among them. The design of this exhibition is to give information to all, whom it may concern, of the principles upon which any particular association of professed Christians is founded, and to provide a common ground of agreement among the members of the same society. Religious communities, who publish to the world their Confession of Faith are entitled to the credit of a conduct at once frank, ingenuous and honorable. The world has a right to know the principles upon which any religious society is constituted. Concealment is unfair, illiberal, and a just ground of suspicion.

Some have indeed opposed creeds and confessions. The Bible, say they, is our creed: and they object to the establishment of any other creed in the church. This plan

would answer every purpose, if the world contained but two classes of men; to wit, believers in the scriptures and infidels; and if all believers understood the scriptures in the same manner. But do we not find every shade of opinion among men who equally profess to believe the Bible; from the pure doctrines of the gospel, down to the pestilent delusions of Pelagius and Socinus? Is it not obvious that a professed belief in the Bible, will not secure sound doctrine in any church, nor exclude the most ruinous perversions of truth?

But the ends of a Confession of Faith, are not to be attained, unless it be strictly regarded by every member of the community, in which it is adopted. Will the creed of a church indicate the opinions of its members, if every man allows himself an unlimited license in the interpretation and reception of theological doctrines? Can any harmony of judgment and sentiment exist in such a community?

What then shall we think of a minister who permits himself to contradict and vilify the standard doctrines of a church to which he belongs; who endeavors to inculcate a set of notions essentially hostile to them; and who takes every opportunity of speaking disrespectfully of those who adhere strictly to them? In my apprehension he is guilty of base dishonesty—a dishonesty, of all others, the least excusable. What! can any man have the assurance to insult a congregation, by denouncing the system of doctrines which both he and they are bound by their ecclesiastical connexion, to respect and maintain? Is it possible that he should form the design of introducing a scheme, subversive of the known and recognized profession of the religious community of which he is a member? That he should embrace every occasion for contradicting the system of doctrine, which he solemnly professed to receive at the time of his ordination?

We have heard of such conduct in some of the secularized Church establishments of Europe; of men embracing every opportunity, by preaching and by writing, to impugn and defame the very doctrines which the standards of the Church pronounced true and sacred: and we have heard of it with amazement. We never considered it short of insincerity and falsehood of the most malignant kind. What judgment, then, shall we form of the same conduct, when found among ourselves? Shall we pronounce it a flagrant breach of faith, a culpable dishonesty in the churches in Europe; but something

quite innocent in the Presbyterian Church of America?

It may indeed be alleged by these men, that the system of doctrine, which they once professed to believe, has fallen far behind the improvements of the age; that new light has lately burst upon their astonished understandings; and that it is unreasonable and impossible to cramp the expansive powers of their energetic and elevated minds by the frame-work of creeds and confessions.

If it be true that the new light, of which they boast, has enabled them to detect the errors of former times, and to make advancement in the discovery of truth, far beyond the attainments of their fathers; if it be admitted that their masterly intellects have proved that the old system is essentially erroneous, and that some new scheme of divinity alone is worthy of their high approbation, what is the consequence? What course of conduct would a due regard to sincerity and integrity dictate?—A continuance in the church to contradict and reproach its acknowledged doctrines? Most certainly not. Every manly and honorable sentiment, every principle of consistency and duty, require them to withdraw from a community whose doctrines they think proper to repudiate, and attempt to bring into reproach.—They may advance high pretensions to superior light and intelligence: but these claims cannot be made, while they retain their connexion with our church, except at the expense of every title to fairness and honesty. We admire the ingenuousness of a man, who at every hazard, renounces his connexion with a community, when dissatisfied with its principles; we detest the baseness which can convert office and standing, in any society, to the destruction of its vital interests. If any one be dissatisfied with the rules of our house, let him leave it. Until we see matters in a new light, we cannot consent to retain an enemy in the bosom of the family.

Some of those gentlemen readily admit that they do not believe the doctrines of their church; but they express their determination to change these doctrines as soon as their numbers are sufficiently increased. I confess myself wholly unable to comprehend the rectitude of such a course of conduct. "We do not, it is true," these men may say, "believe the doctrines which we have professed to believe; we do not approve the system of polity which we have professed to approve; we do not like either the doctrine or the order of the church; but we are resolved not to leave it, as we hope soon

to be able to new-model the whole according to our own liking?"

Where is the fairness, the sincerity, the righteousness of such a procedure? Is such conduct becoming the simplicity and uprightness which belongs to the Christian character? On this question I appeal with confidence to the judgment of the whole community. The common sentiments of mankind pronounce it wrong, uncandid, infamous. Every religious denomination have an interest in stamping the mark of condemnation upon designs so remote from all fair and honorable dealing. If any man disbelieve the creed of his Church, before he permits himself to impugn it, let him renounce his connexion and really false profession. A course different from this, deserves the indignant rebuke of an offended community, and the marked displeasure of all honorable men.

Z.

[For the Religious Monitor.]

QUERIES.

Mr. Editor—In the Monitor, I frequently see queries proposed for solution.—There are some which have presented themselves to my mind, which I should like to see answered by some of your worthy correspondents. For the present I offer the following, and hope that you will give them a place in the Monitor.

1. What were the distinguishing principles of the Reformation Churches of Scotland, England and Ireland, in the days of their greatest purity?

2. Were the professed principles and practice of the Reformed Churches, in every respect Scriptural; and if not, wherein were they erroneous?

3. Which of the churches in America, professing attachment to the Reformation, approximates the nearest to the same?

Some correct information on the above queries I deem of importance to every lover of the truth. It is not every person that has the time or the means necessary to give satisfactory information on the same. Other churches besides the Seceders, profess to be the true descendants of the Reforming Fathers. How far these competing claims are valid; and in what rank, and under what banner, the person should place himself, who wishes to follow the Lamb, and the footsteps of the flock, are questions of moment to the candid inquirer. It is not unusual to see youth, and even the more aged, to go just as the current is set; and to pro-

cess here or there according to popular opinion, ease, conveniency, or some other similar principle of action. From such professors steadfastness in the faith cannot be expected: or should it be the case, it better deserves the name of stiffness, dogmatism, bigotry, or such like; and in their adherence, cannot fail to disgust the person of intelligence and consistency. For these and many other reasons, which every person of reflection cannot fail to discover, a clear solution of the above queries, with historical or scriptural authorities as the case requires, cannot fail to be acceptable to every lover of truth, and to a

CANDID INQUIRER.

The above Queries we regard as highly pertinent and seasonable. They open a wide and interesting field for investigation. We doubt not that a judicious and comprehensive solution of them would not only be read with deep interest, but would also prove highly advantageous to the cause of truth. May we not hope then, that some one of our correspondents, possessing the requisite materials, will strictly and faithfully investigate the subjects proposed, and favor the readers of the MONITOR with the results of his labor?

ON THE USE OF ARDENT SPIRITS.

The following, taken from an article in the N. Y. OBSERVER, is entitled to the serious consideration, not only of those who indulge in the use of ardent spirits, but also of those who traffic in them—seeking their own earthly gain at the expense of the character and health, the temporal and eternal welfare of their fellow-men.

It is now known that this liquid is not needful. More than a million of persons, and some of all ages and conditions, and in all kinds of business, do not use it; and are better in all respects than when they did.

It is also known, from the testimony of more than a thousand physicians, and many of them of the first eminence, that ardent spirit is a poison; and that no man in health can use it without injury.

It is also known, from the testimony of overseers of the poor, that it causes more than three-fourths of all the pauperism in our country. Of 1,134 paupers in one almshouse, 1,059 were brought there by intemperance. Of 253 in another, 246; and of 50 in another, 48 were brought there in the same way.

It is known also from the testimony of judges and jurists, that ardent spirits causes more than three-fourths of all the crimes that are committed in the community. Of 11 murders tried by one man, all but one, he says, were occasioned by intemperance. Of 11 tried by another, every one were, according to his testimony, occasioned in the same way. Of 20 murders prosecuted by

one man, all were connected with intemperance; and of more than 200 committed in the United States in a year, nearly all have their origin from the same cause.

It is known, also, that the use of ardent spirit generally increases the number, frequency, and violence of diseases; destroys the reason of many, and brings down multitudes to an untimely grave.

Says an eminent physician, "since our people generally have given up the use of ardent spirits, they have had but about half as much sickness as they had before. And I have no doubt should the people of the United States relinquish the use of it, nearly half the diseases of the country would be swept away."

Says another eminent physician, "after 40 years' experience, I have no doubt that half the men every year that die of fevers, might recover had they not been in the habit of using ardent spirits. Many who are seized with violent fevers would not, had they not used ardent spirit, have been confined to their house a day. And many more, when sick, might be raised up, who now, merely in consequence of that state of the system which this poison occasions, sink down and die."

Says another eminent physician, "If men use ardent spirit freely, they will be about ten times as liable to the attack of fevers, and when attacked, they will be about ten times as likely to die, as if they did not use it."

Of 94 adults who died in one city, in one year, the deaths of more than 30, according to the testimony of attending physicians, were occasioned by strong drink. And of 67 who died in another city, the deaths of 28 were occasioned in the same way. And of 4,992 deaths in another, 700, according to the testimony of eminent physicians after careful inquiry, ought to be considered as occasioned by the use of spirits. And of 77 sudden deaths, 67 according to the coroner's inquests, were occasioned by intemperance.

And of 781 maniacs, 392 were made such by the use of spirituous liquors.

It is also known, that the children of such as use ardent spirits freely, are much more liable to insanity and diseases of various sorts, than the children of those who do not use it—that it produces a deterioration both of body and mind, which, if the cause is continued, is transmitted from generation to generation.

It is also known, that the use of this liquor tends to hinder the efficacy of the gospel, and to prevent the influence of all the means of grace; and thus to ruin men for both worlds.

It is also known, that if the use of ardent spirit is continued, the evils of intemperance can never be done away; and that should the use of it be abandoned, these evils, to a great extent, might be prevented. This is now the case among those who do not use it; and the gospel is found to have much greater influence among them generally, than it had before; and thus the prospect of their eternal life, and that of their children, is greatly increased.

All these things are known. And it is known too, that ardent spirits are the cause of a great portion of all the wretchedness in community; and that the men who sell it, are accessory to the production of this wickedness and misery which result from it. The language of their business is, and it is a language which every moderate and every immoderate drinker in the land understands, It is right for men to purchase and use ardent spirit. Surely, says the drunkard, if it is

not wicked for the merchant to sell it, it is not wicked for me to buy and use it. He thinks that a little does good, and so do I. This fatal error the merchant, by his business, teaches to every man who is disposed to buy. And thus he becomes accessory to the pauperism, crimes, sickness, insanity, death and destruction of his fellow men.

And is it not a violation of the divine law, for human governments to license men to do this? And is it not obviously forbidden in the divine word? And if they are disposed to license them, can any man, without a violation of the divine will, take out such a license? and under the cover of it prosecute such business? Can he, for the sake of money, increase the pauperism, crimes, sickness, insanity and deaths in the community? Can he, among all to whom he sells, assist in obstructing the progress of the gospel, and preventing the efficacy of the means of grace, and not violate the divine will? And can he, while he continues knowingly to do this, give credible evidence that his object in all things is to glorify God, and promote the spiritual and eternal interests of men? If not, how can he show that he is a good man? Should he keep the whole law, and yet continue, knowingly and habitually, to offend in one point, viz. by carrying on a business which is known to be injurious to the temporal and eternal interests of men, is he not guilty? And does he not give fearful evidence that he has never forsaken all for Jesus Christ? Would He, or his Apostles, or any man who has his spirit, after it is known that the use of spirituous liquor, as an article of luxury or diet, does no good, and is the source of vast temporal and eternal evils, continue to traffic in them? to teach men that it is right to use them? and thus become accessory to their temporal and eternal ruin?

But, says one, the man who professes to be a good man, does not sell except in large quantities and to sober men! But which, I ask, is the greatest evil, to sell a little of a bad thing, or much? and to sell to those who are already ruined, or to those who are not, but may be ruined by the use of it? Ask that widowed mother who did her the greatest injury; the man who killed her drunken husband by helping him to the drunkard's poison? or the man who made a drunkard of her only son? and thus deprived her of her last hope in her declining years? If men would sell to none but drunkards, and none but drunkards would buy or use, the evil would be comparatively small, and would soon be done away. All who should continue to use this poison would soon be dead—no new drunkards would be made, and the whole land would be free. But the difficulty is, some will sell to sober men, and in large quantities. They will sell to others, and thus the evil is spread through the land. And as fast as old drunkards are removed, new ones are made, and by the active instrumentality of sober men the evil is perpetuated from generation to generation. But can the men who knowingly do this; who, after all the light which Providence has thrown upon this subject still continue to traffic in ardent spirit, who will purchase and sell in small quantities, and great, any longer give to the Christian community credible evidence that they are good men? Is it not an immorality? a business which is injurious to mankind, and as such a violation of the Divine will.

Let each man judge; and in such a manner that his judgment will not be reversed in the day of final decision.

J. EDWARDS,

Cor. Sec. A. T. Soc.

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ON THE DIVINITY OF CHRIST.

DISSERTATION III.

PART III.—REFLECTIONS.

The truth of the doctrine proved from Titus ii. 13.—“ Looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ.”

From this great subject we may make the following observations:

1st. We may see the gross error of those who deny the divinity of Christ. His Deity appears conspicuous in all the parts of our salvation. Who but a God could *purchase*, and who but a God could *give* the great salvation? This he claims as his prerogative. “I, even I, am the Lord: and besides me there is no Saviour,” Isa. 43, 11.

That he was a man is plain enough; this was necessary that he might “put away our sins by the sacrifice of himself.” But, his Deity was proved by doing this. It was because he was “the brightness of the Father’s glory, and the express character of his substance” that he was capable of “purge our sins.” He made the purification.

It is indeed very wonderful that he who was born, who fed, who slept, who grieved and died, should be God; and that the nature that did these things was united to a nature that did none of them. That though he appeared in the “fulness of time, his goings forth were from everlasting,” that a child born was “the mighty God,” and a “son given, the everlasting Father,” that he who “only hath immortality” and “abideth forever” should be obedient to death, even the death of the cross.—Yet even then, visible testimonies were given to the divinity of his person. “For at his crucifixion when there was none to sing the Hosannahs, “the graves were opened,” that the dead might rise, because the living were silent; “the

rocks were rent,” when human souls had no feeling, the veil of the temple was torn in twain;” when the worshippers about it were at ease in Zion: and these poured arguments upon the Centurian to make him cry out, “Verily this was the son of God!” As if when his Deity was dropt by the sons of men, it should be confessed in the pangs and groans of nature.”*

2nd. Though the divinity of Christ was so clearly proved both from the Scriptures, and by the miracles of Christ himself, yet the denying of it, was the first error that was broached in the christian church, by Simon Magus, Ebion and Cerinthus against whom John wrote his gospel. It was opposed by Paulus Samosetanus Bishop of Antioch, who arose in the year 272. At last all the different opinions were gathered into one head by Arius, in the beginning of the fourth century. He allowed Christ to have a divine nature, but that it was derived, and dependant. But, though his doctrines were condemned by the council of Nice in the year 325, yet they were spread over the church during the space of 300 years, and the faithful witnesses were persecuted with the greatest cruelty, by the Goths and Vandals, the most barbarous people then on the earth.

During the space of 600 years, we have little account of these heresies, Satan, as D. Owen observes, being then employed in raising Antichrist, to the height of his temporal and spiritual power. But, to prevent the spreading of the pure doctrines of the gospel, he raised up some, who had been active in promoting the reformation from Popery, to revive the old heresies. Great opposition was made to the doctrine of the Trinity, and in particular to the supreme Deity of the Son of God. Servetus is generally considered as the first of this wretched num-

* Bradbury.

ber. He stuffed all his discourses with horrid blasphemies. Beza tells us that he called the Trinity "Tricipitem Cerberum," "the three head Cerberus" or monster, and wrote that Moses was "a ridiculous Impostor."—His filthy abominations concerning the generation of the Son, some know, and others need not. There are passages in his books, that I forbear to transcribe or translate.

It would swell this branch of the subject beyond proper bounds, to mention all the distinguished characters, and the visible judgments of God, upon some of them. We shall only mention Laelius Socinus the uncle, and Faustus Socinus the nephew. They affirmed that Jesus Christ was a mere man, and thus razed the whole gospel. From them the whole herd afterwards, took the denomination of *Socinians*, from whom issue the whole Unitarian *Spawn*. Laelius Socinus, who laid the foundation that his nephew built upon, died in Switzerland, then of the age of 37. He was, as the author of the life of Faustus Socinus relates, in a readiness to have published his *notions* and *conceptions*, when God, by a merciful providence, to prevent a little the pouring out of the poison by so skillful a hand, took him off by sudden death. Faustus Socinus having got his uncles papers, promoted, and succeeded, in the same cause, by the following means: He joined himself to nine of their societies, because being divided among themselves, he knew, that by adhering to one professedly, he should engage all the rest against him. His pretence was, their rigid injunction to be re-baptized, and therefore he affirmed that Baptism was only instituted for the initiation of them, who from any other false religion, were returned to the religion of Christ. Thus, he was less exposed to the fury of the Papists. And indeed his privacy of living was a great means of his security. He was a scholar, and was able to defend them against their opposers, the most of them being miserably weak, and unlearned. He owned all those as of his party, who upon any pretence denied the doctrine of the Trinity, and forsook the reformed church. Unto all these and the like advantages, he added all the *arts* and *subtilities*, all the *diligence* and *industry*, that were any way tending to his end. And in the course of 24 years, he got all his opinions enthroned, and his practice taken almost for a rule.* "Socinus made it his design to gather the scattered Anti-trinitarians

into a body." "At first there were almost as many minds as men among them: the essence of their agreement, being purely opposition to the Trinity, upon what principle soever. Had a man learned to blaspheme the holy Trinity, were it on Photinian, Arian, Sabellian, Mahometan or Judaical principles, he was a companion and brother among them.* Thus as these persons were divided in their opinions, they could be no less in their practice. The Arians spake of Christ with more respect than some others. The Samosetianians would not baptize in his name. Socinians, though they conceived of him in the same manner, i. e. as a mere man, nevertheless declared that he should be worshipped. "The Arians did not give divine worship to Christ. It is better to be a Trinitarian, than not give worship to Christ, yea a Trinitarian, in my opinion, suppose he lives in obedience to the precepts of Christ, is justly called a christian. But he that does not worship Christ with divine regard, can by no means be named a christian. Therefore no doubt of it, the Homoousians i. e. the assertors of the equality between the Father and the Son, were less displeasing to God than the rabble of Arians."†

Saith Dr. Owen, "I thought to have insisted in particular, on their particular ways of insinuating their abominations, of the baits they lay, the devices they have, their high pretences to reason, and holiness in their lives, or honesty: as also, to have evinced by undeniable evidence, that there are thousands in the Papacy, and among the reformed churches, that are wholly baptized into their vile opinions and infidelity, though for the love of their temporal enjoyments, which are better to them than their religion, they profess it not."‡

Bradbury, having quoted this passage, observes, "It is a pity he has not done it, that we may see what a unity of spirit has possessed the party, that the same rudeness, deceit and impiety has been of old, that is revived in our day. Never did people pretend to sincerity, moderation and peace, with more *noise*, and less *reason*. What hypocrisy has it brought into the established church, men joining in prayers, and taking their part in doxologies, which they do not believe? Now, if "what is not of faith, is sin," they have chosen the curse of the wicked, that "their prayers become sin." Reconciling the new scheme, to the Athanasian creed, is only reconciling it to five hun-

* Dr. Owen's Vind. Evan. Prof. 21.

† Socin. Ep. and Weich. 46. 2.

‡ Dr. Owen's Vind. Evan. Prof. p. 63.

* Dr. Owen's Vind. Evan. Prof. 36 42.

dred a year; and taking wages to *maintain* what they take pains to *destroy*." Thus, our modern Unitarians have nothing *new* in their cause. They only revive the old, rotten, exploded Heresies: and they have nothing new, in the *manner* of promoting them, they only *practice* the old *cunning prevarications*. They may indeed plead antiquity for their opinions, for they are as ancient, not only as Socinus, Servetus, Samosetanus, but as Cerinthus, Judaizing Ebion, and Simon Magus. But antiquity is no proof of orthodoxy; for Satan was "a murderer from the beginning, abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it," John, 8, 44. And we read of a Church, which, without doubt, had a divine original, that she was old in adulteries," Ezek. 34, 43. And there is nothing *new* in our cause, for saith John, "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." Chap. i. 1, 2. And Jesus Christ is the same yesterday, to-day, and forever.

"Let us not deceive ourselves; Satan is a busy enemy: he hovers up and down, in the vain imaginations of a confused multitude, whose tongues are divided, that they understand not one another. I dare say, that if ever he settle in a stated opposition to the gospel, it will be in Socinianism."

3rd. We may see the happy influence of this great subject in the duties of religion. These are doctrines according to Godliness; they give us the best arguments for it, and sufficient assistance in it. The adversaries affirm, that a man may be saved, though he believe not the doctrine of the Trinity, the satisfaction of Christ, &c., if he lives holily; that it is *madness*, and *folly* to break love, and communion about such differences. Nay, some are so *bold*, or rather *blasphemous*, as to say, "that if persons keep to their duty, they shall not be damned for not believing contradictions." "What God will damn men for is not so much our enquiry; but this we are sure of, that "it is life eternal to know the only true God, and Jesus Christ whom he hath sent." "The ransomed of the Lord admire this doctrine. It is as inconsistent to their reason, as it is to others. They do not make it appear in any other light than that of scripture. They see it possesses a chief room in their religion: and whatever articles of faith an unconverted

soul may think sufficient, yet they that have tasted the grace of God, begin with this, viz. the Trinity as "the pillar and ground of truth."* But let us try whether a man can perform his duty, without these doctrines of the gospel.

1st. Let us attend to the duty of prayer. The commands for it, the promises made to it, and the advantages derived by it are innumerable. But if you deny the doctrine of the Trinity, the divinity, and satisfaction of Christ, the divinity and influence of the spirit; how can we pray to God, and be accepted? We cannot approach to an absolute God. "In his sight no living man can be justified." Psalms, 143, 2. And if Jesus Christ be not Jehovah our righteousness, we have no mediator in whose name, we may plead, and by whose merits we may succeed. If the Spirit be not God, we have no person to "help our infirmities," when "we know not what to pray for as we ought." And according to another *notion*, if the Father and the Spirit be *excluded* from *all* agency in our redemption, we cannot pray to the former, nor look for assistance from the latter. So that, here, are inseparable bars thrown in our way of approaching to God in the duty of prayer.

But, as the doctrine of the Trinity is the first, and fundamental article of divine revelation, and prayer is the first and fundamental duty in practical religion, so the latter has an immediate respect to the former, as the Apostle declares, "Through him," i. e. Jesus Christ, "we both, i. e. Jews and Gentiles, have an access by one spirit unto the Father," Eph. 2, 18. "We have boldness to enter into the holiest by the blood of Jesus." Heb. 10, 19. It is from the cross, and the sacrifice upon it, the believer fills his mouth with arguments. Saith the Apostle, "God hath sent forth the spirit of his Son into your hearts, crying Abba Father." Gal. 5, 6, 12. He enables us to cry as the same Apostle expresseth it in another place, "ye have received the spirit of adoption, whereby we cry Abba Father." Rom. 8, 17.

2d. Let us bring these doctrines to the ordinance of baptism. If the Son and the Holy Ghost are not God, why are their names put upon us equally, with the Father in baptism? Are we baptized into the name of one supreme, and two subordinate Gods? No; for to show that though the persons be distinct, the nature is one, we are baptized not into *names*, as if there were

* Dr. Owen's Vind. Evng. Prof. 68.

* Bradbury.

Lords many, and Gods many, but into the *name* of God, thus plainly declaring that there is no more than *one*. As saith the prophet, "the Lord shall be King over all the earth, in that day, there shall be one LORD, and his name one." Zech. iv. 3.

If the son were dependent, derived, according to the Arians, or a mere man, according to the Socinians, would he have commissioned his disciples to baptize in *his* name equally, with that of the Father?—And would it not shock a christian parent to be told, that his child was baptized in the name of an *Instrument*! But when Christ commanded to baptize in his *own* name, "he thought it no robbery to be equal with God." "Or otherwise I am sure, it is out of my power to defend our cause against a Jew, supposing he should plead in this manner. "By what authority are you baptized but that of Jesus? Yourselves own him to be a creature, an inferior dependent being.—Whereas our circumcision was ordered by the most high God: and why shall one that is not *God*, bring in a solemnity of his own, to jostle out the ordinance of him that is?—Why must a God by office supercede the appointment of him who is a God by nature?" "Our Lord acts in the form of God," "when he gives rules to his own house."* The name of the Holy Ghost could not be put upon us if he was not our creator. Elihu says, "the Spirit of the Lord hath made me, and the breath of the Almighty has given me life." He also applies the great salvation, quicken, purifies, comforts and seals believers to the day of redemption.

3d. Let us try how these doctrines of the enemies of the truth, will suit a believer, when he sits down at the Lord's table. If the Son and the Spirit be not equal with the Father, we cannot have fellowship with them, equally with him. And what benefit could a believer receive by discerning the body and blood of an *Agent* or *Instrument*! But, the Apostle John saith, "truly our fellowship is with the Father, and with his Son Jesus Christ." 1 Ep. 1. 3 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. 1 Cor. 13, 14. At the Lord's table, the believer hath communion with the *Father*, in his sovereign, free, and *expensive* love, in not "sparing his own Son, but delivering him up for us all." With the *Son* himself, in the whole compass of his character, as the *one* mediator between God and man, partic-

ularly in his sufferings, as "he was made a curse for us." He hath all the blessings purchased by Christ's death, sealed to him, in the sacrament of the Lord's supper,—and himself "sealed to the day of redemption."

He hath also communion with the *Holy Ghost*, by receiving his gifts, and graces—he gets knowledge to discern the Lord's body, faith to feed upon him, is brought to repentance, love, new obedience, and qualified to walk in the Spirit, with humility, reverence, and godly fear. Thus we may see the folly of talking about keeping by duty, without believing and improving the doctrine of the Trinity, the Deity and satisfaction of the Son, and the Deity and influence of the Holy Ghost. These are not speculative opinions, they are the foundation of the whole gospel, and of all practical religion. No spiritual blessings can be received, and no branch of godliness can be properly performed, without a knowledge, and improvement of them by the power of the Holy Ghost. Though we ought to "contend for the faith once delivered to the saints," it is of no advantage to ourselves, to have the best of the argument, if we do not make a particular improvement of these truths, to our own souls. What are we the better, if we can prove that Christ is God, if we have no *sense* or *sweetness* in our hearts, that he is a God in covenant with us? Or prove that "he died the just for the unjust, that he might bring us to God," if *our* sins be not imputed to him, and his righteousness imputed us? Or prove, that the Spirit works the conversion of sinners, comforts, and establishes believers, by Almighty, and irrestable grace, if we are not experimentally acquainted with the exceeding greatness of the power of God, in quickening, enlightening, sanctifying, comforting, and sealing us to the day of redemption? Saith Dr. Owen, "Let us not think we are any thing the better, for our conviction of the *truth* of the great doctrines of the gospel, for which we contend with these men, unless we find the *power* of the truths *abiding* in our own hearts, and have a continual experience of their *necessity*, and *excellency* in our standing before God, and our communion with him."

We shall conclude this dissertation, in the words, with which the Apostle Jude concludes his epistle, "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 unto eternal life." "Now unto him that is able to keep you from fall-

* Bradbury's Sermons on Baptism, 54.

ling, 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 ever, Amen.”—*QUIS LIBET.*

[For the Religious Monitor.]

ON THINGS INDIFFERENT—ARDENT SPIRITS, &c.

While the scriptures recognize a certain *liberty*, as belonging to the christian, they, at the same time, caution him against such a use of it, as might prove detrimental, either to himself or others. “Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh.” “Take heed lest this liberty of yours become a stumbling-block to them that are weak.” When God commands, we have certainly no *liberty* to disobey. But where he leaves matters *indifferent*, that is, gives no express injunction or prohibition concerning them, we are allowed to act according to our own pleasure. And acting according to our own pleasure in relation to such matters constitutes what is usually termed “christian” or “gospel liberty.” But even here, we are “not without law to God, but under law to Christ.” For there are certain general principles, according to which this liberty is to be regulated. One of which is, that it is never to be used to the *offence* of others. This principle is of the utmost importance, in ascertaining what is our duty in many particular cases. And by this principle alone, we apprehend, the subject, which, at present, very justly, engrosses much of the public attention, is to be determined. We refer to the use of *ARDENT SPIRITS*. Now to ascertain what is duty in relation to this subject is the object of the present communication. Our remarks, however, shall be somewhat general, so as to apply to all matters of indifference.

The best of causes may be prejudiced by bad arguments. And it must be confessed, that the cause of Temperance has greatly suffered in this way. Much has been spoken and written upon the subject, at war with the pure principles of the word of God. Tract after tract, volume after volume have been poured in upon society, from which, in consequence of the untenable grounds taken, the man who wishes to be guided by scriptural truth, has turned away in disgust. On this, as on all other subjects connected with christian doctrine and duty, we would say, “to the law and the testimony; if they speak not according to this word, it is be-

cause there is no light in them, let us then search the scriptures, that we may discover the mind and will of God in relation to the use of spiritous liquors.

During the Old Testament dispensation, we find, that a distinction between *meats and drinks* was, by divine appointment, observed. This distinction, however, was not moral, but ceremonial in its nature. And by the death of Christ, who was the end of that law, it was abolished. The abolition of this distinction is plainly affirmed by the Apostle in the fourteenth chapter of his epistle to the Romans. There he says, “let not him that eateth despise him that eateth not, and let not him that eateth not judge him that eateth, for God has received him.” And again, “I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself.” In his epistle to the Corinthians, in answer to their inquiries respecting things offered to idols, he assures them, that even these things were in their nature indifferent, and might, under certain limitations, which he specifies, be lawfully eaten. Thus, 1 Cor. viii. 8. “meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not, are we the worse.” Thus also, chap. x. 25. “whatsoever is sold in the shambles, that eat, asking no questions for conscience’ sake.” And v. 27. “if any of them that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you eat, asking no questions for conscience’ sake” Corresponding to this the Apostle informs Timothy, 1st Epistle, iv. 4. that, “every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer.” And this declaration he makes immediately after having given it as a mark of those, (referring to the apostate church of Rome) who, in the latter times should depart from the faith, that they would “command to abstain from meats which God had created to be received with thanksgiving of them who believe and know the truth.” It follows, then, that, under the gospel dispensation, all kinds of meats and all kinds of drinks are in themselves indifferent, and in respect to which christian liberty may be exercised. And it is in vain to attempt to separate ardent spirits from things of this denomination. For even during the ceremonial dispensation, when the liberty of the believer was greatly abridged, it was lawful to use wine and strong drink, except in the case of those persons who had assumed the vow of Nazarism, or had been

laid under it by a positive revelation from God. "When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord, he shall separate himself from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried." Num. 6. 2. 3. Now the Nazarites being prohibited the use of wine and strong drink, during the time of their separation, by a special law, implied that others had full permission to use them. That wine and strong drink might be lawfully used under that dispensation is further evident from Deut. 14. 25, 26. "Then shalt thou turn it (the tithe) into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth." &c. If, then, the christian's liberty has not been abridged, but enlarged, by the introduction of the gospel dispensation, it must be evident, that *ardent spirits* are to be classed among the things indifferent; or, in other words, may be lawfully used, provided certain limitations, specified in the word of God, be duly observed.

Accordingly we are led to remark, that our liberty in relation to the use of "things indifferent" is always to be subject to the following regulations.

1. A full persuasion of mind that we possess this liberty. A person's liberty may be greatly curtailed, by his own ignorance, and the doubtings of his own mind. For, in regard to any indifferent action, unless we are satisfied that we have full liberty to perform it, it ceases to be indifferent to us, and the performance of it would be sinful.—"There is nothing unclean of itself, but to him that esteemeth any thing to be unclean, to him it is unclean." Hence one man may do that which it would be unlawful for another to do, owing to his doubts respecting its lawfulness. So the Apostle teaches Rom. xiv. 2, 5. "One believeth that he may eat all things, another, who is weak, eateth herbs." "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind." In all such cases every man must act according to the light which he has, or according to the persuasion of his own mind. Indeed to act contrary to such persuasion in any instance would be sinful, would be an act of self condemnation. Hence that chap-

ter is closed with these words:—"Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." That is, we are condemned by our own consciences, if we eat—if we perform any act which is in itself indifferent—when doubts exist in our minds in regard to the propriety of so doing, and when we do not possess the belief or persuasion that doing so is agreeable to the will of God. This sentiment is further confirmed by the Apostle, 1 Cor. viii. 4, 7. "As concerning, therefore, the eating of those things that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is none other God but one." "Howbeit, there is not in every man that knowledge; for some, with conscience of the idol to this hour, eat it as a thing offered unto an idol; and their conscience being weak is defiled." The Apostle means those, who could not wholly divest their minds of all reverential regard for the idol, as though something sacred and divine belonged to it. Therefore, their eating was unlawful—it defiled their conscience. But the case was different with others, who were firmly persuaded in their minds that "an idol was nothing in the world." In respect to such the Apostle adds, "neither if we eat are we the better, neither if we eat not are we the worse."

2. Moderation is another principle which should govern the use of "things indifferent." We refer here particularly to those things which have a respect to the *appetites* of our nature. The immoderate or intemperate use of any of the good creatures of God, is sinful. That which is lawful in itself may be rendered unlawful through the want of moderation. The scriptures abound with instruction on this point. The three terms, *moderation, temperance and sobriety*, which we there meet with, all relate to the measure according to which, things of the above description, are to be used. "Let your *moderation* be known to all men." "He that striveth for the mastery is *temperate* in all things." "Add to your faith, virtue; and to your virtue knowledge; and to knowledge, *temperance*." "Be *sober*, be vigilant, for your adversary the Devil goeth about like a roaring lion seeking whom he may devour." "The grace of God, teacheth us, that denying ungodliness and worldly lusts, we should live *soberly*." God gives us permission to use the world, but not to abuse it. The abuse

of those things which Providence furnishes for the support and comfort of our bodies, or in other words, *intemperance*, whether in eating or drinking is a most grievous sin, against which the terrible wo of the Almighty God is repeatedly denounced. The admonition of our blessed Lord to his disciples is worthy of the most exact remembrance. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness."

3. In exercising our liberty in regard to "things indifferent," the glory of God is to be kept in view. It is a plain maxim, that whatever God, of his bountifulness, bestows upon us, should be used by us for the promotion of his glory. Indeed his glory should be the chief end of all our actions. We are commanded to "glorify him in our bodies and spirits which are his." In using the bounties of Providence, we glorify God, only, when we acknowledge him as the giver, receive them with grateful hearts, refrain from the least abuse of them, and by means of them devote ourselves more vigorously to whatever service he requires us to perform. As it respects the use of "ardent spirits," none can be so blind as not to see, that intemperance is most disgrorifying to God. For surely, whatever degrades the man, dishonors the God that made him.—But even where there is no intemperance in the case, other circumstances may render the use of "ardent spirits" entirely derogatory to the glory of God. It is not merely as a caution against the intemperate use of meats and drinks, but also against such a use of them as might, in any degree, prove ensnaring to the consciences of others, that the Apostle, when speaking of things offered to idols, draws the conclusion, "whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x. 31. The connection, in which this text is found, shows, that while the rule it embraces extends to all things whatsoever, it has a more special reference to "things indifferent," and of these "meats and drinks," in particular.

4. There is, also, another principle, by which, our liberty in regard to "things indifferent," is to be regulated; viz. it is never to be used to the *offence* of others. It is by this principle, as has been before intimated, that the final determination relative to the use of "spirituous liquors" is to be made. Hence it is requisite that on this point we be somewhat particular. We have given to this subject a long and patient, and we trust, prayerful investigation; and what is

here offered, we are persuaded, is in accordance with the revealed will of God. Let not the reader, then, suppose, because he feels persuaded that the use of ardent spirits is in itself lawful, and because he is temperate in the use of them, and because he is not conscious of overlooking the glory of God in the matter, that therefore he is innocent; and may lawfully continue in the use of them; without also taking into consideration the principle, which we have now stated, and which is clearly exhibited in a text before cited, "take heed, lest by any means, this liberty of yours become a stumblingblock to them that are weak."

A *stumblingblock*, in a spiritual sense, is that, which is the cause or occasion of a person's falling into sin. The word *offence* is often used in the same sense, though sometimes it signifies the excitation of *prejudice* and of *grief* in the mind. To cause a person to *offend* is to throw a stumblingblock in his way, by means of which he stumbles from the path of duty and falls into sin. Now let it be observed, that every thing is not to be avoided which may prove a stumblingblock to others. The preaching of the cross has, we are assured, this effect, in many instances; yet to refrain from preaching, on that account, would be sinful in the extreme. Because, it is made the duty of ministers to preach Christ, though all men should be offended in him. Paul speaks of the *offence of the cross*—he assures us, that "the preaching of Christ crucified" was a *stumblingblock* to the Jews and *foolishness* to the Greeks; yet on that account he ceased not to fulfil his determination "to know nothing among them, save Jesus Christ and him crucified." Indeed, whatever is enjoined in the way of *duty* must be performed, regardless of consequences. But the case is entirely different in respect to those things, which are matters of *forbearance*, or *indifference*; where *doing* or *not doing* is left optional. Here the course of conduct, which is known to give *offence*, must be relinquished, else we sin not only against the *brother* who is offended, but also against *Christ himself*. It is in vain to say, that "according to this principle, we must abstain from the use of food altogether, if our eating should happen to prove *offensive* to some weak and ignorant brother;" because, the laws of God makes it our *duty* to eat food for the sustenance of life. We must not *kill*. We must use all lawful means for the preservation of our lives. The *eating* or *not eating* of food is not left to our choice as a matter of indiffer-

ence, which may be done or not. We have the *liberty* indeed to choose between *food* and *food*, but not to abstain from *every kind* of food. If the use, however, of some particular kind of food, gives *offence*, we must abstain from *it*, and betake ourselves to others, which fall within the range of our liberty. It is not contended, therefore, that we must ever refrain from the performance of *duty*, on the ground of giving offence, but only from those things which are not made *dutiful* by the law of God, but are left as *things indifferent*.

Now that we *may* abstain from the use of things indifferent can scarcely be denied.—The Rechabites, in obedience to their father's command, abstained from the use of wine, and their obedience is commended by God himself. John, the Baptist, was a man of abstinence—"he came neither eating bread nor drinking wine"—and who can say that his abstinence was any breach of moral obligation? As to meats, drinks, clothing, or any other matter of indifference, abstinence on our part, from what others may deem fashionable and proper, can never be censured as sinful, unless such abstinence should really prove *offensive*. It follows, then, that abstinence may be practised.—"Neither if we eat, are we the better; neither if we eat not, are we the worse."

But abstinence not only *may*, but *should* be practised, whenever the opposite course is found to give *offence*, or cast a stumblingblock in the way of others. Let this point be duly considered. Rom. xiv. 20 "All things indeed are pure; but [notwithstanding this admission] it is evil for that man who eateth with *OFFENCE*." We have classed ardent spirits among the "things indifferent." Applied to the use of *them*, the language of this text would run—"All things indeed are pure; but it is evil for that man who *drinketh* with offence;" that is, who by his drinking draws others into sin, or furnishes them with an occasion of sinning. Hence, the Apostle concludes in the next verse; "It is good neither to eat flesh, nor to drink wine, nor any thing, whereby thy brother stumbleth, or is offended, or is made weak." This text of itself is sufficient to settle the matter. But we find the Apostle reasoning to the same purpose in his first epistle to the church of Corinth: "Take heed, lest by any means this liberty of yours become a stumbling block to them that are weak. For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things

which are offered to idols; and through thy knowledge shall thy weak brother perish, for whom Christ died? But when ye *SIN* so against the brethren, and wound their weak conscience, ye *SIN* against Christ. Wherefore, if meat make my brother to *OFFEND*, I will eat no flesh while the world standeth, lest I make my brother to *OFFEND*." 1 Cor. viii. 9, 13. What a noble resolution! This holy man would part with his liberty, rather than, by using it, give offence to a brother, or in any way be the occasion of his sinning, defiling his conscience, and consequently destroying his peace and comfort of mind. In this, Paul exhibits himself to us as an example, which it is becoming in us to follow.—"I beseech you," says he "be ye followers of me" But, if we look forward to the tenth chapter we shall find the Apostle still pursuing the same argument. Verse 23, "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not." Here he intimates, that things, lawful in themselves, should be avoided on the ground of expediency, or as he explains himself, on the ground of their not conducing to edification; which indeed is always the case whenever offence is given. Again, v. 27, "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you eat, asking no questions for conscience sake." Here the christian's liberty is asserted; but observe what follows—"But, if any man say unto you, this is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake—conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?" In these words the Apostle speaks decisively.—"Eat not for his sake that showed it"—because, in that case, you would encourage him to persist in his idolatry. For *you*, that are a christian, after having been told by this heathen that the meat before you has been consecrated to his idol; for you to eat of it, would be, in effect, to tell him, that his idol was a real divinity; and that it was right to offer sacrifice to it.—"Eat not for conscience sake. Not thine own, but of the other,"—The believer himself could eat with a clear conscience, "knowing that an idol is nothing in the world;" but he must also pay some respect to the conscience of the other, and not do that, which would have a tendency to involve it deeper in guilt, and harden it more and more in a course of idolatrous worship. And in confirmation of this view of christian conduct, the Apostle very appositely asks—"Why is my liberty judg-

ed of another man's conscience?"—why should I, by an imprudent and unseasonable use of my christian liberty, expose myself to the uncharitable judgment of another man's conscience, who might indeed, with apparent good reason, pronounce me to be a *time server*, a christian only in name, yea, a person as ready (when it served a turn) to render religious honor to an idol, as to the Lord Jesus Christ? After reasoning in the above manner, the Apostle concludes with this exhortation—(v. 32.) “give none offence, neither to the Jews nor to the Gentiles, nor to the church of God.—Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.”

On the whole, then, the conclusion is inevitable, that if the use of “ardent spirits” causes offence, it ought to be totally abstained from. And now it only remains to be shown, that the use of them *does give offence*, or occasions the stumbling and fall of others. Perhaps an attempt to show this would be an insult offered to the intelligence of our readers. It is well known that our country is literally swarming with drunkards—that intemperance, with shameless front, stalks forth through the length and breadth of the whole land, having in its cursed train, poverty, wretchedness, disease and death! Yes, ETERNAL DEATH! And is it not equally as well known that this alarming evil is encouraged and promoted by every person who uses the drunkard's *drink*? He may not, indeed, ever intoxicate himself; but, no matter—he throws the influence of his example into the scale of intemperance; and in this respect he is “a partaker of other men's sins.” Nay, though he should not drink himself, yet if he hold the bottle to his neighbor's mouth, and thus encourage drunkenness in him, he is guilty, he is an accessory in crime; “wo unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken.” Hab. ii. 15. This woe is not incurred exclusively by him who *deals* in the intoxicating article, or by him who *treats* his neighbor to the inebriating draught; it is incurred also, in a greater or less degree, by every one, who, with his eyes open upon the desolating evils of intemperance, helps forward those evils by the influence of his *example*. And who can doubt, that *example* in this matter exerts a baleful influence over others? Is not this known to be the case in families? in the church? in civil society? And the *example* is the more dangerous in proportion as it is set by persons of character and stand-

ing in society. What, for instance, can be a greater inducement to a person to gratify his lust of intemperance, than to behold the professor of religion, a man of knowledge and high pretensions to purity of morals, frequenting *taverns and grog shops*, and sitting with the cup of intoxication in his hand? Does not this conduct embolden others to proceed to the *immoderate* use of that which the professor considers himself as using with *moderation*? The words of the Apostle apply to this equally as to that which he had immediately in view—“if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him that is weak be emboldened to eat those things which are offered to idols?” We conclude, then, that no man, under existing circumstances, when the use of ardent spirits is producing the most desolating effects, both temporally and spiritually considered, throughout the land, can himself engage even in the *temperate* use of them, without giving offence to others, or casting such a stumblingblock in their way, as may prove the means of their temporal and eternal ruin. Hence, for the reasons before advanced, *total abstinence* is rendered a duty.

But, it may be said, we are only forbid to offend a *brother*, and, that as church members, we have no concern with “those that are without.” If it were only true, that there were no intemperate members of the church, and no danger of others becoming so, the objection would be more plausible; but this is lamentably not the case; therefore, even so far as the *brethren* are concerned, abstinence should be practiced. But it is not true that we are *only* forbid to offend our brother. We are to “do good to all men.” We are to “love our neighbor as ourselves.” It is our duty to promote so far as possible, the temporal and spiritual interests of all, whether believers or unbelievers. We are not to throw a stumbling block in the way of any, even our worst enemies. The Apostle intimates, as we have already seen, that the *christian guest* ought not to eat the meat offered to an idol, for the sake of his *heathen host*—for the sake of *his* conscience. Indeed, he distinguishes between the unbelieving Jews and Gentiles and the Church of God, and declares that offence is to be given to neither. “Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.”

But our Saviour did not abstain from the use of wine, although by it many have been intoxicated in all ages! We answer that

intemperance was very far from being a prevailing vice among the Jews at that time. And besides, the great body of that nation belonged to the sect of the Pharisees, who made their virtue and morality the ground of their justification before God. Their religion consisted much in *abstinence*; they "fasted twice in the week;" things of this kind constituted their righteousness on which they reposed their hopes of eternal life. But our Saviour would encourage none to rest upon a mere external morality; he would engage in none of their abstinences, which were not commanded by the law of God, lest his conduct should be thought to countenance the prevailing error of the times; he would teach men the important lesson—"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

There is indeed, but one thing, that we know of, which would render abstinence, in the case under consideration, sinful; viz:—*the enjoining it as a matter essential to salvation.* Judaizing teachers, in the days of the Apostles, contended, that, in addition to faith in Christ, obedience to the law of Moses was necessary in order to justification. And when Peter, by his dissembling course, was found to countenance them in this error, Paul "withstood him to the face, because he was to be blamed." When Peter first came to Antioch he did not hesitate to eat with the Gentiles; this indeed was contrary to Jewish custom, but it was in itself a matter of indifference; however, he afterwards abstained from this, through fear of certain Judaizers that had come down from Jerusalem. Now, though this abstaining from eating with the Gentiles might under other circumstances have been proper enough, yet when it was done in compliance with the wishes of those who regarded it as necessary to the obtaining of salvation, it was sinful, inasmuch as it gave countenance to a dangerous infringement of the great article of justification through the imputed righteousness of Christ alone. (see Gal. ii. 11.) We find also, that the Apostle Paul was exceedingly liberal and accommodating in relation to circumcision, so long as it was viewed as a matter of indifference. He circumcised Timothy to please the Jews. But whenever he found circumcision urged as a necessary part of a justifying righteousness he would submit to practice it no longer. He could not be compelled to circumcise Titus, "and that" says he, "because of false brethren unawares brought in, who came in privily

to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." Hence, if abstinence from ardent spirits, or any thing else which the Bible has left as a matter of indifference, should be enjoined upon us, by others, as essential to salvation, compliance on our part would be sinful, as it would be countenancing a method of salvation, at once derogatory to the glory of free grace, and subversive of the gospel of our Lord Jesus Christ.

The reader will at once perceive that the whole of the foregoing remarks are so framed as to apply to all matters of indifference, and also that what has been said with a more direct reference in relation to ardent spirits will apply equally to all intoxicating liquors, such as wine, porter, beer, &c. If these are found to be abused to purposes of intoxication, and our use of them be a means of helping forward the evil, they should be abandoned, on the same principle on which we have advocated abstinence from the use of ardent spirits.

It may probably be expected, that we should now proceed to say something in relation to the TEMPERANCE SOCIETY, and to urge the propriety of becoming united with it. It must not, however, be inferred from any thing that has been said that we consider it a duty in persons to have their names enrolled as members of that society. Without doing so, they can practice on the principle of abstinence. Do persons regard the scriptures as a proper rule of *manners* as well as of *faith*? Then, in regard to the matter under consideration, the forming of themselves into *voluntary associations* is not necessary, is not enjoined. The course prescribed by the Apostle, in relation to all such matters, is plain. The saints at Rome and Corinth, when they received his mind on the subject of their christian liberty, no doubt, payed all due respect to his advice and example, in *their individual capacity* as *church members*, without forming themselves into any other association with unbelieving Jews and Gentiles, for that purpose. If we go and do likewise, I apprehend, the whole duty required of us will be performed.

Of the propriety of church members associating themselves with a Temperance Society, *out* of the church and *independent* of the church we have our doubts. Our objections to such a course are like the following.

1. Because the church itself is *constitutionally* a Temperance Society. There is no duty, either civil, moral or religious, but is embraced in the very constitution of the

church. Whatever the word of God renders dutiful, her members are under a solemn obligation to perform. If *abstinence* in certain circumstances becomes a duty, it is the word of God that makes it so; and hence church members, by their christian profession, are bound to observe it. And if all church members were to perform their duty in this particular, an example would be set of tenfold greater influence, than can possibly be the case by any number of them uniting with an *extraneous* society, got up for the purpose of promoting that, which the church in her constitutional capacity is bound to promote. It is either the duty of a church member to join a Temperance Society, or it is not. But will any pretend to say that the word of God makes it a duty, in that church member, who has been convinced that abstinence is a duty and is practising accordingly, in conjunction with his fellow church members of the same congregation, to unite himself with a Temperance Society? If not, where is the propriety of his doing, what duty does not require to be done?

2. Because, church members in joining the Temperance Society are required to give a pledge, it may be, to *infidels*, on a subject which relates purely to *christian liberty*.—It will not be denied, that men of infamous principles and practices, infidels, profane swearers, Sabbath-breakers and such like, are not only members, but also officers in Temperance Societies. Now, "from such" the Bible would say "turn away. Have no fellowship with them further than necessity requires." If the christian say to them "my Bible teaches me that abstinence, in present circumstances, is a duty, that my christian liberty ought to be restrained, whenever the using of it is found to give *offence*;" they are ready to reply, "we care nothing about your Bible, we care nothing about your *christian liberty*, all we want of you is to come and put down your name to this paper, and thus give us a pledge that you will no longer burn yourself with the liquid fire." All this is virtually, if not really said. And if the christian complies, is he not in some measure guilty of making a compromise, derogatory to his high and holy profession? But it may be said "the Temperance Society is altogether of a civil nature and the christian joins it, not as a christian, but as a member of civil society, and therefore it is right for him to become associated with the vilest of characters for the purpose of promoting a civil good."—We answer, that the christian, who is described as being a *stranger and pilgrim on*

the earth, can never lay aside his christian character; whatever he does must be done in that character; his *civil* duties must be performed by him as a christian, and if he joins a Temperance Society it must be as a christian; and hence it must be as a christian that he associates his name with those of infidels, &c. and mingles with them in the same society. And all this in a case which is not necessary, and where the object in view might otherwise be more effectually obtained. For our own part, we are for having the line of demarkation, between the church and the world, distinctly drawn, and for maintaining a strict separation in all cases where it possibly can be done.

3. Because, uniting with the Temperance Society has the tendency to *vilify* the church. It is in effect to say that the standard of morality in that society in relation to a particular case, is of a higher order, than that which obtains in the church. Is it not the common belief, that the profession made by the church does not require "total abstinence" from the use of ardent spirits; that this is only required by the Temperance Society? Hence that society is presented in a purer light than the church. If a member of the church take his seat to-day at the communion table of the Lord, would not his joining the temperance society to-morrow be token some defect in point of moral duty and obligation, in the profession which he makes to-day? Now, the profession which we make as church members obligates us to practice *universal holiness*, to perform *every duty* which the holy law of God enjoins; would it therefore be proper in us to do any thing which would naturally tend to depreciate the perfect character of that profession, and thus vilify the church of God?

4. Because, for church members to join that society has a tendency to satisfy the consciences of others with whom they associate, in not making a public profession of religion. It is but too well known that outward *morality* is regarded by multitudes as all that is necessary to secure them everlasting happiness. And it is also well known that such persons generally regard *temperance* as the very essence of morality. Now has not that wonderful zeal, which is manifested in the establishment of temperance societies, the tendency to increase and confirm the delusion of these moralists? Especially when it is considered, that in the multitude of harangues delivered before these societies, the *virtue* of Temperance is extolled to the skies, while the gospel of the grace of God is scarcely mentioned? Besides, when all

the oratorical powers of preachers and others are put forth, in order to persuade people to give up their names, as members of the great temperance association, does not this, in their estimation, lessen the importance of making a public profession of religion? Is not their joining the one society urged with that vehemence, which gives it something like the character of a compromise for not joining the other? We should say, the more scriptural way would be, to urge, upon all, the duty of joining the church, and at the same time, give them to understand, that in so doing they will be uniting themselves to a temperance society of God's own institution. But to mention only another objection.

5. The temperance society gives rise to rash and uncharitable opinions. Because some members of the church may not conceive it to be their duty to become the advocates and members of such an institution, they are denounced as *suspicious characters*, as advocates of intemperance, &c. by others who may not have been troubled with the same conscientious scruples upon the subject. In this way, "offence is often given to the generation of God's children." On this point, however, there is no need of enlarging, as the evil is well known.

White, therefore, we consider that it is the duty of all church members to abstain from using ardent spirits, we dare not say, all things considered, that it would be dutiful, or even expedient, for them to attach themselves to the Temperance Society.—The above reasons against such a course are conclusive with the writer, whatever they may be with the reader. Let us add, the earnest prayer that the Associate Church may present herself to the world, not only in principle, but also in practice, A TEMPERANCE SOCIETY. M.

[For the Religious Monitor.]

A MAXIM OF BIBLE RELIGION.

(Continued from page 204.)

In the New-Testament, the same maxim is laid down, as in the Old for Christian life, through all its variety of believing and doing, in public and private, individual and collective capacity. It is still, *Go forward*. The departure, the way and the destination are all the same. No object on earth is too dear to leave, or too terrible to meet. No obstacle is so high that it cannot be surmounted, and no danger is so great that it is not to be hazarded by faith in the promise. I shall now adduce a few texts out of many to show that this is true.

First, The departure is the same, viz. from all sin. "And let every one that nameth the name of *Jesus depart from iniquity*." 2 Tim. ii. 19. Here observe, that as no particular iniquity is specified all must be included—all those "evil thoughts which proceed out of the heart," and all others, to which these naturally lead. This is to be done without respecting the number of those who still cleave to iniquity, or the various *pretences* to religion and to knowledge by which they try to cover it. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." 2 Cor. iv. 17. As there is no exception here mentioned, so we are not to make any, but *depart*, if we should leave true believers—men of great talents—of extensive acquirements—and the whole world behind us, and although we should have few in company, or be literally *alone*. We are to *depart* at any expense whatever—at the expense of crosses, vexations, disappointments, and an endless variety of troubles: for "He that taketh not his cross and followeth after me, is not worthy of me." Matth. x. 38—at the expense of denying ourselves any, or even all those gratifications and enjoyments which are in themselves harmless, and in other circumstances proper, and even dutiful. "Then said Jesus to his disciples, if any man *will come* after me, let him *deny himself*, and take up his cross and follow me," (Matth. xvi. 24.)—at the expense of relinquishing the nearest and dearest of human society, with all its delights, and even life itself. "If any man come to me and hate not his *father*, and *mother*, and *wife*, and *children*, and *brethren*, and *sisters*, yea, and his *own life*, also, he cannot be my disciple," (Luke. xiv. 26.)—and at the expense of *daily* making some sacrifices, or bearing some cross. "If any man will come after me, let him deny himself and take up his cross *DAILY*, and follow me." Luke ix. 23. We are not to understand this departure as necessarily requiring all these things to be actually done by every one, but only, as he who builds a tower sits down first and counts the cost so when we intend to depart from all iniquity, we ought to calculate that it *may* require all these things to be done, and if it should, that we are resolved to do them rather than *not depart*. We are to depart, without the prospect of any compensation in the kind of things we leave. It would not be much to leave all these things and make all these sacrifices and follow Christ, if so be that he

were promising the same things in greater measure. There are thousands without any love to Christ, and without leaving any sin, that make the greatest sacrifices, and hazard every thing dear when they have a hope to rise in wealth or power by that means; but there is no prospect of this kind here. Christ said, in reply to one who offered "to follow him whithersoever he would go," "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Luke ix. 57, 58—intending that he should infer what kind of fare he was to expect in following him. "For it is enough if the servant be as his Lord, and the disciple as his master." We are to depart *immediately*; the shortest delay is unlawful. For when another said to him,—"Suffer me first to go and bury my father," Jesus said unto him, "Let the dead bury their dead, but go thou and preach the kingdom of God." And as it is unlawful, so it is dangerous in the extreme. For when another said, "Lord, I will follow thee, but let me first go and bid them farewell that are at home," Jesus said unto him, "No man having put his hand to the plough and looketh back is fit for the kingdom of heaven," v. 59—62. What a fearful warning to take heed against delays, or tampering with our convictions of duty, and especially with our promises! Here was a person that promised fair to leave all and go to preach Christ's gospel, but he wished to go and spend a while first with his parents and friends at home. Carnal reason would say it was very natural and desirable, and a harmless indulgence; and it is a rare case if parents would not urge it, and all friends agree to it. But ye that plead for delays, listen to this; for it will be found true in the judgment, and many will witness to it in eternal torments. "He that putteth his hand to the plough (he has not yet started,) and looketh back, is not fit for the kingdom of heaven!" Awful sentence! It is to say they are reprobate silver—mere counterfeits. And frequently these persons do themselves confirm the truth of it in this life, to the conviction of all that know them.

Second. The way is the same. And, summarily, it is Christ himself. This is his own declaration: "I am the way, the truth and the life; no man cometh to the Father but by me." John xiv. 6. He is so by instruction, authority and example. That he is so by example, may be certainly inferred from the text already quoted, in speaking of our departure. If any more proof be necessary, it is found in these texts:—"Let this

mind be in you that was also in Christ Jesus." Phil. ii. 5. "He that saith he abideth in him, ought himself also so to walk, even as he walked." John ii. 6. "For I have given you an example, that ye should do as I have done unto you." John xiii. 15. "Because Christ hath suffered for us, leaving us an example that we should follow his steps." 1 Peter, ii. 21. When therefore we are imitating him in his mind or manner of life, or any thing in which he *is* imitable, we are going forward. But as he is by office 'the captain of salvation, to lead many sons to glory,' that must be the way also which he authoritatively marks out for our steps; and following him whithersoever he goes as a pattern, and keeping his commandments must be the same thing, and both attest the character of his disciple. "Ye are my friends if ye do whatsoever I command you;" and the sum of all his commands is to love God with all our heart, soul, strength and mind, and our neighbor as ourselves," and because the last necessarily implies the first, he says, "This is my commandment that ye love one another, as I have loved you." John xv. 12, 14. And again, "By this shall all men know that ye are my disciples, if ye love one another." ch. xiii. 35. But if we are truly following his example, and obeying him in the true spirit of this summary command, we must be conscientiously endeavoring to observe all things *whatsoever* he has commanded, without adding or diminishing in the least particular. Less than this would not consist with the sincerity of our love and the reality of our obedience. Thence it follows, that as his commands extend to every thing that belongs to *public, private* or *secret* religion, so in the performance of these, all these and only these, must be our daily progress *forward*, to the end of our journey—our Father's house of many mansions.

Our moving principle is one, and it is only and purely Faith. "For we walk by faith, not by sight." 2 Cor. v. 7. And we also "walk in the steps of the faith of Abraham." Rom. iv. 12. Without this very principle of faith that was in him, we cannot move forward a single hair's breadth, and if we attempt to move by any other, we certainly move backward. But what was Abraham's faith, and what did he believe? The principle of it is a sovereign gift of God, which he giveth as he wills, and to whom he wills, and it is the effect of the supernatural almighty agency of the Holy Ghost, which he infallibly and effectually produces in the soul on the day of regeneration, by

the word. Eph. ii. 8. Gal. v. 22. "Abraham believed God." Gen. xv. 6. He believed *whatever* God said, however incomprehensible and mysterious, and seemingly impossible it might be, and he believed BECAUSE it was God that said it. Now God has spoken unto us by his Son, Heb. i. 2. therefore it is faith to believe whatsoever the Son of God has said to us personally, or by his servants the Apostles, and *because* he has said it. Here again Christ is the way, comprehending all the truth he hath taught concerning the mind and will of God for our salvation, whether by word or deed, as prophet, priest and king. Many refuse to go in this way precisely as it is laid out in the chart of the Bible, because it makes God absolutely sovereign in his decrees; makes man too humble—he must go stooping from first to last; because it leaves no room for lust of any name; or because it is cavilled at, and after altering it to suit their own pleasure, they set forward, publishing as they go, we are Bible christians. But Bible faith, be assured, aims sincerely and constantly at taking this way, *as laid down*, without any the least alteration or variation in any point; and when it *has* taken it, it will keep it unto the last extremity; it will sooner part with every thing under heaven, and meet death in any form. And so true is this, that Christ has staked the character of disciple upon it. "He that loveth me not keepeth not my sayings." John xiv. 24. "If ye continue in my word, then are ye my disciples indeed." ch. viii. 31. The New-Testament is as peremptory and absolute in requiring us to go forward in this way, as it is with respect to our first setting out. Although all sorts of difficulties, snares and temptations attend it, from its entrance to its end, yet are we commanded to "enter in at the straight gate," and having entered, "to press forward to the mark." "Laying aside every weight, and the sin that doth so easily beset us. we are to run—" If enemies of all sorts, of man and devil kind, in huge numbers, should meet us, we are not to give back an inch of ground. At such a crisis the Spirit of God gives out this terrible warning—"If any man draw back my soul shall have no pleasure in him." Heb. x. 38. For such an occasion, these words point out the way to go forward—"Take unto you the whole armor of God" "Fight the good fight of faith. Contend *earnestly* for the faith once delivered to the saints." "Strive *together* for the faith of the gospel, nothing *terrified* by the adversaries." Eph. vi. 13. 1 Tim.

vi. 12. Jude, 3. Phil. i. 27, 28. And if it should seem at any time impracticable for us to make desirable progress, then are we to bring forth all the spiritual energies of our soul to stand our ground. We are to "hold fast that which we have,"—"resist unto blood, (that is, our own, not the blood of others,) striving against sin." "Having done all to stand, we are to stand having our loins girt," &c.

Again, if wise, learned, talented and pious preachers of a new and better or easier way, should accost us with good words and fair speeches, or a great show of zeal for the Bible, we are not so much as to *stop* to hear what they have to say. The Galatians did only this, and see what reproofs. "Ye did run well; who did hinder you that ye should not obey the truth?" Observe here, that he holds "running well," and "obeying the truth," to be the same thing. "O foolish Galatians, who hath bewitched you that ye should not obey the truth?" "Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh?" ch. iii. 1, 3. ch. v. 7. Sometimes there is a flagging of the spirit under the severe and lengthened corrections of the hand of God, through the violent struggling of the flesh for life, so that the soul feels on the point of fainting; still we are not to stop in a single point of profession or practice, but "to lift up the hands that hang down, and the feeble knees, and make straight paths for our feet, lest that which is lame be turned out of the way." Heb. xii. 12, 13. To prove at once that this is the maxim, and has been since the world began, to go forward, in the steps of faith in all possible cases of difficulty and danger, I have only to refer the reader to Heb. xi. to examine for himself the cases there recorded. I shall call up only one passage more, as to the way, viz. Phil. iii. 12—16. And because it is of prime importance to the full elucidation of the maxim, I would bespeak a patient attention to it. In the first part of the chapter he gives an account of some of those considerations on which, in the days of his unregeneracy, he much valued himself. But upon his becoming savingly acquainted with Christ, he formed that very different opinion of them which he gives from verse 7 to 11 inclusive. This was a great attainment, and far beyond the common measure of believers; but it was not so far as to satisfy him, and as in duty he was bound to go; therefore, he adds verse 12, "not as though I had already attained either were already perfect, but I follow after, if that I may apprehend that for

which, also, I am apprehended of Christ Jesus." Here plainly the apostle makes our maxim, that of his whole life. He is to 'follow after,' equivalent to *go forward*, until he should reach that for which Christ took hold of him by his renewing grace, viz. eternal life. Since his conversion and first setting out, he had made great additional attainments in holy progress, in labours, in knowledge, in sufferings, and experience. But after all this he still says, 'Brethren, I count not myself to have apprehended,' while some might be accounting greatly of him. This was his humble account of his own progress. And he adds, 'But this one thing I do; forgetting those things which are behind, and reaching forth to those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.' Here he alludes to the races in the Grecian games, in which a prize was held forth to him who first reached the end of the course, which in the apostle's race would be only at the end of his mortal life, when this earthly house would dissolve.

I would call the readers attention to two things in these words, first, '*forgetting the things which are behind.*' What things does he forget? Will any take countenance from this to say, that in order to press forward in the course of christian improvement we must cast early attainments behind us, in other words, in order to keep up in the march of improvement characteristic of our time, we must let the attainments made by our fathers at the reformation, pass into oblivion, as unfit to occupy the attention of this enlightened age? This opinion has surely nothing in common with the meaning of our Apostle. The first visit of mercy to his soul, his *first views* of Christ crucified, and of the way of salvation by him, which he preached at Damascus after his conversion, he never forgot. The doctrines which he first learned were those which he preached to the last, he had no new discoveries to make in the condition of fallen man, or in the way of his recovery by Jesus Christ, that would disagree with or supercede what he had attained at the first. The first and second chaps. of Gal. and the first of first Tim. may satisfy any unprejudiced mind of the truth of this. Let this one word suffice for all, 'though we or an angel from heaven preach any other gospel to you, than that which we have preached unto you, let him be accursed.' But the 16th verse of the passage under consideration, settles this question forever. 'Nevertheless whereunto we have already attained, let us walk

by the same rule, let us mind the same thing.' In teaching the doctrines of the gospel, he speaks of 'leaving the principles of the doctrine of Christ,' that he might go on unto perfection, and teach those things that were built upon them, Heb. vi. 1 but neither is that which he means in this place. But those things enumerated in the beginning of the chapter, or near it, and all others which once he had before him, as objects of great esteem, but now counted loss for Christ, these are the kind of things to which he has turned his back, and endeavors daily to *forget*, as things he has left forever, and the *forgetting of which* is necessary to his pressing forward to the mark. The second thing deserving notice is the strong term used to denote his progress forward. 'I *press* toward the mark.' It is used to signify the pressing forward of the huntsman toward the game. It is also used to denote the violent and wicked measures by which the bloody persecutor presses upon his helpless victim. In which case the force of the term plainly is, that he will stick at nothing that he may accomplish his ends. The sense is greatly different in this case, but the force of the term is the same. It was *so* to press forward to the mark, as *nothing of an earthly consideration* should stop him. He was to press forward as one whose all was at stake. He was making his escape from eternal ruin, and he was pressing forward to a crown of life that was never to fade away, and a kingdom incorruptible. This was his rule and he enjoins us to follow him and be like minded, and count all things that would hold us back or hinder us in our progress, loss and dung. And this agrees with the strong language in which christian duty is often expressed, such as forsaking all—cutting off a right hand, plucking out a right eye—running—striving—fighting, &c. It agrees with the glorious and perfect example of Christ, to whom we are continually to look both for direction and strength, he set his face like a flint and refused to be ashamed. He endured the cross and despised the shame. He did not fail nor was discouraged until he reached his mark, which was the glory of his Father and the redemption of his church. I shall now bring forward a few texts to illustrate that the destination or end of the course is also the same.

1st. It is generally denominated *glory* in the following passage "For it became him by whom are all things and for whom are all things in bringing many sons to glory, to make the captain of their salvation perfect through suffering," Heb. ii. 10. We have

already seen repeatedly, that our course is to follow Christ whithersoever he goes, and this is that to which he leads."—It is "his Father's house in which are many mansions," into which he will lead them all at last, where they shall be with him forever, "to behold his glory." This is that "city which hath foundations," and that "heavenly country," to which Abraham, Isaac and Jacob at last arrived.

2d. In one of its particulars, it is described in the following passage, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. iv. 13. To bring us to this is the end of the ministry, and all the ordinances of the gospel; and when the elect of God arrive at this, these ordinances and this ministry will cease. To this point, the Apostle urges the Corinthians in the most solemn and impressive manner, to direct their course, and against yielding to any thing that would turn them from it. "Now I beseech you, brethren, by the name of the 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. This we certainly know is the mark, but it is a *question* to be answered by those that contend so stoutly for visible fellowship on *fence terms*, or terms that stand between truth and falsehood, whether their course lead to it or not?

3d. In another of its particulars, it is described in the following, "According as he hath chosen us in him, before the foundation of the world, that we should be *holy* and without *blame*, before him in love," Eph. i. 4. When the church of elect believers shall all have arrived at this perfect holiness, the mystery of God will be finished, his purpose fully accomplished, and therefore it must be the end of all their believing, praying, hoping and pressing forward; and then the present economy and means of grace will come to an end. This same holiness is represented as the end of Christ's ministry. 'Even as Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.'

4th. The body, as well as the soul, has its own proportion in this destination. It shall arrive at a glorious immortality. This the Apostle was pressing after.—"If by any

means I might attain unto the *resurrection* of the dead," Phil. 3. 11. 'For this corruptible must put on incorruption, and this mortal must put on immortality—then shall be brought to pass the saying that is written, death is swallowed up in victory,' 1 Cor. xv. 53, 54. Every child of God having in him the same holy Spirit of him who raised Christ from the dead, hath a pledge, an earnest within him, that God shall also quicken his mortal body, Rom. viii. 11. Christ repeatedly informs us, John vi, that he 'will raise it up at the last day.' And after what manner, the Apostle tells us in the same, 3d ch. Phil. v. 21. 'who shall change our vile body, that it may be fashioned like *unto his glorious body*, according to the working whereby he is able to subdue all things to himself.' That will be the end of its sickness, weariness, hunger and thirst, pain and distress, it shall sit down to eternal rest in its Father's house.

5th. The state of immediate, visible and glorious society with Christ Jesus in heaven, is another view of our journey's end; and this was what the Apostle had in his eye when he says, 'For I am in a strait betwixt two, having a desire to depart and be with Christ which is far better,' Phil. i. 23. 'We are confident I say, and willing rather to be absent from the body, and present with the Lord,' 2 Cor. v. 8. This is said of the soul only, and it takes place at death; but the following prediction includes both soul and body, 'For the Lord himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we *ever be with the Lord*.' 1 Thess. 4. 16, 17.

6th. As the coming of our Lord from heaven, is to be the grand signal that our pilgrimage is just at a close, we are to look forward to that great event, from our first setting out until we behold him. Once more, Phil. iii. 'For our conversation is in heaven, from whence also we look (are looking, always looking) for the Saviour, the Lord Jesus Christ.' v. 20, 'denying all ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Looking for that blessed hope and the glorious appearing of the great God, and (or even) our Saviour Jesus Christ,' Tit. ii. 12, 13.

In a word, the sum of the whole Christian's travel, is this 'LOOKING for and HAST-

into the coming of the day of God, wherein the heavens being on fire, shall be dissolved and the elements melt with fervent heat,' 2 Pet. 3. 12. And the true spirit of Zion's travellers will ever incline them to say amid all the attractions with which this world could allure them, 'Even so come Lord Jesus, come quickly.' I have now endeavored to prove, or rather only to show that this maxim runs through the whole Bible. I shall next try to point out some of the cases to which it applies.

SKETCH of the LIFE of the celebrated FRANCIS TURRETTINE, Professor of Divinity at Geneva, who died anno 1687. Translated from B. PICTET's Latin Oration, delivered before the Academy of Geneva, when he ascended the Theological Chair, in the room of Turretine, his Uncle.

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Turretine was a modest divine, if ever there was one. As at mount Sinai the Lord set bounds to the curiosity of the Israelites, so there are certain limits fixed by God to human knowledge in this world; and some things in the Scriptures over which Jehovah has thrown a veil, and which we will not and cannot know, till we see Christ as he is. He had continual heaviness in his heart, because he saw all things in the world and church growing worse and worse. He saw, with the utmost concern, the coat of Christ torn to pieces; the progress and increase of error; the apostacy of many from the reformed religion, either through a cowardly or avaricious spirit; the awful mysteries of Christianity weighed in the balance of depraved reason, and sported with by petty philosophers and profane infidels; the introduction of a flood of Arian, Socinian, and Arminian errors, nay, of the horrors of Atheism. These things made him almost shed tears of blood. He admired, but did not seek to comprehend the deep things of God; and he was wont to tell his pupils, with awful solemnity, that it was the province of a mad philosophy, and an evidence of a bold, impious spirit, to seek farther than the plain decisions or native consequences of revelation.

Turretine lived as he believed, and walked as he taught. He was foremost in every thing lovely, grave and of good report. He was not like those who speak as angels and walk as men. What Nazianzen said of Athanasius was eminently true of Turretine: He was low in his opinion of

himself, but sublime in all his actions. Though Turretine wished to do actions worthy of praise, yet he did not court the applause of men; nor did he ever thrust himself forward to public observation. A well earned reputation he did not decline; but he neither studiously sought it, nor built it on the ruins of another man's. As far as can be observed, he never acted to please himself. All he did was for the glory of Christ, the good of the church, and especially for the advantage of his pupils, who were dear to him as his own soul. Turretine was not like many divines, who despise every thing but their own productions; who defend an opinion, not because it is true, but because it is their own; who measure themselves by themselves, and are not wise. His authority was never stretched too far. He might have enjoined, but, for love's sake, he rather besought. His mind was the very seat of candour, and consequently a stranger to those little jealousies and unsanctified heats that disgrace the religion of Jesus. He was not an evil speaker, nor soon angry at an opposing brother. His character, in this instance, was the reverse of Jerome's, and other great men mentioned in church history, who, on all occasions, treated their antagonists with the utmost severity of manner, and acrimony of style, and thus injured rather than promoted their cause. Our deceased friend was a great lover of peace. He often said, that the ministers of the gospel of peace ought not to be the heralds of war; and that the trumpet of Zion should not be sounded to excite contention among saints. He often lamented, that in time of common danger divines should, by their petty squabbles, open the gates to the enemies of truth.

Turretine did not, through envy, look with an evil eye upon the excellence and reputation of other men. He was a real friend to humanity, and to humanity in affliction. Nothing excelled his beneficence, but the happy way of his discovering it. The widow and the fatherless, the orphan and the stranger, found in him a patron and defender. He was, in fact, what the Scriptures and the fathers of the church say a bishop should be, given to hospitality, and a lover of the poor. As Olympiodorus speaks, he did not measure his bounty by his wealth, but from the largeness of his affection to the needy. His house was a kind of home to every religious stranger that visited Geneva, and none left his house without profit; for he reckoned with Titus and Frederic I. that a day was lost in which he had done no

good. Turretine was very laborious in study; his mind was always on the stretch. His study was his pleasure and recreation.

In a short time after he was made professor of divinity, he was called to the rectorship of this academy. This office he discharged for many years, with much credit to himself, and advantage to the republic, and delivered anniversary orations in the fullest assembly of the Genevans, on topics worthy of a man of God, and of a polite and religious audience, viz:—On the origin or birth-day of the School and Academy; On the election of the Pope Alexander VII; On the union between virtue and truth; and On the prejudices that hinder the spread of the gospel.

In the year 1662, another office of great honor and difficulty was imposed upon Turretine. When the walls of this city were to be repaired, and the expense was found more than the state could bear, it was agreed to seek the assistance of the Swiss Cantons, and of the United States of Holland; and none was reckoned more fit for this embassy than the son of Benedict Turretine, who had been more than forty years before sent for the same purpose. Francis Turretine left Geneva in the month of May. His reception at Basle was very flattering; the divines of that seminary vied with each other in testifying their great affection for him. From thence he went to Holland, where their High Mightinesses received him very cordially; and, as a token of their esteem, honoured him with a golden chain, and a large piece of plate. Turretine could never forget the attentions he received in Holland, especially the marked regard of that miracle of our age, the Prince of Orange. His embassy succeeded to his wish; and if we are silent, the fortifications of the city will cry out. It is unnecessary here to narrate how much the churches in Holland, especially the church at the Hague, wished to have this luminary of the Reformation again among them. But their attempts to recall him were fruitless. He left them; and from a strong love to Geneva, broke through every entanglement of honor, affection and grief. He continued, however, to correspond with the great and good men of that country to the day of his death. Turretine, taking another route on his way home, travelled through Germany, and returned home by the way of Paris. Thither he went to congratulate his old preceptors. Those of them who were alive, rejoiced to see their former scholar, now wiser than his teachers. He preached twice to most crowded audien-

ces in the church of Charenton, which, alas! is now no more. At that time he became acquainted with the matchless John Claude, the glory and eminent defender of the Reformation, whose character is far above my praise. Turretine returned safely home, and was received with open arms by all his countrymen. The city and church, though at that time in mourning on account of the death of the great Leger, were comforted by the arrival and presence of Turretine.

He returned to his work with greater alacrity than ever. In the year 1668, he was again Rector of this academy, and, with his usual judgment and eloquence, delivered an oration on the preservation of Geneva, and the evils and scandals of the church. Nothing was now wanting to his external happiness but a consort. He married, about this time, Elizabeth de Masse, a most illustrious virgin. She brought him one daughter, and three sons. Only one of the sons is now alive, and seems in every respect worthy of such a father.

In the year 1664, Turretine refuted the letter of the Pope, and vindicated the Reformation from the cavils and reproaches of its enemies. In 1666 he published his disputations concerning the satisfaction of Christ, against Socinus and his hell-hatched brood. In the year 1674 he corrected his celebrated system. With this system every divine ought to be acquainted, otherwise he will fight in the dark against the enemies of the truth. Turretine long hesitated whether he should publish his great work. He knew that the world was already filled with books of this kind, and that the taste of the age was fonder of books that fed the fancy than instructed the mind. His love of truth and the cause of Christ, however, prevailed over his inclination, and that work, so long desired by the public, was published, and gratified their fullest expectations. He received letters from many learned divines, testifying their approbation of his views of divine truth. He published his Sermons the same year, which are in almost every body's possession. In the year 1668 he revised and published his Disputations anew, and added ten new ones to that edition. He had begun to revise part of his System, when he was taken to heaven by the Sovereign Head of the church.

This man, who feared God greatly, had been long bowed down to the grave with grief, on account of the melancholy state of the reformed churches. As was said of Basil, so we may say of Turretine:—"While others regard only their own things, and see

only what is among their own feet, or what concerns their own interest, he went farther, his spirit trembled for every thing done against Christ's spouse; in every thing he was moderate, but in this knew no bounds; when truth lay in the street, when the members of Christ were scattered, he could take no sleep, his soul was rent with anguish." How often have we heard him groaning, and seen him weeping over the massacres of Piedmont, and when he beheld the miserable remains of our brethren there? How often was his face foul with weeping at the state of the Protestant churches in France, who are now the sport of bigotted priests and faithless tyrants? With what feeling did he repeat the latter part of the 80th Psalm? Great God, thou hearest these groans, thou sawest these tears. And ye, my hearers, have seen him in tears when bewailing the churches of Christ. The Lord hath now wiped all his tears away: and thus we come to the concluding scene of his life.

Turretine's health had been long very good. If the strictest temperance, and an unshaken mind could have ensured a long life, he had lived long indeed! We seldom saw him sick. He was sometimes subjected to a colic, and twice felt the excruciating pains of the gout. We promised ourselves a long possession of such an invaluable treasure; but it was determined otherwise. Turretine's great soul could dwell no longer in the frail tenement of the body! On the 26th September, 1687, the day in which he was first confined to bed, he rose very early, long before the rising of the sun, and wrote letters to some of his dearest friends in the church; as to Heidegger and Peter Jurieu, the luminaries of the age in which they lived, and would have written more, but his strength failed him. He conversed, that day, about the interests of the kingdom of Christ, with several of his friends, till 10 o'clock, when, on a sudden, he felt the approach of the last enemy. O, happy day, that found him so employed! As soon as he felt himself seized with this sickness unto death, his mind, looking into futurity, augured the issue, and he did not choose to conceal it from his dear sister. Whenever I heard of his distress, I hastened to his bedside, and was thus accosted by my much esteemed uncle. "The time is now come, when, to my inexpressible joy, I will be delivered from the prison of the body, and am only sorry, that, through my great affliction, I cannot pray as I ought to my eternal Father. I know, however, whom I have be-

lieved, and whom I will trust, while I have any being. My soul pants, through all its powers, for Christ, and none but Christ. This I earnestly beg of God, that, having forgiven all my sins, he would give me strength and patience to bear my trouble, and give me an easy passage to a blessed immortality." The most skilful physicians in Geneva were called, in order to relieve, if they could not remove the disorder. While they were exerting all their skill, he was addressing himself to the great judge of all, in the words of David, "Enter not into judgment with thy servant;" and, "O Christ, wash my soul in thy blood." "Hear, Father, the powerful voice of his blood," &c. On the following day, the physicians, with great concern, informed us, that all the powers of medicine could give him no relief. We hoped for his recovery, and stood weeping around him. He, collected in himself and prepared for all events, said to us, why do you weep? The way of death must be trode once by all. The life we now live, is not life; it is the abode of sin; a sea of cares; a school of sorrow; it is death itself. The life which I am soon to live, is only worthy of the name. O! when shall I leave this habitation of sin, this field of affliction? O! when shall I be dissolved in death, be master of myself, and enjoy eternal happiness in the presence of Christ? The last day he lived, he spoke many affecting things to his son, (Alphonsus) and, among other things, gave in charge the four following:—The care of the church of God, if ever he was a minister; a love of truth, humility and charity. And when I stood beside him, he exhorted me, in the strongest expressions, to diligence in the work of the Lord. Many things he said, which grief permits me not to utter, but which I shall never forget while I live. Towards the evening, he was observed to decline rapidly; but he told us, he would not die that night, but would see the light of another day! We all admired his patience in his trouble; and if at any time, through the force of his distress, an impatient word escaped him, he instantly returned to himself and praised the infinite mercies of God. The next morning he knew his dissolution was near. "The day is now come," cried he, "when I shall go forth to meet my Saviour Farewell, cruel absence, forever!" Michael Turretine, a dear relation of the deceased, and professor of oriental languages in the academy, came to see his dying friend. He bore witness to the truth of religion; confessed he had been a great sin-

ner, and needed much repentance unto life; but declared, that he had the fullest assurance of the remission of his sins through Christ; that he embraced the divine mercy with all his heart, and, as a dying man, begged of God that he would wash him in the blood of the Lamb, and receive him now into the mansions of the blessed. He recommended to him the church, the academy, and his son. He begged of him to salute the senate in his name; and to tell them that he died in the same faith in which he had lived, and which he had taught; to exhort the brethren in the ministry to lay aside all guile and differences, and strive together for the faith of the gospel, and in the work of the Lord; to live mindful of their common order, character, office, mortality, and the account they must render of their stewardship at the tremendous tribunal of God!

We continued praying, and when one said: Let us go to the throne of grace, he cried out, as if impatient of delay, Let us go, let us go! His face was not like that of a dying man, but of one that was triumphing! He seemed to be in heaven, not on earth. Immediately after this, he gave us his last benediction, commending us to God with all his heart, and without any convulsion of his body, without any contortion of his face or eyes, he fell asleep in Jesus. Blessed are the dead who die in the Lord!

Thus died Turretine, aged 64 years. God grant that we all may be enabled to live as he did, and to die in like manner! Amen.

[From the Christian Magazine.]

THE HISTORY OF THE NEW TESTAMENT, CONFIRMED AND ILLUSTRATED BY PASSAGES OF JOSEPHUS, THE JEWISH HISTORIAN.

(Continued from page 237.)

Of Herod the Tetrarch of Galilee, and of John the Baptist.—This Herod was the son of Herod the Great, and Cleopatra of Jerusalem. We have already seen from Josephus, that by his father's testament, which was confirmed by Augustus, he was appointed tetrarch of Galilee. This is the Herod who is mentioned by the evangelists, in their account of the public ministry of John the Baptist, and of Christ. Though he is once called *king*, by Mark, (vi. 14,) by following the Jewish style, yet his proper title, *tetrarch*, is given him by Matthew, (xiv. 1,) and by Luke, (iii. 1:;) and all of them uniformly represent Galilee, not Judea, as the country over which he had jurisdic-

tion. Josephus informs us, that when Tiberius succeeded to the Roman empire, and continued Herod and Philip in their *tetrarchies*, they both built cities in honor of the Emperor.* Particularly, "Herod the tetrarch, who was in great favor with Tiberius, built a city of the same name with him, and called it *Tiberias*. He built it in the best part of Galilee, at the lake of Genesareth."† This city is mentioned, in the same position, by John, (vi. 1. 23.) and the sea of Galilee is called also the sea of Tiberias, because this city was built upon its shore.‡ It may also be mentioned here,

* Jewish Wars, b. ii. ch. ix. § 1.

† Antiq. b. xviii. ch. ii. § 3.

‡ The sea of Galilee is the same with what is called the lake of Genesaret, Luk v. i. Josephus gives it the name of *sea*. (Jewish Wars, b. iii. ch. x. §. 1.) It was customary, not only with the Hebrews, but also the Greeks, the Romans, and even the Belgians, to give the name of *sea*, as well as that of *lake*, to any large collection of water. This lake was called the sea of Galilee, because it was within that country. It was commonly called the lake or sea of Genesaret, by the people who lived near it, because the country of Genesaret lay along its banks, towards the north and west. It came to be called the sea of Tiberias, after this city was built upon its south-west point.

As this lake and the surrounding country were the same where many of our Lord's miracles were performed, and his discourses were delivered, the following description of it may be added from Josephus: "Its breadth is forty furlongs, and its length one hundred and forty; its waters are sweet and very agreeable for drinking, for they are finer than thick waters of other seas. The lake is also pure, and on every side ends directly at the shores and at the sand. It is also of a temperate nature, when you draw it up, and of a more gentle nature than river and fountain water, and yet always cooler than one would expect in so dissuase a place as this. There are several kinds of fish in it, different both to the taste and the sight from those elsewhere. The country also that lies over against this lake, hath the same name of Genesareth; its nature is wonderful, as well as its beauty. Its soil is so fruitful that all sorts of trees can grow upon it, and the inhabitants accordingly plant all sorts of trees there; for the temper of the air is so well mixed that it agrees very well with those several sorts; particularly walnuts, which require the coldest air, flourish there in vast plenty; there also are palm-trees, which grow best in hot air; fig trees also, and olives, grow near them, which yet require an air that is most temperate. One may call this the ambition of nature, where it forces those plants that are naturally enemies to one another, to agree together. It is a happy contention of the seasons, as if every one of them laid claim to this country; for it not only nourishes different sorts of autumnal fruit beyond men's expectation, but preserves them a great while. It supplies men with the principal fruits, with grapes and figs, continually during ten months of the year, and the rest of the fruits as they become ripe through the whole year.

Jewish Wars, b. iii. ch. x § 7. 8.

that one of the cities which Philip, Herod's brother, built to the honor of Tiberias, was situated at the fountains of Jordon, north from the lake of Gennesareth, and called by him *Cesarea*.* There are two places called *Cesarea* in the New Testament. The one of these was built by Herod the Great, at a place formerly called *Strato's Tower*, and named by him *Cesarea*, in honor of *Agustus Cæsar*. It was situated on the shore of the Mediterranean sea, between *Joppa* and *Dora*, 600 furlongs north-west from Jerusalem. This is the place which is mentioned in Acts x. i. xii. 19. xxi. 8. xxiii. 23. &c. The other city of this name is that which was built by Philip, Tetrarch of *Iturea* and *Trachonitis*, and on this account it is often called *Cæsarea Philippi*, or the *Cæsarea of Philip*. It is thus distinguished by the evangelists, in their account of the journies of our Lord, Matth. xvi. 13. Mark viii. 27. The same distinction we find marked by Josephus, when he says that *Vespasian* "removed from that *Cesarea* which was by the seaside, and went to that which is called *Cæsarea Philippi*."†

Three of the evangelists give an account of the incestuous marriage of Herod with *Herodias*, his brother's wife, Matth. xiv. 1. 12. Mark vi. 17—22. Luke iii. 19. This fact is related by Josephus, in the following manner: "Herod the tetrarch had married the daughter of *Aretas*, (the king of *Arabia Petrea*) and had lived with her a great while; but when he was once at *Rome*, he lodged with Herod, his brother by the father's side. However he fell in love with *Herodias*, this last Herod's wife; ventured to talk with her about marriage, which address when she admitted, an agreement was made for her to change her habitation, and come to him as soon as he should return from *Rome*; one article of this marriage was also this, that he should divorce *Aretas's* daughter."‡ And in the following chapter, which contains a genealogical account of the Herodian family, he says, "Herodias was married to Herod, the son of Herod the Great, by *Mariamne*. They had a daughter, *Salome*; after whose birth *Herodias* took upon her to confound the laws of our country, left her husband then living, and was married to Herod, the tetrarch of *Galilee*, her husband's brother, by the father's side." This account agrees with that of the evangelists, in the name of the woman whom Herod married, the rela-

tion in which she stood to his brother, and her having a daughter by her first marriage; and Josephus expresses the same judgment of the unlawfulness of the connection. The only seeming disagreement is as to the name of *Herodias's* first husband, who is called *Herod* by Josephus, but *Philip* by the evangelists. But this difference is easily accounted for. There is no reason to suppose, that the evangelists speak here of Philip the tetrarch, who is mentioned in Luke, iii. 1. but another of the sons of Herod the Great, who also bore this name. There is every reason to think, that *Herodias's* first husband bore the names both of *Herod* and *Philip*. It was common in those times for persons to have two names, and sometimes to be called by the one, and sometimes by the other. Thus, in the New Testament, we read of *Lebbeus*, whose surname was *Thaddeus*, *Thomas*, which is called *Dydimus*, and *Simon*, who was called *Niger*. Herod the Great had children by different wives, and Josephus mentions three of his sons under the name of *Herod*, so that it was necessary that they should bear additional names, by which they were distinguished from one another. According to Josephus,* Herod the tetrarch was called *Herod Antipas*, and there is reason to suppose that his brother was called *Herod Philip*.†

This unlawful marriage was the occasion of the death of *John the Baptist*, on which account it is introduced by the evangelists. The testimony of Josephus already given is sufficient to establish the credibility of the history of the New Testament, respecting the whole of this matter. But there does not seem sufficient reason for questioning the genuineness of what follows in Josephus, respecting *John Baptist*. In this he declares, that *John* was a good man; that he inculcated righteousness and piety; that he baptized; and that the Jews came in crowds to him, and were much moved by his words; but that Herod, fearing his great influence over the people, imprisoned and put him to death.

Before leaving this part of the subject, it may be proper to take notice of two disastrous events, which Josephus mentions as befalling Herod, by way of punishment on account of his conduct. The first was the destruction of his army by *Aretas*, who made

* Ant. b. xviii. ch. v. § 1.

† Whitby quotes different Jewish chronicles which agree with the evangelists in calling *Herodias's* first husband *Philip*. Annot. on Matth. xiv. 3.

* Antiq. b. xviii. ch. ii. § 1.

† Jewish Wars, b. iii. ch. ix. § 7.

‡ Antiq. b. xviii. ch. v. § 1.

war upon him on account of the injury which he had done to his daughter.* The second was his banishment. For Agrippa, his brother's son, having obtained the title of King, Herodias never ceased importuning her husband, until he agreed to sail to Rome, for the purpose of soliciting equal dignity; but the Emperor Caius Caligula, instead of granting this request, deprived Herod of his tetrarchy, and condemned both him and Herodias to perpetual banishment, in Lyons, a city in Gaul.†

Of the Pharisees and the Sadducees.—

According to the accounts both of the evangelists and of Josephus, the Pharisees and Sadducees were the two principal religious sects into which the Jews were divided.— Their descriptions of the opinions and practices of these sects do likewise agree. “The Pharisees,” says Josephus, “appear more religious than others. They value themselves highly upon the exact skill they have in the law of their fathers, and make men believe they are highly favored by God.— They pay respect to such as are in years, nor contradict them in any thing which they have introduced. They have delivered to the people a great many observances, by succession from their fathers, which are not written in the laws of Moses. They say that all souls are immortal, but that the souls of good men only are removed into other bodies; but that the souls of bad men are subject to eternal punishment.”‡ By these means they have the multitude on their side, and gratify their ambition, covetousness and vain glory.§ Of the sect of the Sadducees he says, that their “notions are quite contrary to those of the Pharisees — They reject those observances which are only derived from the tradition of forefathers. They take away fate entirely, and suppose that God is not concerned in our actions.— They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades. Concerning these things it is that great disputes and differences have arisen among them, while the Sadducees are able to persuade none but the rich, and have not the populace obsequious to them.”¶ It is unnecessary to refer to particular places of the New Testament, as

the agreement between it and the above account must be apparent at first view.

After considering the state of parties among the Jews, we might be apt to be surprised when we read, in the Acts of the Apostles, (ch. v. 17.) that the high priest was of the sect of the Sadducees. And in fact, Josephus informs us, that when the Sadducees become magistrates, they addict themselves to the notions of the Pharisees because the multitude would not otherwise bear them.** Yet he gives an account of two high priests who were Sadducees; John Hyrcanus, who died 107 years before the christian æra, and Ananus the younger, who lived a short time after the transaction referred to in the Acts †

[To be continued.]

[For the Religious Monitor.]

MR. EDITOR

I lately found a short account of a revival which seems to be genuine. It is almost a perfect contrast to the spurious work of modern times. To me it is the more interesting, because it was in the bounds of the church of Scotland. Who knows if the Lord will not yet return to that once famous church and have mercy in the midst of deserved judgment. Surely such an event would be most welcome to the few scattered friends of the covenanted Reformation. I send it for insertion if you think it suitable. A leaf at the beginning is torn which will nearly make all the preface a blank.

EGO.

Moulin, Sept. 1st. 1800.

MY DEAR SIR,

I was by no means surprised to find by your late letters that the communications which I made to you from time to time concerning the state of religion in this part of the country had been highly gratifying to our friends at Edinburgh. As you have signified to me — The inhabitants of the Highlands have, as you know, the scriptures in Galic, their native tongue. The New Testament, the Book of Psalms and the Assembly's shorter catechism, have been long read in the schools. By these means the people in this part of the country, had some knowledge of the principal events in the history of the creation and fall of man, and of Our Saviour's life, death, resurrection and ascension. They knew also some of

* Ant. b. xviii. ch. v. § 2.

† Ant. b. xviii. ch. vii.

‡ Jewish Wars, b. i. ch. v. § 2. Ant. xvii. ch. ii. § 4. b. xviii. ch. i. § 3. b. xiii. ch. x. § 6. Jewish Wars, b. ii. ch. viii. § 14.

§ Ut supra.

¶ Ut supra.

* Ant. b. xviii. ch. i. § 4.

† b. xiii. ch. x. § 6. 7. b. xx. ch. ix. § 1. Although John Hyrcanus in disgust left the Pharisees, yet it is not certain from Josephus that he adopted all the opinions of the Sadducees.

the great outlines of christian doctrine. But in general their knowledge of the principles of christianity was superficial and confused, and their religious opinions were in many important points erroneous. Very few indeed knew the way, in which the gospel informs us a sinner may be reconciled to God. The opinion of their own work recommending them to the favor of God, and procuring a reward from his bounty, was almost universal. They were not indeed addicted to open vice, if we except lying and swearing. They were rather distinguished for sobriety, industry, and peaceable behaviour. But they were destitute of religious principle. Our people were strangers alike to the true fear and the true love of God. They had evidently little concern about the present or the future state of their souls. They attended church and partook of the sacrament, and rested from their work on the Sabbath. But these outward observances were almost the only appearance of religion. There was little reading of the Scripture at home; little religious instruction of children; hardly any family worship; no religious conversation; no laboring in any manner for the meat which endureth unto everlasting life. Even on the Lord's day most of the time was spent in loitering, visiting and worldly talk, and on other days religion was scarcely thought of. In narrating the means by which the people were brought to pay a more serious attention to their eternal happiness, it is necessary to say something of my own case. I was settled a minister of this parish in 1786, at the age of twenty-two. Although I was not a despiser of what was sacred, yet I felt nothing of the power of religion on my soul. I had no relish for its exercises, nor any enjoyment in the duties of my office, public or private. A regard to character and a desire of being acceptable to my people, if not the only were certainly the principal motives that prompted me to any measure of diligence or exertion. I was quite well pleased when a diet of catechising was ill attended, because my work was sooner over; and I was always satisfied with the reflection that if the people were not able, or did not choose to attend on these occasions, that was not a fault of mine. I well remember that I often hurried over that exercise with a good deal of impatience, that I might get home in time to join some dancing party, or to read a sentimental novel. My public addresses and prayers were for the most part cold and formal. They were little regarded by the hearers at the time, and as little

recollected afterwards. I preached against particular vices and inculcated particular virtues; but I had no notion of the necessity of a radical change of principle; for I had not learned to know the import of those assertions of scripture "The carnal mind is enmity against God;" that "if any man be in Christ he is a new creature;" and that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." I spoke of making the fruit good, but I was not aware that the tree was corrupt, and must first be itself made good, before it could bear good fruit. The people however were satisfied with what they heard, and neither they nor I looked further. Almost the only remark made by any one on the discourse after leaving the church was, "what a good sermon we got to-day," to which another would coldly assent, adding "Many good advices do we get if we did but follow them." Such a heartless compliment was all the improvement made of the discourse, and I believe all the fruit of my preaching. The hearers readily gave me credit for a desire to do my duty, and they as readily took credit to themselves for a willingness to be taught their duty. But whether any improvement was actually going forward; whether there was any increase of the fruits of righteousness, was a point which gave neither minister nor people much concern. If there were any persons in the parish at that time, who lived a life of faith, under the influence of pure evangelical principles, I did not know them, nor was I qualified to discern or understand what spirit they were of. I have since had reason to believe that there were a very few spiritually minded persons; but their life was hid, and they had left this world, all but one or two, before they could acknowledge me as a brother. I was in a great measure ignorant of the peculiar doctrines of christianity—the corruption of the human will—the fulness and freeness of the redemption which is in Christ—justification by faith—and the necessity of the Holy Spirit's agency on the human soul. And what I knew not myself I could not declare to others. I never thought of praying for divine direction in my search after divine truth.* I believe I had read the confession of faith of our church before I had declared my belief of its contents; but I had taken little pains to compare it with the Scriptures. I certainly did not distinctly understand, nor

* May not many of us take home this to ourselves.

was I at all persuaded of the truth of many propositions contained in it. Yet I do not remember that I had any scruples about subscribing to it as the confession of my faith, or about declaring my assent to it solemnly in the presence of that congregation whereof I was about to take the pastoral charge. While I was yet ignorant of the truth, and unacquainted with christian experience, two persons under conviction of sin and terrors of conscience applied to me for advice. They supposed that one in the office of the ministry must of course be a man of God, and skilled in administering remedies for the diseases of the soul. They were widely mistaken in their judgment of me; for I had learned less of the practice than of the theory of pastoral duty. I said something to them in the way of advice, but it afforded them no relief. They were however under the care of the Good Physician. He applied his own balm to their wounded spirits, and "healed and bade them live." Being progressively and effectually taught of God, they are both now established judicious christians. These are the first that appear to have been converted since my incumbency, but they cannot be reckoned the fruits of my ministry. The Lord was now preparing to gather to himself a fuller harvest in this place. He might have removed me as a useless incumbrance, or rather an intervening obstacle out of the way, and subjected me to the doom of the unprofitable servant; but he was graciously pleased to spare me and visit me in mercy, and even to employ me as one of his instruments in carrying on his work. Glory to his name who commanded the light to shine out of darkness. The writings of pious men which were put in my hands by one or another christian friend, were made the means of bringing me acquainted with the truth of the gospel. Among these I may reckon the works of the Rev. John Newton and Thomas Scott, as eminently useful to me. I was slow in receiving and embracing the doctrines maintained by these writers. By degrees, however, I was persuaded that they were agreeable to the scriptures, and that no doubt they must be admitted as true. I therefore durst not preach any thing which I conceived to be directly contrary to these doctrines, but I brought them forward rarely, incorrectly, and with awkward hesitation. The trumpet was sounded, but it gave an "uncertain sound." My preaching now consisted of a mixed kind of doctrine. I taught that human nature is corrupt and needs to be purified; that

righteousness cannot come by the Law; that we cannot be justified in the sight of God by our own works; that we can be justified only by the righteousness of Christ imputed to us and received by faith alone. But in explaining the nature of saving faith, I conceived it as including many of its effects; a cordial acceptance of the plan of redemption by a Mediator, ardent gratitude to God our Saviour on account of that redemption, devotedness to his service, good will to our brethren of mankind, in a word, every pious and benevolent disposition of heart. I thought and taught, that on our possessing this faith, we should in consideration of it, have an interest in the redemption purchased by Christ, and consequently be accepted by God, and rewarded as righteous persons. Thus, by a short circuit, I arrived at the same point from which I had set out, still resting a sinner's acceptance with God on the conformity of his will to the divine law, and thus endeavoring to establish a human righteousness under the name of faith in Christ. It was plain indeed that this conformity of the will to the divine law, could be but imperfect in this life; yet imperfect as it was, it must, in my apprehension, be the ground of our justification and acceptance with God. Here I stumbled on that stumbling stone of sincere obedience, in substance at least, if not in so many words; imagining like many in whose writings I have since met with that opinion, that the great favor procured to men by Christ's sufferings and mediation, was a relaxation of the divine law; and that sincere and not perfect obedience was all that was now required. This was another gospel which could never be owned by God, as the gospel of his Son, nor accompanied by that sanctifying power which belongs exclusively to the truth. If it set any of my people on thinking, it only bewildered and misled them. They remained as before, unenlightened and unchanged. The biographical sketches in the Evangelical Magazine, were the principal means of impressing my heart, of opening my eyes to perceive the truth, of exciting a love to Godliness, and a desire after usefulness. The power of divine grace appeared illustrious in the composure, the joy, the triumph, with which many pious christians left the world. I saw their triumphant hope supported, not by a complacent reflection on a well spent life; but by a confidence in the unmerited love of Christ, and in his power and willingness to save even the chief of sinners. I was particularly struck with the account of ministers, who

had labored with much diligence and success, and had died at an early period of life, full of good fruits, while I, who have lived longer, and been longer in the ministry than they, could not say that I had taken any pains with my people, nor that I had been the means of reclaiming one sinner from the error of his way, or of saving one soul alive. The conversation and example of some persons of a truly spiritual mind, to whose acquaintance I was admitted, and who exhibited to my view what I found only described in written memoirs, conduced to impress on my mind the truth with which I was gradually becoming more acquainted. I cannot omit mentioning in this connection the blessing I enjoyed in the preaching, the prayers and the conversation of that much favored servant of Christ, the Rev. Charles Simeon, of King's College, Cambridge. He was a man sent from God to me; was my guest two days in June 1796, preached in my church, and left a savor of the things of God, which has remained ever since. From that time I began to teach and preach Jesus Christ with some degree of knowledge and confidence. From August 1797, to January 1798, I preached a course of sermons on the fundamental doctrines of christianity; the texts as follows: Matt. xvi. 26, "what is a man profited, if he gain the whole world and lose his soul, or what shall a man give in exchange for his soul?"—1 John iii. 4, "sin is the transgression of the law,"—Rom iii. 23, "All have sinned, and come short of the glory of God."—Gal. iii. 10, "cursed is every one, that continueth not in all things written in the book of the law to do them,"—Rom. vi. 23, "the wages of sin is death."—Acts xvi. 30, "what shall I do to be saved?"—Mark i. 15, "repent ye and believe the gospel."—1 Tim. i. 15, "this is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief."—John vi 37, "him that cometh unto me will I in no wise cast out."—Rom. v. 1, "being justified by faith, we have peace with God through our Lord Jesus Christ." 1 Pet. ii. 7, "unto you that believe he is precious."—Heb. xii. 14, "follow holiness, without which no man shall see the Lord,"—Tit. ii. 13, "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."—Luke xi. 13, "if ye then being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them, that ask him?"—Heb. xii.

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27, "it is appointed for all men once to die and after that the judgment."—Heb. ii. 3, "how shall we escape, if we neglect so great salvation? I was now enabled to show from scripture, that all men are by nature enemies to God, disobedient to his law, and on that account exposed to his just indignation and curse. I therefore addressed them, not as persons who were already, from education, birth-right or local situation possessed of saving faith, and other christian graces, but as sinners under sentence of death, who had not as yet obtained mercy. I did not as before merely reprove them for particular faults and vices, and urge them to the practice of particular virtues; but told them that the whole of their affections and inclinations, needed to be pointed in a new direction, and even their virtue to be new modelled. I showed that this, supposing it done, could not atone however for past offences, nor wipe away guilt already contracted; and that sin could not be remitted without satisfaction to the broken law of God; that neither could purity of heart and constant obedience in future recover their title to eternal life, which had been at first conferred as a free gift by God, and was now wholly forfeited by sin; yet that their case was by no means desperate; for we had the glad tidings to tell, that God had made provision for the complete salvation of sinners; that he had appointed his own eternal Son in the human nature to procure for sinners the pardon of sin, the renewing of their minds, and a title to glory by his own obedience and sufferings; that in conferring these blessings, God acts as a sovereign dispenser of his own gifts, not in consideration of any merit, (for there is none) in the persons on whom he bestows them; that a conformity of our will to the law of God, which I formerly considered as the ground of our acceptance, was itself a gift bestowed by God, in consequence of his having first justified, accepted and adopted us to be his children; that in this great salvation, wrought out by Christ for sinners, love to God and man, an abhorrence of evil and a disposition to what is good, were included as essential parts, inseparably connected with the rest, inasmuch that if a man is not renewed in the spirit of his mind, neither are his sins pardoned nor his person accepted with God. I urged them to attend to what the word of God declared to be their condition; not to be deceived with vain hopes of recommending themselves to his favor by their own exertions; but as humble, needy supplicants to apply to him through the merits of Christ for

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pardon, and the gift of his Spirit to make them serve him with fidelity and delight, to be diligent in studying the word of truth, which alone can make us wise unto salvation; and having obtained grace from God, to practice diligently every active and every self-denying duty, and to abound in good fruit, to their own advancement in holiness and comfort, to the temporal and spiritual benefit of their fellow creatures, and to the praise of him who had called them out of darkness into his marvellous light. I thought it right often to caution them against judging of their state by transient impressions or emotions of which they might be conscious, but only by a prevailing habitual preference of God's honor and service to their own gratifications, appearing in the uniform tenor of their purposes and actions. The novelty of the matter, and some change in my manner of preaching excited attention, people began to think more, and sometimes to talk together of religious subjects, and of the sermons they heard; but I did not yet know of any deep and lasting impressions having been made. The two persons before mentioned as earliest converted, had by this time got clear views of the gospel, were enabled to derive comfort from the word of salvation and began to bear their testimony to the grace of God their Saviour. They were in use of visiting occasionally a poor infirm woman, who had long walked with God, and who now lived alone in a mean cottage in the neighboring village. It was proposed that they should come together to her house at an appointed time, and that I and some of my family should join them, and spend an evening hour or two in reading, conversation and prayer. In process of time different persons who were enquiring after the one thing needful, hearing how we were employed, and believing that God was with us, were, at their own request, admitted of our party. In this poor woman's smoky hovel, we continued to hold our weekly meetings to Aug. 1799, when she was called away to join the assembly of the first born above. Her growth in grace had been very conspicuous, and her death was triumphant. In the summer of 1798, the Lord's supper was dispensed in our congregation at the usual time of the year. For some weeks before, I endeavored in preaching, to explain more fully, and with more application to the conscience, the nature of the ordinance and the character of those, who, under the denomination of disciples were commanded to keep it. The exhortations and warnings then given, appeared to be accompanied with

a divine blessing. Some of the ordinary communicants, judging themselves to be in an unconverted state, kept back of their own accord, from partaking of the sacrament. Others, after conversing with me, privately took the same resolution. Many of those who might otherwise have applied for admission forbore to apply. I inferred this from the comparatively small number applying. For some years before, the number of candidates for admission each summer amounted to thirty, forty, and sometimes near fifty. In the summer of 1798, there were not above twelve, of whom nine were admitted. The sacrament was dispensed the same year again, in November, on which occasion there were only six more new communicants admitted. Although for the time the number of communicants was thus diminished, yet the number of those who were brought under concern about their eternal interests was increasing. This concern showed itself chiefly among the young under twenty-five or thirty. Their knowledge was yet imperfect, a natural shyness often hindered them long from discovering to others what they thought or felt; they had as yet no friend or intimate whom they judged able from experience to understand their situation or to give them counsel; some of them began to visit one of the two earlier converts formerly mentioned, from whose reading and conversation they derived considerable benefit. By means of this common friend, they were brought more acquainted with each other; one might now observe at church, after divine service, two or three small groups forming themselves around our few more advanced believers, and withdrawing from the crowd into the adjacent fields to exchange christian salutations and hold christian converse together. While a little cousin or other relative followed as a silent attendant on the party, and listened earnestly to their religious discourse. As the sacrament of the Lord's supper had been much abused, by admitting without strict examination or special instruction, all candidates who could give a tolerable answer to common questions, and who were free from grosser immoralities; so it must be confessed, that the sacrament of baptism had been still more profaned. Nothing but one kind of scandal was understood to preclude a man from admission to this ordinance; gross ignorance, or immoral behaviour, only laid a man open to some admonition or reproof, or at most laid him under the necessity of procuring another sponsor, but hardly ever hindered the baptism of his

child. Nothing subjects a man to greater disgrace or obloquy among us, than to have his child remain unbaptised. The dominion of custom in this matter is so despotic that most parents would chuse rather to carry their children a hundred miles, to be baptised by a popish priest, than to be refused baptism when they demand it. The superstitious notions, and other abuses attending our celebration of this sacrament, called loudly for reformation. Last year I preached a short course of sermons on baptism, at the same time, agreeably to a recent resolution and recommendation of the Presbytery to which I belong, I revived the laws of the church which had fallen into disuse, relative to this ordinance, particularly that which prohibits private baptism. Acts of Assembly 1690, X. Whenever I baptise a child on a week day, whether in the church or elsewhere, I give previous intimation of sermon, and after sermon, I administer the ordinance in the presence of the congregation; by these means many have been brought better to understand the nature of this sacrament, and to attend to it with more reverence. It had been long customary for the parent to give an entertainment according to his station, to his neighbors and connections, immediately after the baptism; by which means this sacred ordinance, instead of being regarded as a most solemn religious service, had degenerated into an occasion of carnal mirth and festivity. The more religiously disposed among us have set the example of discontinuing this practice. In Feb. 1799, it pleased God to call home my dear wife, after we had been married little more than five years. She too had been growing in grace during the last two years of her life. She labored for some months under a gradual decline, which impaired her strength, and occasioned sometimes a languor of spirits. But her faith and trust in her Redeemer were, on the whole, uniform and steady. Her dismissal from the body was gentle, and without pain or struggle. Her meek and humble behaviour, her growing love to her Saviour, and the joy she expressed at the prospect of being soon with him, were blessed to the edification of our pious neighbors, who often called to visit her. The following month, March 1799, I began a course of practical sermons on regeneration, which continued to the beginning of July following. These were attended with a more general awakening than had yet appeared among us. Seldom a week passed in which we did not see or hear of one, two or three persons brought under

deep concern about their souls, accompanied with strong convictions of sin, and an earnest inquiry after a Saviour. It was a great advantage to these, that there were others on the road before them; for they were seldom at a loss now to find acquaintance to whom they could freely communicate their anxious thoughts. The house of one of our most established christians became the chief resort of all who wished to spend an hour in reading or conversing about spiritual subjects. Some who had but newly begun to entertain serious thoughts about religion, and who had not yet come so far as to speak out their minds, would contrive an errand to this person's house, and listen to her talk. She was visited at other times by those who were drawn only by curiosity, or a disputatious spirit, who wanted to cavil at her words, or draw her into controversy.

Such visitors she did not avoid, and at last they ceased to avoid her. Other experienced christians among us have been extremely useful to their younger brethren and sisters. Their conversation and example have been a principal means of turning the attention of the young to religion, and of edifying those who have been already awakened. Such persons I find most serviceable auxiliaries. If they be neither prophets nor apostles, nor teachers, yet their usefulness in the church entitles them to the appellation of helps, 1 Cor. 12, 28, nor do I think an apostle would hesitate to acknowledge them, both men and women, in the relation of fellow laborers, Phil. 4, 3. Nor has success in this divine work been confined to instruments raised up among ourselves. The same happy effects have, in a certain measure, attended the preaching, the prayers or conversation of pious brethren, who have assisted at the celebration of the Lord's supper, or made us other occasional visits. It is observable that the work of conversion has been begun and carried on among this people in a quiet manner, without any confusion, and without those ungovernable agitations of mind, or convulsions of the body, or shrieking, or fainting, which have often accompanied a general awakening in other places. One young woman was so much moved in church, in March 1799, that she wept bitterly, and her friends thought it prudent to convey her out a little before the congregation was dismissed. She was for five or six days unfit for going about her usual work. In June following, at the time of our sacrament, she felt emotions of joy for a few days, to such a degree as to withdraw her regard in a great measure from

sensible objects. Spiritual affections were unusually strong in her, and spiritual objects appeared visible and near, but her sentiments were quite correct and scriptural. A few days afterward, when her emotions had subsided, she told me that she was at the time sensible that her mind was somewhat unsettled, but that she found comfort in recollecting the Apostle's words, "If we are beside ourselves it is to God." This was exactly her case. She continues a humble, lively christian, and except these two short intervals, she has regularly performed her ordinary work as a maid servant, to the satisfaction of her master and mistress, in whose service she still remains. Another woman, the mother of a family, in April last, was so much moved in hearing a sermon, that of her own accord, she left the church. Except these two instances, I know of none whose emotions under the preaching of the Lord discovered themselves in any other manner than by silent tears. Having lately made an enumeration of those of our congregation whom, to the best of my judgment, I trust I can reckon truly enlightened with the saving knowledge of Christ, I find their number about seventy. The greater part of these are under thirty years of age. Several are above forty, six or seven above fifty, one sixty-six, and one above seventy. Of children under twelve or fourteen there are a good many, who seem to have a liking to religion, but we find it difficult to form a decided opinion of their case. Of persons who have died within these twelve months, three we are persuaded, and we hope two or three others, have slept in Jesus. A very considerable number are friendly to religion, and countenance and defend the truth, even while they do not yet appear to live under its power. A few among ourselves did for a while jeer and deride the godly; but such persons are left in so very small a minority, that they have ceased to be troublesome. The scriptures too, are so generally read and referred to, that the truth itself serves to stop the mouth of scoffers. We are sometimes told that the sentiments and language of our people are much misrepresented, and are the object of much wonder and ridicule and invective in other places; but we only hear such things. They are hardly permitted to come nigh us. The chief opposition arises from those who possess superior scholarship, and acquaintance with the scriptures. These contend that there can be nothing substantial or necessary in that experimental knowledge which illiterate persons may pretend to

have attained; and that it is mere arrogance in them to imagine, that they can have a larger share of saving knowledge than men who are greater scholars and better versed in the scriptures. "Are we blind also?" has ever been the indignant language of carnal wisdom, of literary pride, and of self-righteous presumption. It is evident that the scriptures represent all mankind as divided into two classes. These are distinguished from each other in the most explicit manner, and the distinction is marked by the strongest language and the most significant comparison. They are called the children of God, and the children of the Devil. 1. John, 3. 10. The children of the kingdom, and the children of the wicked one. Matt. xiii. 38. The just, and the wicked, verse 49. They who are dead in trespasses and sins, and they who are quickened together with Christ. Eph. ii. 1—6. They are compared to wheat and tares. Matt. xiii. 25; to good and bad fishes, ver. 47, 48; to sheep and goats, Matt. xxv. 32. In the general tenor of my preaching, especially in discussing the important doctrine of Regeneration, I have endeavored to keep in view this distinction, and to exhibit it clearly to the notice of my hearers. Many have been not a little offended at such a discrimination, and have found fault with the preacher—have complained of uncharitable judgment, pleading that it was God's prerogative to judge the heart—that they hoped theirs was good, though they did not make such a parading profession of religion, &c. The truth has prevailed however, and some have confessed to me that their first serious thoughts about the state of their souls arose from the surprise and resentment they felt on being classed under the character of unbelievers, along with murderers and idolaters. Rev. xxi. 8. But in giving such offensive though necessary warnings, I had much need of the spirit of Christ to repress all asperity of language and manner—to awaken tender compassion for those whom I addressed, and to make me speak the truth in love. I observe among our young converts a considerable variety of frames, but a striking uniformity of character. They are dejected or elevated according as their regard is more fixed on their own deficiencies and corruption, or on the glorious sufficiency of Christ. But all of them are characterized by lowliness of mind, by a warm attachment to each other, and to all who love the Lord Jesus, and by their affections set on things above. I know no instances among them of persons trusting for comfort

or direction to dreams or visions, or impulses, or impressions, and hardly an instance of seeking comfort from external signs or tokens, arbitrarily assumed by the enquirer, after the example of Abraham's servant. Gen. xxiv. 14.; and of Gideon. Judg. vi. 36, 40. We have not yet to lament any great falling off in those who appeared to have once undergone a saving change. There may be persons who for a time were enquiring with some apparent earnestness, and afterwards fell back to their former unconcern. I have reason to suspect that there may be several in this situation, though I have not access to know the exact state of their minds. May the Lord discover it to themselves in time. But all, so far as I know, who seemed to have been once truly humbled for their sins, and made to feel in their hearts the grace of God in the gospel, continue thus far to maintain a humble, spiritual, conscientious walk. They have a constant appetite for the sincere milk of the word, and christian fellowship with one another. The younger sort have lost their former levity of speech and behaviour, and are become devout and sober minded. Those more advanced in life, have laid aside their selfishness and worldly mindedness, and are grown humble, contented and thankful. The external effects of a general concern about religion, have appeared in the behaviour, even of those who do not seem to have experienced a change of heart. While the young people attended a Sabbath school, those who were grown up used to spend the evening of that day in sauntering about the fields and woods, in gossiping parties, or visiting their acquaintance at a distance, without improving their time by any profitable exercise. Now there is hardly a lounge to be seen, nor any person walking abroad, except going to some house or meeting, where he may hear the scriptures read. Swearing, profane talking, foolish and indecent jesting, have in a great measure ceased. At late wakes, where people assemble to watch by the body of a deceased neighbor, the whole night used to be spent in childish noisy sports and pastimes. Even the apartment where the corpse lay, was the scene of their revelry. This unnatural custom, which is still pretty general over a great part of the Highlands, is almost wholly discontinued in this part of the country. They still assemble on such occasions, but they pass the time in reading the bible or some religious book, and in sober conversation. In reply to your request of relating a few of the most remarkable cases of conversion

which have occurred among this people, I must say that I have little uncommon to relate. I have mentioned already, that almost all our converts have been brought to serious concern and inquiry in a quiet gradual manner. To an intelligent observer, the change in the conversation, temper, deportment, and the very countenance of individuals, is striking. The change too on the general aspect of the manners of the people is conspicuous. The effect is thus on the whole obvious. Yet there are few particulars in the case of each person, which taken singly, will appear uncommon, or worthy of being detailed in a separate narrative. We have no instances of persons remarkable for profligacy of manners, or profaneness of speech, who have been reclaimed from such enormities, because there was none of that description to be found in our society. The change has been from ignorance and indifference, and disrelish to divine things, to knowledge, and concern, and spiritual enjoyment. Neither are there amongst us examples of persons suddenly struck and impressed by some alarming event, or singular interposition of Providence. The word of truth proclaimed in public, or spoken in private, has been almost the only outward means of producing conviction of sin, and confidence in the Saviour. In every single case, the power of God is visible in the effect produced, but there is little "diversity of operation." Instead of endeavoring to paint the beauties of holiness in the scene around me, I rather wish to prevail with you and other friends, who know how to enjoy such a spectacle, to come and see.

I have thus, my dear sir, endeavored to give a concise view of the prosperous state of religion in this congregation for the last two or three years, &c.

(From the Presbyterian.)

FENCING IN HERESY.

A piece has appeared in the Vermont Chronicle of July 29th, which may or may not be editorial, just as it may suit, or we may *fancy to guess*. At any rate it seems to be a fatherless child.

This little philippic is captioned, "Fencing out Heresy." The author, whoever he may be, seems to take it highly amiss that I should presume to attribute superior efficacy to the Presbyterian form of Church government, above the Congregational, in guarding against the introduction of error into the church.

I choose to premise what I have to observe on the subject, by saying, that it gives me great pleasure to avow the belief, that the congregational churches of New-England embosom an immense amount of piety, and noble christian effort. As such, I hail them in our common Lord. But this shall not blind me to what I deem certain blemishes, or deficiencies in the government of their churches.

Not that we would presume to call in question the veracity of the writer in the Chronicle; but we should like to see the *proof* of all that which he has so learnedly produced in defence of the beneficial and uniform course of the congregational churches in Europe, and the corresponding defection and tendency to decline, especially to fall into Socinianism, observable in the Presbyterian churches. And much should we like to see a full drawn portrait by a hand which no doubt could sketch it well, of the exerted energy of the congregational churches in New England, in their judicial capacity, (if indeed they have any such capacity,) to stem the torrent of Socinianism in America. But perhaps they have found out that the best way to prevent the spread of error, is to *fence it in*—that the best way to cure a wound is to skin it over—that the best way to preserve peace in the church, is to have no judicial courts, no creeds, no written form of church government—but let every man believe and do that which is right in his own eyes.

I have not time to notice all the instances the writer has brought, of the degeneracy of Presbyterianism in Europe. I shall select only one as a sample of all the others. The writer in the Chronicle says, "In Ireland, a large number of Presbyterian ministers and churches have become Arian, and have seceded from the main body, and set up a separate organization. The Congregational churches have no such trouble."

The following are the facts upon this subject.

Many years since, the Synod of Ulster in Ireland, permitted each Presbytery within its limits to use their pleasure, as to whether their candidates for licensure and ordination should adopt the Confession of Faith, or not. Some of the Presbyteries, following this liberal example, afterwards left it to the young gentlemen themselves to declare their belief in these standards or refuse to do so, as seemed good in their sight. The consequence was, that after the lapse of a few years, Arminianism began to be avowed by some of the ministers, and afterwards

Arianism showed its front; and when the orthodox party took the alarm, and examined into the matter, in 1828 and 1829, it was found that about thirty of the ministers declared themselves Anti-Trinitarians, and anti creed men; and they were handled so roughly that at length they withdrew, and formed a distinct and separate body. Let these facts speak for themselves. This Synod of Ulster had by a most absurd act, transformed themselves into the Congregational order, though they still retained the name. That is, they had laid aside as useless, the Presbyterian creed, and renounced the very most essential part of Presbyterian government. Will the writer in the Chronicle tell us, in what the Congregationalists of New-England differ, in their mode of bringing young men into the ministry, from the Synod of Ulster?

But supposing all that is stated in the Chronicle to be true; I would lay this down as a principle, which American experience, and, could the matter be traced out, European experience too, will prove to be a correct position, viz. that however pious and good Congregationalists may be as individual members of the church; yet whenever such a form of church government prevails, the church does in her associated capacity, form a *convenient nucleus*, around which errors of every kind may accumulate. Is the writer of the Chronicle prepared to say, whether the Presbyterian churches in Europe, who fell off to Socinianism, were not drawn off to it precisely in that way, in which many Presbyterian churches in America, are in danger of dropping into the same gulph?

It pains me to say it, but who does not know that the present distracted condition of the Presbyterian churches in the United States may be traced mainly to two causes. 1st, our intimate connection with the Congregational churches, till we have become restive under our own stricter form of church government, and begin to wish for the liberty of having, or not having, creeds and subscriptions, just as we please. And 2d, to the introduction of *notions* from New-England, among us; compounded three-fourths of metaphysics, and the other fourth of New School Divinity, without one grain of simple bible truth in the composition. Do not mistake me; I am far from saying that there is no bible truth or bible piety in New England. Glory to God, he has reserved to himself "seven thousand men, who have not bowed the knee to Baal." But these good men are not disturbers of the peace of their

southern and western neighbors. Let me ask the writer in the Chronicle, where are Doctors Murdock and Taylor? Have they, with all their errors about them, been disowned by the New-England churches? No, they repose snugly in the bosom of the church, and are poisoning the south and west with their unscriptural speculations. This is what I call *fencing in error*. Can we take coals in our bosom and not be burned? Who does not know that a few grains of leaven, if permitted to remain, will leaven the whole lump?

Should some Presbyterian churches, under the operation of the causes we have mentioned, fall off, (which may God forbid,) to Arianism, or Socinianism, no doubt some Chronicle of Vermont, fifty or an hundred years hence, will repeat the story of the present Chronicle, with the addition of the American example. But we beg leave to enter our protest, and let it be known, that if there be Socinianism in the Presbyterian Church, it is an *exotic*, translated from the birth-place of *new discoveries* in theology, and ingrafted upon the Presbyterian stock, by the hands of *committee-men—Home-missary men—anti-Creed men*, and pseudo-Congregationalists.

JAMES BLYTHE.

BLACKSTONE ON DUELLING.

Express malice is when one, with a sedate, deliberate mind and formed design, doth kill another; which formed design is evidenced by external circumstances, discovering that inward intention; as laying in wait, antecedent menaces, former grudges, and concerted schemes to do him bodily harm. This takes in the case of deliberate duelling, when both parties meet with an intent to murder, thinking it their duty as gentlemen, and claiming it as their right, to wanton with their own lives and those of their fellow creatures, without any warrant or authority from any power either divine or human, but in direct contradiction to the laws both of God and man: and therefore the law has justly fixed the crime and punishment of murder on them, and on their seconds also.

BLACKSTONE ON SUICIDE.

Self-murder, the pretended heroism, but real cowardice of the Stoic philosophers, who destroyed themselves to avoid those ills which they had not fortitude to endure, was punished by the Athenian law with cutting off the hand which committed the des-

perate deed, (Pott. Antiq. b. i. c. 26.) And also the law of England wisely and religiously considers, that no man hath a power to destroy life, but by commission from God, the author of it: and as the suicide is guilty of a double offence; one spiritual, invading the prerogative of the Almighty, and rushing into his immediate presence uncalled for; the other temporal, against the king, who hath an interest in the preservation of all his subjects; the law has therefore ranked this among the highest crimes, making it a peculiar species of felony, a felony on one's self. And this admits of accessories before the fact, as well as other felonies; for if one persuades another to kill himself, and he does so, the adviser is guilty of murder. A *felo de se* therefore is he that deliberately puts an end to his own existence, or commits any unlawful, malicious act, the consequence of which is his own death: as if attempting to kill another, he runs upon his antagonist's sword: or shooting at another, the gun bursts and kills himself. The party must be of years of discretion, and in his senses, else there is no crime. But this excuse ought not to be strained to that length, to which our coroners' juries are apt to carry it, viz. that the very act of suicide is an evidence of insanity; as if every man who acts contrary to reason, had no reason at all; for the same argument would prove every other criminal *non compos*, as well as the self-murderer.

With some people, earnestness is anger; plain bible truth speaking, lack of dignity; to say as you mean, rudeness; zeal in a righteous and urgent cause, fanaticism; an unequivocal disapprobation of vice and crime, uncharitable inhumanity; an unwavering adherence to principle, imbecility or stubbornness; candid acknowledgment of error, meanness; chaste politeness, libertine insult; disinterestedness, downright folly; *unostentatious* benevolence, a whim; pure friendship, an incomprehensible affectation; piety, bigotry; outward show, religion; love of money, virtuous sensibility; money, the one thing needful; wealth, immortality.

(From the New-York Observer.)

A VISIT TO THE POPE'S PRIVATE CHAPEL.

The Hon. D. D. Barnard in this state, in one of a series of letters inserted in the Rochester Daily Advertiser, thus describes his visit to the private Chapel of the Pope at Rome, in March last. The ceremonies which Mr. B. witnessed will strongly remind the reader of some of the descriptions in the Revelation.

I went the other day to look at the strange things

to be enacted in the Pope's private chapel on the Quirinal Hill. On approaching the Palace, the first objects that attracted my attention were a multitude of plain red coaches with servants in shabby livery, flying about in every direction, going out and coming in, and principally engaged in gathering up, and bringing in poor priests and prelates, in preparation for the approaching ceremonies. The pope has forty of these red coaches in his service. His own equipage, however, is magnificent beyond description, and it always requires six horses to draw his Holiness. At the portal of the Palace I found a small body of Swiss guard, some with spears, and dressed in tri-coloured ancient costume, with slashed doublets and hose, and a quadruple ruff around the neck. Another body of these men were formed in open column from the outer door of the chapel, through a large anti-apartment to the chancel. Through the ranks of these guards, the Cardinals, about forty in number, marched into their respective places in the chapel. They came in one by one, with great pomp and ceremony—each being preceded by a priest, who bore his red cap, and followed by another who bore the train of his robes. On arriving at the front of the altar, it was necessary of course, that he should kneel for an instant: which, however, did not cost him much trouble, as he was assisted by his attendants, both in getting down and getting up. When seated, a priest sat at his feet to hold his hat and a little toy crown, and to adjust his robes for the various movements and positions required in the exercise for the morning. Several personages of the Pope's personal and political household made their appearance in black court dresses, and wearing steel swords. When every thing was ready, the Pope entered from the Palace by a private door. Before him marched one of the household bearing the golden tiara, for he wore the mitre. He was followed closely, by two cardinals, who bore the train of his robes, and he was attended on entering by many priests, prelates and others, all having their appropriate office—among them were the mace-bearers, and an officer bearing the dignified appellation of *the Roman Senator*. At the moment of his entering, twelve officers in uniform, all young noblemen, with drawn swords, formed a semi-circle around the door way of the chancel. On passing the altar, the Pope stopped to kneel; one attendant taking off and putting on his mitre, others adjusting his robes, and others assisting to ease him down and raise him up. When the Pope was seated on his throne, which is erected on the side of the chapel near the altar, the cardinals began a procession and presenting themselves before him in succession had the honor of kissing his hand, which his holiness graciously extended to each in turn, covered however with the golden hem of his garment. After this ceremony, the religious exercises are commenced—The officiating priests always kneel before the Pope at the commencement and close of every separate service. When the Pope would condescend to look into a book, it was held before him by a cannon kneeling. Whenever any of the numerous retinue on service had occasion to pass before the Pope, as happened almost every instant, it was never done without kneeling. Three separate times incense was offered before the throne, and to him that sat upon it. A cannon who was entitled to this inestimable privilege on account of the peculiar part which he bore in the ceremonies, prostrated himself, *tandem*, before the Vicegerent, and devoutly kissed his red slipper—which was as near the holy toe as he could

come. The same thing was done by the Monk who had the honor to preach before him, immediately before mounting his pulpit. After the sermon, a priest kneeled before the Pope and prayed, at the close of which the latter rose and graciously bestowed his blessing on the kneeling multitude around him, simply by stretching out his right hand and shaking the benedictions off from the ends of his fingers. High mass was celebrated, and at the end the Pope embraced three cardinals with a *Pax tecum*, and through them, by the same form, it was transmitted to the rest of the cardinals. The Pope then left the throne and the chapel with the same circumstance with which he had entered, and immediately made his appearance at a balcony of the Palace which looks out on the great square of Monte Cavallo. Ten thousand persons assembled in this square, including soldiers, and the whole mass dropt instantaneously on their knees, as his holiness presented himself at the window. In this position they received his benediction, shaken off in the same manner as before, from the ends of his holy fingers—about which, blinded I suppose by heresy, I could discover nothing remarkable, except the flashes of light which shot out from a brilliant diamond which he sported on his hand.

Of the scene in the chapel, I hardly dare suffer myself to speak beyond the faithful, though brief account I have already given you. I cannot avoid saying, however, that the worship was most evidently offered vastly more to the Pope than to the Deity; and that the attempt at display and pomp falling infinitely short of what is witnessed in well regulated theatres every day, was not enough to save the whole scene from being to me, both contemptible and disgusting.

I ought also, while on this subject, to add, that Catholicism in this country, is a vastly different thing from what it is in America. So far as I have observed it there, it seems to have been purified crossing the Atlantic—at least it has been by coming in contact with our institutions. Certain it is, that it exists among us, relieved of many of the absurdities and superstitions which belong to it at Rome.

ECCLESIASTICAL RECORD.

At a *pro re nata* meeting of the Associate Presbytery of Muskingum, held at Cadiz, on the 24th of August last, Mr. James C. Bruce was, according to order of Synod, ordained to the office of the holy ministry, with a view to the fulfilling of his appointment on the Western Mission. Sermon by Rev. John Walker, from Ezek. iii. 17. The charge by Rev. Thomas Hanna.

The Associate Presbytery of Alleghany, met at Upper Piney on the 9th of August last; when the Rev. James McCarrell was installed as the pastor of that congregation and the adjoining branches. Public worship was introduced with praise and prayer by Rev. Mr. Kirkland. Sermon by Rev. Mr. Dicky from Rom. x. 15. The charges to pastor and people by Rev. Mr. Blair. (The charges will be published in the next No. of the Monitor.)

At the same meeting Mr. John Hindman accepted a call from the congregations of Mahoning, Berachah and Concord.

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[For the Religious Monitor.]

REMARKS ON A SERMON DELIVERED AT MORRISTOWN, N. J. FEB. 1829, BY THE REV. ALBERT BARNES, ENTITLED, "THE WAY OF SALVATION."

The circumstances in which the author of the above mentioned discourse was placed, have brought it into notice, and occasioned an extensive discussion of its doctrines. Shortly after its appearance, a well written review of it was published in the *Philadelphian*, which was followed by a number of articles, some in defence of the sermon, and others in defence of the review. It is probable, however, that many readers of the *Monitor* have never seen either the sermon or the review. An examination of the sermon may therefore, not only be interesting to such, on account of the controversy which it has occasioned, but, as the plan is general, and the author has managed to introduce into it most of those doctrines which are commonly designated as Hopkinsian or New-School divinity, it may serve to show what this new divinity is, from what other systems it is borrowed, and to what other systems it naturally tends. One chief design of the review published in the *Philadelphian*, was to show the opposition of the doctrines of the sermon to those of the Confession of Faith, the acknowledged creed of the author. It is not designed to travel over this ground again, because it has been preoccupied with such advantage, that we believe no candid person will be found bold enough to dispute the positions of the reviewer. The chief design of this communication is to examine the doctrines of the sermon, in order that it may be seen what those "unguarded and objectionable passages" are, which were noticed more generally in a communication from one of the correspondents of the *Monitor*, published last July. In doing so, we shall not aim, at any other order than that which is observ-

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ed in the sermon; but for the sake of distinctness, shall introduce the notice of different things by distinct captions. Beginning then with the advertisement, we notice first,

A new rule for judging of the truth, and a wonderful discovery made by this rule. The new rule for judging of the truth is the success of the preacher, and the discovery is, that truth is not hurtful to religion. The discourse was prepared and delivered in the midst of a very extensive revival. The author considered this time of excitement favourable for fixing in the mind permanent impressions of revealed truth, and accordingly preached this sermon designing it as a comprehensive view of the Christian system; and he considers that the delivery of the discourse has established this point: "*That injury is not done in a revival by a full exhibition of God's plan of saving men, according to his sovereign will and pleasure.*" How are we to understand this language? Is it not here insinuated that it has been hitherto a doubtful matter whether a faithful exhibition of the truth was favorable or hurtful to the progress of religion, and that a great increase of light is attained when it is established, that the preaching of the truth is not positively injurious. We had always supposed it a settled point, that the truth was the only means for promoting a true revival; but among other modern discoveries, it may be that there is a religion discovered, of which it is saying a great deal, when we can say, the truth does not check or destroy it. And by what means was this discovery made, and how were the doctrines taught, established as true doctrines? It is plainly insinuated that the good effects resulting from the exhibition of these doctrines proved them to be true as well as harmless. If so, then a new rule is set up, and instead of going to the law and testimony to learn what we are to believe, we must consider

what doctrines are taught by those who succeed best in promoting revivals. If we do not altogether mistake the meaning of the author, he considers that the doctrines of God's sovereignty, man's obligation, &c. were established by the success which attended the exhibition of them. It was established that these doctrines were true, and that the preaching of these truths did not injure revivals. Now if we should apply this rule in all cases, to what opposite and absurd conclusions would it not lead us? Christ taught the truth as never man taught it, and yet we read of no revivals under his ministry. Others drew a multitude of disciples after them by teaching things which they ought not. We beg leave therefore to adhere to the old Protestant doctrine, that the Bible is the only perfect rule of faith and practice; and cannot believe that the success of a preacher establishes his doctrines; or that his want of success, refutes them. This statement would have been past over as merely unguarded language, were it not that the opinions suggested by it are common, and have a ruinous tendency to turn away the minds of men from the study of the Bible, and to set them afloat before every wind of doctrine. Though we cannot fully discuss the subject, we cannot wholly omit noticing, in the next place,

The influence of false doctrine in promoting spurious revivals. There is no good work of the Spirit which has not its counterfeit; and there is, therefore, good reason for examining every spirit, that we may be on our guard against deception. The author of the sermon considers certain truths established by the delivery of it. We should suppose if any thing were established, it was that revivals were best promoted, when the leading doctrines of the Bible were kept out of view, and much of the truth corrupted;—when sinners were neither made acquainted with what they are, nor what they must become, nor by what means this change is to be effected. We honestly think that such as are saved, according to the way of salvation taught in the sermon, are saved to their hurt, that their wounds have neither been fairly opened, nor soundly healed. We cannot help adding that in many instances both the measures and doctrines by which revivals are promoted have too much the character of human invention. Where do we find in the scriptures, a four days' meeting prescribed as a means of grace? Is there any charm in the number four beyond any other number, that it should be so regularly adopted, that the term has become familiarly understood as denoting the prelude to

a revival? Has the Spirit so given up his freedom that he will blow when and where we list? Or is there any promise on which faith may rest that a four days' meeting will bring his influence? Where has the scriptures classed men as we often find them classed, some serious, some anxious, some hopeful? Where has it warranted us to denominate all those who make profession, pious, and to distinguish others as sinners? Where has it by precept, promise or example, required or encouraged anxious or whispering meetings? Where has it authorised men to set up an anxious seat, a place more holy, a part of God's house where prayer will be more effectual, and the blessing commanded in greater abundance? Where has it authorised calling men to rise up and to lift up the hand in testimony of their desire to get religion, or of their acceptance of Christ? It may be that in some of these things we are under mistake, not having been witnesses of such proceedings; but enough may be gathered from the published reports of these things, to show that there is in them much of human device; nor was it at all strange, as stated in some late publications, that our brethren in Europe did not for a long time understand our American revivals. They had the word of God giving a full account of all the means of grace, a full account of all the operations of the Spirit, but our language was strange to their ears. What! the language of the Spirit strange to those having the self same Spirit? Must there not be some delusion where believers do not understand each other's language? Where the work of God in one place is unintelligible to his people in another? And as human ingenuity is resorted to for measures, rather than the word of God, is there not reason to apprehend that the same corrupt source is resorted to for doctrines? Any one who will compare the sermon under consideration with the word of God, may easily see a wide departure both from the doctrines and the style of the scriptures. It is on the same subject with the Epistles to the Romans and Galatians. Like them it professes to teach "the leading doctrines of the Bible respecting God's way of saving men." Yet we have looked in vain to find an account of the sinner in his natural state being *under the law*, or of his being *delivered from the law*; we find nothing said of *Christ being made under the law to redeem us from the law, or of his redeeming us from the curse of the law, being made a curse for us*; we find nothing about our ruin by the covenant of works, or our recovery by the covenant of

grace,—nothing of the necessity of union to Christ, that we *may bring forth fruit unto God*—we find nothing about the believer's desire to be found in Christ, not having on his own righteousness, but that which is through the faith of Christ—nothing about our being justified by faith, and justified truly by his grace, through the redemption which is in Christ Jesus. There may be some resemblance of these doctrines in parts of the discourse, but they are not fairly brought forth, and discussed as they were by the Apostles. They are not made as they should be, the leading doctrines of the Bible on this subject. Nor does the apology of the author for omitting some of these points appear sufficient. He has stated that they were not matters of dispute where he preached. Is he a master in Israel, and ignorant that these doctrines are violently opposed by every corrupt heart? There is such blindness of mind and enmity of heart, to the way of justification through faith in Christ, that these doctrines ought rather to be inculcated every day, than omitted in a sermon professedly embracing, not merely the truth on disputed points, but the leading doctrines of the Bible on the way of salvation. But leaving this matter on which it was not intended to have said so much, the next thing we shall notice is,

The doctrine of disinterested benevolence. “The obligation of the sinner.” it is said, “is not measured by the favours he hopes to obtain.” If it had been said, his obligation is not founded on the hope of favours, or limited by such a hope, the expression would have been unexceptionable; but it is probable the meaning of the author will not be misrepresented by supposing him to have had the doctrine of disinterested benevolence in his eye; that is, that we are bound to love God for what he is, and without a respect to our own interest; that so far as we are influenced by the hope of favour, we are guilty of selfishness. We are confirmed in this view of the above expression, by finding that selfishness is so often mentioned as the prominent trait of the natural character, while the unqualified love of God is urged as our duty, and regeneration is said to be, “not merely a love of happiness in a new form, but a love of God and divine things, because they are good and amiable in themselves.” We do not think that the obligation of the sinner is measured exclusively by the hope of favour, but neither do we think that this hope hath no part in its measurement. This hope greatly increases our obligation, so that as we ought to render

to God according to benefits conferred, we ought also to live according to our expectations—to be supported, and animated, and purified by the hope set before us. This disinterested benevolence, as the term is generally understood, seems quite opposite to the whole tenor of the scriptures. They are continually addressing themselves to our hopes and fears, and engaging us to the Lord by a regard to our own interests. And if this regard to our own interests be confounded with selfishness, as the same thing, we must accuse the scriptures as favoring selfishness, and condemn the most eminent saints for having respect to the recompense of reward. Nor would Christ or God escape our censure. Christ looked to the joy set before him, and God hath made all things for himself. Yet Christ is our example in looking to this joy, and God is blessed of his saints, because he hath made all things, and because for his pleasure they are and were created. Selfishness does not consist in regarding our own interest, but in regarding it exclusively, in being swallowed up in our own concerns, to the entire neglect of others. He is not selfish who looks with interest on his own things while he also looks to the things of others, but he who cares for nothing but himself. If this plain distinction were kept in view, the mists about obligation and motives which envelope the minds of some would be dissipated. Men sometimes speculate in theories till they travel quite out of the region of facts and possibilities. And of this we have additional proof in the next and last doctrine which we shall at present notice, which is,

A willingness to be damned, substituted in the room of faith in Jesus Christ.—The great thing inculcated upon inquiring sinners by the Apostles was faith in Jesus Christ. “Believe in the Lord Jesus Christ and thou shalt be saved.” The great thing inculcated by the author of this sermon, according to his own statement, was; “The duty of an immediate and unqualified surrender into God’s hands,” and under the power of these exhortations “the convicted sinner, says he has felt the necessity of casting himself on the mercy of God to be saved or lost at his will.” If a willingness to be damned is our duty, then some of the other doctrines of the sermon will be found correct, so far as they relate to this matter; for men are not only naturally able but naturally inclined to submit to damnation. It is the chief prayer and the great effort of their lives to secure it; they call down wrath, they treasure up wrath, they love death and hate

their own mercies. But the object of the gospel and gospel ministry is not to persuade us to submit to wrath, but to flee from it.—God is revealed not as reconciling us to damnation, but to himself. The Spirit makes a willing people, willing to come to God, not to depart from him. He enables us to embrace the promises and to lay hold of the hope set before us. And the highest evidence of his work on the soul is in a cordial belief in Christ, not for wrath but for salvation. *We believe that through the grace of our Lord Jesus Christ we shall be saved.* The idea of casting one's self on the mercy of God to be saved or lost,—of deriving damnation from the mercy of God,—of taking hold of the covenant of peace to be destroyed with an everlasting destruction, is so utterly at war with scripture and reason, and every thing plausible or possible, that hardly any thing but the publication of such a sentiment, would convince us that any maintained it. Yet this is an opinion avowed by many, who profess to be extending the reformation begun by our Fathers, and who suppose that at this late hour they have discovered the true gospel about which men have hitherto been much in the dark. When we consider how many have espoused such a sentiment as this, and are seriously urging as the highest evidence of a gracious state, what is in reality, the prevailing character of wicked men, we cannot help exclaiming, Lord what is man!—What is there that this poor, depraved, deluded being, may not be tempted to believe and do! What is it to be damned? Is it not to be separated from God forever,—to have the heart forever filled with the blackest hatred, and the mouth forever filled with cursing and blasphemy? And are ministers called to urge submission to such a state as this? It is true, believers ought to own that they deserve damnation, but they should do every thing rather than submit to it. To the sufferings of this life they have submitted, because they were light and momentary:—this is the utmost extent to which Paul professes submission, and to this he was encouraged by the hope of an eternal weight of glory. But the notion of submitting to a dreadful and eternal weight of wrath, without one ray of hope to cheer us, is neither found in the Bible nor in the bosom of the believer. This is sometimes defended as the only unqualified and perfect submission.—But no submission can be so perfect or acceptable to God as that which he has required in his word. Those who like the Pharisees seek to go beyond the law, transgress it.

In this instance, while aiming to extend the spirit of Christianity beyond the law, they return back to the first principles of sin, and inculcate the very essence of all wickedness as the highest attainment of faith,—a willingness to be separated from God as the best evidence of our love. Nor can this opinion be regarded as a harmless speculation. It enters deeply into the very vitals of religion. If it be, as we are persuaded it is, a false opinion, every man who adopts it must either be the victim of despair, or of delusion. He must find himself unwilling to be damned, and therefore despair of being saved; or he must deceive himself by a belief that the Spirit has wrought in him a disposition which the Spirit works in no one.

[To be continued.]

[For the Religious Monitor.]

REVIEW OF AN ARTICLE STYLED "THE FUNDAMENTAL DOCTRINES OF THE GOSPEL," PUBLISHED IN MARCH LAST.

MR. EDITOR.—In the March No. of your useful Miscellany, there is an article on "The Fundamental Doctrines of the Gospel," signed by "Antipas." As a Calvinist and Presbyterian, I regret that when you selected it you did not see proper to accompany it with some remarks. But it is probable that the article has struck me in a different manner from what it did you. My first impressions of its character and tendency were far from being favorable; and a more careful and patient investigation of its contents, particularly of its phraseology, has forced more strongly upon me the conviction,—that a person may subscribe it, and yet hold all the leading doctrines of the Hopkinsian school—that the writer is a disciple of that school,—and that its tendency is inimical to the calvinistic views of those important doctrines, which it seems to support, while it ambiguously and covertly fosters the spirit and essence of Hopkinsianism.

The article immediately going before, is a "letter on the introduction and progress of Unitarianism in N. England;" professing to show that "the growth and prevalence of this heresy were greatly promoted by concealment." The author has shown with ability, and no doubt with as much truth, how successfully this *old*, (I may add this *first*) and long practised engine of Satan has been used to advance the cause of Anti-trinitarianism in New England. Yet after a careful perusal of all his letters, as far as they have been re-published in the Monitor, I am persuaded, that the cause of truth demands the judgment to be formed and proclaimed pub-

licly, that "Investigator," in assigning the causes of "the introduction and progress of Unitarianism in New England," has been practising to some extent, the same mischievous art. If, as he says, "the poison is in this way taken without alarm, and the infection spread through the religious community, before apprehension is excited, or the friends of truth apprized of their danger;" can any one doubt that "the growth and prevalence" of Hopkinsianism has eminently aided the cause of Unitarianism, who has candidly observed the *secret and sinuous* progress of Hopkinsianism throughout the United States, in the Congregational churches, the general Assembly of the Presbyterian church, the Reformed Dutch Church, and others; and who candidly contemplates its licentious and alarming but *insidious* influence at present in those churches under the name of "Orthodoxy" and "Evangelical Religion"? And yet, "Investigator" has not noticed the tendency and effect of this system, as a pioneer to Unitarianism in the land of the pilgrims. The reason is, if I mistake not, that he and his brother Antipas, instead of acting as their names seem to promise, are, in common with a host of others, unconsciously laboring in the same unholy work. It is fairly inferrible from their silence concerning the Hopkinsian heresy, that they are independents in church government and Hopkinsians in doctrine. The grounds of this judgment concerning "Antipas" shall be given more at large by and by. In application to both, I shall here take the liberty of transcribing, an extract from Dr. Mather's "Prognostications upon the future state of New England," quoted by "Investigator," in a note to his third letter. It is as follows:—"There was a town called Amyclae, 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 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 Amyclae will come upon the land."

But it is particularly to the article on "the Fundamental Doctrines of the Gospel" that I would direct the attention of the reader. And these strictures on the letters of "Investigator," are introduced only to show, as I wish to do in some further remarks, that *concealment* is not peculiar to Unitarians, but is the art, in the practice of which, Hopkinsians

have been and are, at this moment, equally famous and successful. Yea, in some districts, at least, on a fair comparison of the claims of these two classes of Theologians to this kind of management and trick, I am persuaded, that the Hopkinsian will be entitled to the palm.

If we are set for the defence of "the principles of the Reformation," that is, of the Bible, "as set forth in the formularies of the Westminster Divines and of the churches of Holland," we ought, especially if officially stationed on the walls of Zion, at this dark and perilous hour, to endeavor to detect all concealed and secret movements of the enemies of truth, tear from them the specious mask in which they may be shrouded, expose them in their true form and lift the warning voice.

It is not, I think, presumptuous to aver, that the writer of "Fundamental Doctrines" is a Hopkinsian; and if so, he is pretty well disciplined in the "cunning craftiness" of the school. I am aware, that some may choose to consider this a mistake, as it is very common for many to disclaim the name Hopkinsian, who, at the same time, hold all the leading doctrines of the system, that is now generally distinguished by that name. Still his piece bears prominently on its face the character of *ambiguity*, so that with a little of that *pious facility*, so fashionable at present, two persons of very opposite sentiments may subscribe it, and thus the real lover of calvinism be deceived by it. It is not that "*sound speech* which cannot be condemned."

Are these "perilous times" of "the last days"? Are they marked by all the nineteen tokens in Paul's prediction to Timothy, 2d Epistle, iii. 1—5? Are they distinguished by "divisions and offences, contrary to the doctrine of Christ; effected by good words and fair speeches" that "deceive the hearts of the simple"? Are "many false prophets gone out into the world, who creep into houses" and churches, "unawares"? Who "resist the truth," and "privily bring in damnable heresies"? Who traffick in "feigned words"? Who "come in sheep's clothing, but inwardly are ravening wolves"? Who "corrupt the word of God"? Who "walk in craftiness and handle the word of God deceitfully"? Who "depart from the faith, and speak lies in hypocrisy"? In such times, and with such signs every where surrounding us, this is *not* the style in which to speak of "Fundamental Doctrines." It is *not* the language that befits the presently suffering cause of truth. It is *not* the clear

and certain sound that arouses to arms,—that marshals for the battle. It is *not* the wakeful sentinel's voice, who is fain to direct to all the points of attack. It is *not* the language of the witness, sworn to declare "the truth, the whole truth, and nothing but the truth." If it has point sufficiently keen to goad the Arminian and others of "them that dwell on the earth," it does *not* "torment" or annoy the Hopkinsian antichrist.

Having noticed what the article is *not*, we may now proceed to show more particularly what it is:—that it contains internal evidence that its author is a friend to the peculiarities of Hopkinsianism. Those, acquainted with the dialect and mode of controversy, used by this class of theologians, will easily perceive, from the general expression of the piece, that many of the most monstrous of Hopkinsian absurdities may be couched under the phraseology of 'Antipas,' especially as they are celebrated for what they call 'proper explanation of their sentiments and meaning,' by which, in certain circumstances, and for certain ends, they will insist that the difference lies only in words, and then again, by the same convenient method, they would persuade, that the old fashioned doctrines of Calvinism, and of the Westminster confession of Faith, are 'dangerous delusions.*' But as many of your readers may be only partially aware of this 'sleight' of tongue, and 'cunning craftiness, whereby they lie in wait to deceive,' I shall point to a few prominent sentences in 'Antipas.' 'The depravity of sinners consists principally in selfishness.' It is true that here the word '*principally*,' qualifies *selfishness*. But even this, in connexion with the other parts of the piece, can only be viewed as an abatement of expression, concerning their doctrine, that 'all sin consists in selfishness, and allholiness in God or man, in disinterested benevolence.' Again he says, 'let a Unitarian, or any other errorist, or any impenitent sinner, see himself in the light of God's holiness and sovereignty ; and

* Mr. Barnes' claim to the right of "the proper explanation of his sentiments and meaning," is only a small specimen of their method. Thus Dr. Ely, the maker of "Contrasts," and a number of others, his Pseudo-Calvinist brethren, are convinced that the doctrines of Mr. B.'s "sermon on the way of salvation" can be reconciled with sound doctrine. And thus a number even of those of more principle in the General Assembly of the Presbyterian Church are gulled into the belief that Hopkinsianism is a system of only "venial errors." The deadly stab inflicted on the cause of truth by the late decision of the General Assembly, in the case of Mr. B., with a long list of other acts of the same character, is awfully illustrative of this position.

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, &c.' This sentence is susceptible of an entirely sound meaning, and some may wonder why it is produced as evidence of Antipas' Hopkinsianism. But the reader who is acquainted with their modes of expression will perceive how easily it admits of being embodied in a scheme to profess, or rather to conceal an opposite sentiment. Hence the Hopkinsian, with all his peculiar notions about a willingness to be damned for the glory of God, as a prerequisite qualification to the reception of pardoning mercy, can subscribe it. But let us take another sentence of 'Antipas,' as a clearer interpreter of his meaning in the phrase 'submission to the justice of God, &c.' and then compare them both with some extracts from Hopkinsian authors. He says, '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.' This sentence is worthy of particular notice, as explanatory of the former. It is not the dialect used in any school of genuine Calvinism. The peculiarity of expression in the words, '*submits himself with holy repentance, &c.*' ascertains it to be one of the shibboleths of Hopkinsians. Compare it with the style and sentiment of the following, 'All penitent sinners must be willing to suffer the wrath and curse of God forever, on supposition that it were necessary for the glory of God and the public good.' 'The gospel is not a mere declaration of pardoning mercy to sinners, without any condition to be performed on their part ;—the condition is faith on Christ, including love to God, returning to him, *submitting to his sovereignty, before they know whether he intends to save or destroy them.*' 'Sinners must first love God,—their being worthy of God's love depends on their loving him.' 'Conversion consists in reconciliation to a holy, sovereign, sin-revenging God.' 'Every sinner, in order to be saved, must love a holy, sin-hating, sin-revenging God, while he has no evidence of any interest in his special favor.' 'That men cannot love God, before they believe that he loves them, and intends to save them, is totally selfish.'

'It is impossible for sinners to receive divine mercy before they are willing to sink as low as divine justice can sink them.' "Not from love to pain, but to benevolent justice, penitent sinners are willing to give up their own personal good, if the glory of God, which is a greater good, require it." "We should desire that God should carry into execution his plans, whether to raise or sink, save or destroy us forever." "When the sinner first loves God, without knowing whether he will grant or deny his request for mercy, he is willing that God should do his pleasure and glorify himself by him, either as a vessel of mercy, or a vessel of wrath." "It is as consistent with the moral rectitude of the Deity to produce sinful as holy exercises, in the minds of men." 'It is not implied in true repentance, but is inconsistent with it, to be sorry that any evil action took place, because God ordained it for his glory, and his agency was engaged in producing it.' These extracts show what Hopkinsians mean by "God's holy and sovereign pleasure,"—by "holy repentance"—and by the sinners "submission to God's holy and sovereign pleasure," or his "submission to the justice of God in his own condemnation and punishment." By a little examination the reader will see how easy such blasphemous absurdities may be concealed under Antipas' phraseology, and then let him judge how far they are exegetical of Antipas' meaning. Though they may not in every respect furnish a correct commentary on Antipas' opinions; yet I do aver that his phraseology is better modelled to express such sentiments than to delineate the Bible doctrine on these points. But in farther confirmation of this, let us take his next sentence, which runs thus, "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, &c." My first remark on this, is, that it teaches the exercise of holy repentance before the exercise of justifying faith. But I would remark farther, that as it is plain from the foregoing that he makes "holy repentance" to consist in 'submission to God's holy and sovereign pleasure,' so he makes such repentance an exercise toward a sovereign and absolute God, and a condition of asking and receiving his pardoning mercy through the name and blood of the Lord Jesus Christ. Let it be here kept in view that the Hopkinsian teaches the precedence of repentance to faith—that repentance consists in love of God as a holy sin-hating and sin revenging God,

without any "apprehension of his mercy in Christ." To teach the view of faith and repentance as laid down in the Westminster Confession and Catechisms, is by his decision "totally selfish." It is offering no violence either to this sentence, or the article on fundamental doctrines, taken as a whole, to explain it in consistency with Hopkinsianism, to which it bears such a marked and strong affinity. And then it has no kindred with the Calvinistic System as exhibited in the Westminster Confession of Faith and Catechisms; the Hopkinsian System would explain it thus, "In the exercise of such repentance, wherein the sinner first loves God, without knowing whether he will grant or deny his request for mercy," wherein "he is willing that God should do his pleasure, and glorify himself by him, either as a vessel of mercy, or a vessel of wrath," "no person can find or make any difficulty, to prevent the exercise of faith toward the Lord Jesus Christ." Another sentence of Antipas runs thus, "In connexion with the doctrines of election and reprobation, the doctrine of total depravity in its root and branches, or its blossoms and fruits; the doctrine of justification by faith alone, through the atonement of Jesus Christ," &c. The Hopkinsian professes to hold the doctrine of total depravity, and yet denies that its root consists in the guilt of Adam's first sin imputed to his posterity,—denies that this depravation of nature is universal—denies that it affects man's natural powers, and maintains that "it is as consistent with the moral rectitude of the Deity to produce sinful as holy exercises in the minds of men:" that our connection with Adam is only by a constitution in which, as a consequence of Adam's sin, God determined to bring us into the world sinners, or determined to cause our first volition, or moral exercise to be sinful; that not till such exercise is a personal act, is any of Adam's seed condemned: that we have as much natural ability to begin and to continue to love God as to continue to hate him—that we have as much natural power to love God and do any spiritual act as we have to think, speak, walk, or perform any natural action; that the sinner "has natural power to frustrate the decrees of God," and the saint "natural ability to fall from grace." On this sentence

* The reader will perceive that according to the Hopkinsian divinity natural ability to love God or to frustrate his decrees, is predicable of the Devils, in a sense as much superior to the sense in which it is predicable of men, as the Devils are superior to men in physical and intellectual powers.

of Antipas I would ask farther, would any lover of the doctrine of imputed righteousness, when writing on fundamental doctrines, and especially when undertaking to warn against the Arminian and Unitarian leaven, call it "the doctrine of justification by faith alone through the atonement of Jesus Christ?" This is one of the notable methods in which these self styled opponents of Arminianism and Unitarianism wrap up and *conceal* their real and inveterate enmity to the vicarious sacrifice of the Lord Jesus Christ, and justification by his righteousness *imputed* to the sinner, and received by faith alone. I shall point but to one more sentence of Antipas, it is this, "In vain do they, who profess to be orthodox, attempt to overcome and remove Unitarianism and Universalism, Infidelity and Atheism from New England, while they harbor the mother of these pernicious delusions." This makes it plain that the author does not desire "to overcome and remove" Hopkinsianism from New-England as a "pernicious delusion"—that he considers it no "enemy to God and his truth," or if so, that it is so perfectly innocent and harmless that an intecourse may safely be kept up with it to multiply its progeny.

The scope of this article of Antipas professes to represent the holiness and sovereignty of God on the one hand, and the sinfulness and dependance of man on the other, as the fundamental doctrines of the gospel,—to show that the source of all error lies in opposition to these,—that the controversy between the friends and the foes of God and his truth does not turn upon the difference between Unitarianism and Trinitarianism,—that Arminianism is the mother of Unitarianism, and all other erroneous opinions on religious subjects,—and that it is vain and hopeless to oppose Unitarianism while Arminians are countenanced. No doubt these doctrines, that is as the scripture exhibits them, lie at the foundation of the gospel, and are "main pillars in the system of religion taught in the Bible." No doubt God's controversy on earth does not lie only between Unitarianism and Trinitarianism. No doubt the system of Arminianism is at eternal and irreconcilable enmity with the gospel of Jesus Christ, and eminently promotes the cause of Anti-trinitarianism wherever it prevails. But does not the system known by the name of Hopkinsianism, as naturally and necessarily promote and support the same heresy? Under the mask of friendship to Calvinism, and opposition to Arminianism, does it not more effectually and thoroughly, if possible, raze foundations?

Does it not subvert the bible doctrines of "God's sovereignty and holiness, and man's sinfulness and dependance," and place in their room chimeras, the invention of a mental philosophy, falsely so called? If Arminianism be a mother of Unitarianism, and Universalism, and Infidelity, and Atheism, is she *the only* mother. If she be *the only* mother of these pernicious delusions in New-England, what harlot, or what "mother of harlots," brought forth all the numerous Hopkinsian progeny with which N. E. and other parts of the United States are overrun? The genuine, the intelligent and the consistent friend of truth need be at no loss to answer these questions, if he has the opportunity and takes the pains to compare Hopkinsianism with Arminianism, and both those *isms* with Unitarianism, Universalism and Infidelity, and to examine the course of events in the church of Christ, for some years past, particularly in N. E. and in that church calling itself "the Presbyterian Church" in the United States. It is a gross breach of that charity which "rejoices not in iniquity, but rejoices in the truth," to conceal the fact, that Hopkinsianism is as inveterate an "enemy to God and his truth," and in proportion to its extent, as prolific a "mother of these pernicious delusions," as Arminianism. But there is, and has been, a marked difference since the origin of Hopkinsianism. Arminianism is more consistent, more candid, and more open. Hopkinsianism practices more secrecy and stratagem in its mode of warfare; has no fixedness of position, it is here, it is there, it is gone. "*Proper explanation*" makes it as intangible and invisible as a spirit. Learned Doctors and Professors of Theology, Vigilant Committees and solemnly constituted Courts of Jesus Christ, as sworn Watchmen on the walls of Zion, cannot grasp it; cannot descry it. Hopkinsianism bearing more prominently the character of an adulteress, more generally than Arminianism, generates its illegitimate offspring under the mask of a marriage covenant with a different profession. Thus the "great work" of ruining "the strength and order, the beauty and glory" of the church of Christ, silently but rapidly goes on, under the name and profession of Orthodoxy and Evangelical Religion, and a zeal for "the sovereignty and holiness of God, and the sinfulness and dependance of man," not as laid down in the scriptures of truth, but as dictated by the great Idol of Unitarianism, Arminianism and Hopkinsianism, viz. corrupt and blind human reason. "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." And this victory never will be achieved, while a confederacy with error, or false peace, and ambiguity, and equivocation, and mental reservation are the order of the day: and professions and oaths, and ordination vows, and ecclesiastical courts, affecting to be "Thrones of Judgment" for the Lord Jesus Christ, are employed as bulwarks of defence for error; and masked batteries from which its screened and tortuous advocates may play their volleys with most success. Are we friends of the ancient and scriptural order and beauty of the Lord's house, let "the weapons of our warfare" be directed with most assiduity, perseverance and poignancy against the concealed, the skulking, and deceitful "enemies of God and his Truth."

C. D.

[For the Religious Monitor.]

CHARGE TO THE REV. JAMES M'CARREL AT HIS INSTALLATION TO THE PASTORAL INSPECTION OF THE ASSOCIATE CONGREGATION OF UPPER PINEY, AND ITS BRANCHES, BY THE REV. DAVID BLAIR.

REV. AND DEAR BROTHER—This day has been appointed by the Presbytery, at a former meeting, for the purpose of solemnizing your pastoral relation to this congregation.—The relation has now been notified judicially in the presence of that God who hath founded Zion, and chosen it for his habitation. This day is to you not a common day, it is awfully solemn, it is the beginning of months, and the first month in the year to the interesting particulars of your future history. Bear with me then, whilst, from a strong regard to your welfare, I call to your remembrance and attention certain considerations, which are of the utmost importance in the proper discharge of ministerial duty.

1. You should never forget the transcendently great work to which you are called in this congregation. What is that work? (It may be mentioned; for the more perfectly it has been examined by you, you are thus more inclined to examine it.) It is to make known the tender mercies of our God to perishing sinners. It is particularly to make them acquainted with their sinful and miserable state by nature. It is to warn them of the wrath to come—to call them to faith on the Son of God, to repentance, and new obedience. It is to dispense the sacraments of the new covenant, which, on the part of God, are the pledges of his unshaken

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love, and on the part of the receiver, are the symbols of gratitude, faith and obedience. In a word, your work is to promote the glory of God in the salvation of sinners, ready to perish. The work is a great work, not to be measured by the concerns of time, neither can time tell it. It is to be seen in the light of the glory of God, the light of eternity, and in the salvation of souls exposed to perdition. It is enough to call forth all the talent and powers that God hath given you, and to make you labor in season, and out of season.

2. In your preparation for the pulpit, make choice of those subjects to which you have reason to believe you are called by the providence of God, rather than those, on which you may at first view, consider yourself best prepared. This remark touches a point of vital importance in ministerial preparation. For however great may be your resources from reading and study, they will soon be exhausted, and variety, notwithstanding your most indelible exertions, will come to an end, and your discourses will be to yourself, and your hearers, as a tale that hath been told, if a sense of God's directing, and commanding authority, should fail to influence your mind; but a well grounded sense, that the tidings you bring to this people is a message from God, will make your subjects ever new and interesting. It will open the eyes of your understanding, it will awaken the finest feelings of your own heart, and it will give you more power in the arrangement and delivery of your discourse, than could be obtained from the best schools on earth. Seek then after this sacred fire; it is not enthusiasm, neither is it the ardour of human nature, nor is it caught in the schools: it is kindled by a live coal from the altar of God, and they alone feel it, who sustain the true character of ambassadors for Christ. They beseech as though God did beseech, and pray sinners, as in Christ's stead, saying, be "ye reconciled to God."* This knowledge of the

* Those who have read the *British Spy*, will not fail to remember the interesting description given of the old blind preacher. Mr. Waddel, who is so happily brought out of obscurity by the eloquent author, who chanced to hear him on a sacramental occasion. Why was it that the Attorney General, on retiring from the congregation, tried in vain to pronounce like the old preacher the following quotation. "Socrates died like a Philosopher, but Jesus Christ like a God." The reason was this, the old man labored under the burden of the word of the Lord to perishing sinners, which quickened his heart, and awakened his soul, and taught him, as never man taught, how to emphasize. Whereas

mind of God is obtained by prayer—by the knowledge of his revealed will, and the true state of religion in this congregation. From these sources you may know what is that good, and acceptable, and perfect will of God.

3. See that a work of saving grace prospers in your own soul. Without this you can have no heart to the work of the ministry. You must know the worth of your own soul, before you can know the worth of the souls of others. You must know the wormwood and the gall of a state of nature, and taste and see that God is good, before you can make known to sinners their deplorable situation, and call them to the blessedness of a life of faith. The work of the ministry, dear Brother, is a work of experience. It is from experience to experience. It has nothing to do with the understandings of men, independent of their hearts. It is learned then, not from theoretical speculation, but from the practical school of the economy of grace. Talents and learning must be sanctified, before they are fit for the work. Seek then the grace of God on your own soul, to all the extent that it is promised in the gospel to sinners. It will lead you into all truth. It will give you an intuitive knowledge of the work to which God is daily calling you. It will give you easy access to the minds of all in distress, and will qualify you for pouring into their wounded spirits the consolation of the gospel. And it will support you under the many privations and troubles, to which you are exposed in this life of trial.

4. Make known the whole counsel of God to this congregation, whether they will hear, or whether they will forbear. You hold your commission from God, and to him you are accountable. It will sustain you in the maintenance of his cause, for he hath said, I will never leave thee nor forsake thee. True it is, you have received your office from the laying on of the hands of the Presbytery, and your settlement here was dependent on the call of this congregation;

the Attorney General labored under the burden of imitation, which always operates as a dead weight on the natural faculties.

It is said of Garrick, that when speaking of Mr. Whitefield, he said he would rather than a thousand pounds he could use the interjection Oh, like Whitefield. Such a gift was not to be purchased with money. Could he have changed his calling truly, to that of an ambassador from God, commissioned to warn men of the wrath to come, and entreat them to accept of pardon and break off from sin, then, and not till then, could he say Oh, like Whitefield.

but the Presbytery ordained you to be a minister of God, and the congregation called you in the same capacity. You may therefore bid defiance to any association of men, formed against you in the ministry, however imposing may be their names, and however specious be their pretences, in a perfect consistency with all the obedience which you have vowed to the Presbytery; and you may shake off the dust of your feet for a testimony against this congregation, when they refuse to hear the true and faithful sayings of him that sent you. Nothing on earth can deprive you of your high calling, but infidelity to your Lord and master. Let not then the fear of man's wrath, nor the hope of man's favor, control you as a minister of the gospel. If you do, your love to religious truth will soon become cold, and you will give yourself up to a detestable neutrality, in matters which concern the glory of God, and the salvation of souls. Beware however of a rock on the opposite shore, against which men are apt to run in avoiding this danger of which we have been warning you, that is, dwelling on the minor matters of religion, to the neglect of the weightiest matters, and straining them out from their proper place, until they are united with the doctrines, and commandments of men, in a new system of Pharisaical religion. This is a very dangerous source of error, doubly dangerous as it wears the visage of superlative zeal and orthodoxy. It is infatuating to narrow minds, and minds tenacious of trifles, and is often allied to deep dishonesty; for the man, who strains at a gnat and swallows a camel, is not to be trusted beyond his own interest. This was a remarkable trait in the Jewish character, during the time of our Saviour. They tithed mint, and rue, and all manner of herbs, and passed over judgment, mercy, faith, and the love of God. Guard therefore against this dangerous source of error and apostacy; it is not indeed the great source of error in our times, but it is a source of error, as it was a source of error, and it always will be a source of error, wherever man dwells. It is, like every other moral disease, infectious in its nature. It begins in substituting the smallest matters in religion in the room of the greatest. The pins, and all the light matters of the temple, for the foundation stones, and ends by embracing the doctrines and commandments of men, as the principles on which our eternal life depends.

5. Give yourself wholly to the work of the ministry. It is your calling. It opens

to you a field which if well cultivated, will require your whole labor and attention. The work is so great indeed, that, if viewed in its proper importance, you will be more willing to consider it as above your capacity, than as a part of your employment. Who is sufficient for these things! exclaimed the great Apostle of the Gentiles, when considering the awful responsibility and consequences of the gospel ministry. Those worldly employments, then, that are lawful to other men, and justly occupy the greater part of their time and attention, are unlawful to you, so far as they withdraw your attention from the business of your high calling, and disqualify you for the discharge of duty. Remember that the Priesthood had no inheritance separate from the tribes of Israel. When the land was divided by lot, the Lord was their inheritance. They stood by the altar, and were to live by the altar. The disciples of Jesus were sent out to preach the gospel, without any farther provision than is contained in these words. "The laborer is worthy of his hire." They went forth, and were supported. Go thou to this people and do likewise. The glad tidings which you bring will make you a welcome messenger, and your comfortable support will be secured by those who receive from your hands the bread of life, and the water of salvation.

6. Remember that your success, as a minister of the gospel, depends entirely on the blessing of God. He said to Moses, "I will have mercy on whom I will have mercy, and compassion on whom I will have compassion." Let this well settled and humbling truth in our holy religion, have its full influence on your public and private life, as it begins in revelation with the first discoveries of the mercy of God to his church, and has been confirmed and expounded at every subsequent period of revelation with the highest emphasis, so let it pervade your ministerial work from first to last. Let it enter into all your prayers, into the composition and delivery of every discourse; and when you discover that your labor has been successful, give God the glory. You are only the instrument, he has done the work; for of him, and through him, and to him are all things. Go then in his strength, looking for his counsel to direct you, and relying on his arm for your support; and 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 ever. Amen.

To the people of this congregation, as they now stand responsible to God, for the privilege of a gospel ministry, we have to make a few remarks—

Dear Brethren—from the situation in which you have been placed by the mysterious Providence of God, who hath determined the times before appointed, and the bounds of our habitation, we know that he hath given you for many days the bread of adversity, and the water of affliction. Raised up in different parts of the world, where public ordinances were enjoyed with regularity, you have met here in the wilderness, as exiles from the house of your heavenly Father, and wept for years the loss of privileges, which you had no power to regain. You have spent many a silent sabbath. The sacred day returned, but its ordinances did not return to you. It would not be going too far to say, that on some occasions you almost despaired of the return of a stated gospel ministry in your own day, and that you dreaded the alarming consequences of raising your families in life, and leaving them at death, destitute of these ordinances. But these fears are this day dispelled; unbelief is rebuked, and faith confirmed. What was yours heretofore only in general promise, is yours to day in particular Providence. God said it, and he hath made it good, "although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Thine eyes shall see thy teachers, and thine ears shall hear a word behind thee saying, this is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left."

1. As you now enjoy the public ordinances of the gospel, see that ye attend to them with constancy. Occasional hearers, and occasional communicants, cannot expect to be benefitted by ordinances. It is the man who waits at the pool, who has the opportunity of being healed when the angel of the covenant troubles the waters of the sanctuary. He may be washed from all his filthiness by the water of life, whilst others, who absent themselves from the fountain remain in their native pollution. By voluntarily absenting yourselves one day, you may deprive yourselves of the best opportunity of knowing your true situation before God; the blessings of the Gospel, as they are adapted to your particular wants, or the particular temptations to which you are exposed in life; or you may grieve the Holy Spirit who begins and carries on the work of sa-

ving grace in the heart. These considerations should be well weighed by those, who, from trifling excuses, neglect divine ordinances, and cause the minister of the gospel to preach to empty pews, those discourses which were calculated to promote the salvation of sinners through Jesus Christ.

2. Hear your minister preach the gospel, that you may receive instruction and spiritual improvement by his instrumentality. Many hear the gospel for no other purpose than to judge of the merits of the performance. The minister's qualification as a preacher, is the alpha and omega of their concern with him. They go to hear a preacher. They sit in judgment on him as a preacher during the delivery of his discourse, and afterwards never think of his ministrations, for any other purpose, but to praise them or blame them, as they think fit. There is a time when it is the duty of a people to examine the qualifications of a preacher, and decide according to the best of their judgment, whether he be well qualified to promote their edification, and the cause of Christ within their bounds. This decision does not go on the supposition, that the decision of the Presbytery respecting his qualifications to preach the gospel is called in question. The Presbytery decides on general principles, that the person commissioned by them is qualified to preach the gospel, and it is left to the people to decide who of those commissioned may be best qualified to promote their edification. You have come to a conclusion on this matter. At a former meeting of the Presbytery you presented a call to your present minister, and said in that call, that you believed the King and head of the church had bestowed on him such ministerial gifts and endowments, as may render him useful among you; and, after hearing him now for a considerable time, you say this day unanimously without any hesitation, that you abide by the same call. You abide by a good decision. And it is not merely your decision. This Presbytery, in the utmost cordiality, approve of what you have done. Know then that this matter is settled. The time for deciding on the ministerial gifts and endowments of your preacher is past. To profit by these gifts and endowments should be your constant aim. Wait then at the posts of wisdom's gate to hear what God will say to your souls. Hear not for curiosity, but that your souls may live.

3. Let your minister have an interest in your prayers. "Brethren pray for us," was the request of an inspired apostle. With

how much greater reason do ministers, who lay no claim to inspiration, ask an interest in the prayers of their people! Brethren we stand in much need of your prayers, for great is that account which we must render to God. Arduous is our task, and various are the qualifications necessary for the work. The greatest qualifications have to come as a continued bestowment of divine grace. Let therefore, as we said before, your minister have an interest in your fervent prayers. The Lord has made this your duty; he has given you reason in the promises of the gospel to believe that your prayers will be heard, and the exercise itself is salutary on your own hearts. It will prepare your minds for receiving instruction, it will solemnize your affections, and it will cause you to enter the congregation as you ought, believing that God is there, and that he reigns sovereign in the dispensations of grace.

4. Give your minister a sufficient worldly support. Hear the decisions of the oracles of God on this point. 1 Cor. ix. 13, 14. "Do you not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." This is not the ordinance of man, it is indeed agreeable to the most obvious principles of right reason; it is an ordinance founded on the law of nature; but added to this, it has the positive authority of the Son of God. The Lord hath ordained. What hath he ordained? Is it that they who preach the gospel must live by farms, by some of the arts or sciences, or by common schools, or by merchandize, or that they must be rich before they enter the ministry; or that they must live in want? Such constructions are hostile to the meaning of his words. All know, that to live by the gospel, is to have from the gospel a competent worldly support. On this point I might say much, but I forbear. You who know the value of gospel ordinances, support them. Let not your minister have reason for disagreeable and hard thoughts respecting your liberality.

Allow him to be free, as much as possible, from the concerns of the world, and let him have from your hands, not only the necessaries, but the comforts of life. Take religion into the bill of your expenses, and let it be the first item on the list. Let liberality, uncramped by the gripings of avarice, characterize your procedure, and let there be a regularity in the discharge of

your obligations, like the regularity of days and months. This course which we prescribe is the course of duty. It accords with the sentiments of every honest heart, and is connected with your best interests in life; for saith the scriptures, "honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

5. Beware lest any root of bitterness spring up among you, and thereby many be defiled. You are a young congregation, and on this account more easily hurt. Be stedfast in the faith. The ministry with which you are now favored should be a stay to you, that you be not carried about with every wind of doctrine, by the slight of men, and the cunning craftiness whereby they lie in wait to deceive. Cultivate peace and brotherly love; remember that if a house be divided against itself, that house cannot stand. Let the session study fidelity towards God, and harmony amongst themselves, and tenderness to the weak of the flock. Let the congregation support the decisions of the session, with all due respect, and study to live together as the heirs of eternal life. And to those who do not consider themselves as belonging to the congregation we would say, in connexion with those who do belong to it, that there is a great, and terrible day approaching, when it will be seen, that all who live within the reach of a preached gospel, must answer for their distinguishing privileges, and settle this weighty matter in their final account. That you may all be prepared for that day, we call upon you to lay a proper stress on that unity and harmony, which is urged so earnestly in the gospel of Christ. If, saith Paul to the Philipians, "there be 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." Guard against strife, vain glory and selfishness. Like the pestilence that walketh in darkness, these dispositions are ever ready to press into the church of Christ. Cultivate humility, self denial and brotherly love. These dispositions dwell in Jesus, who is a perfect pattern to his followers. Let therefore the same mind be in you that was in him. By following his example you will rise above the sinfulness and misery which belong to human nature in its present state, and come to the pleasures which are at his right hand, where he now reigns in glory, and will

reign, until all his faithful followers participate in the unspeakable blessings which he purchased, by "making himself of no reputation, and taking upon himself the form of a servant, and becoming obedient unto death, even the death of the cross." May God of his infinite mercy enable you to lay these things seriously to heart.

[From the Spirit of the Pilgrims.]

DO THYSELF NO HARM.

"Do thyself no harm" by *believing false doctrines*.—The mental constitution of man is from the same hand that framed his physical structure. God has assigned laws to each, and in neither case can these be transgressed with impunity.

What revelation has declared, experience has illustrated; that *truth* is the aliment divinely appointed to nourish the soul. The Saviour prayed for his disciples, 'Sanctify them through *thy truth*; *thy word is truth*.' Here the truth, divinely revealed, is recognized as the instrument of sanctification. But the truth, to take effect, must at least be believed. It must be received into the understanding. It is not enough that it lies on the table, if it be not stored in the mind. No man is so insane as to hope, because food is prepared and is on his table, that therefore he shall live, eat it or not.—Neither should any one be so irrational as to expect spiritual health and growth, mental expansion, heart enlargement, the soul's salvation, without embracing that truth which God hath revealed for this specific purpose. But if it be thus necessary to believe the truth, it is plain to demonstration that we must not embrace errors, which are *fundamentally subversive of this truth*.

You have flattered yourself that the *nature* of your opinions was of little importance—that *sincerity* in them was enough. But rest assured that sincerity in the belief of error is widely different from believing the truth. Did you never hear of a person's taking poison, sincerely believing it to be a wholesome medicine? And did his sincerity arrest the laws of nature? Did the poison forget its virulence and become harmless and nutritious, because of his sincerity? On the contrary, was not his sincerity the very thing which ruined him? Had he indulged any suspicions, he might have examined with care before he took the poison; or he might have prevented its effects after he had taken it, by timely preventives. But his apprehensions were not awakened.—He felt no alarm. He sincerely believed it

a wholesome medicine, and his sincerity destroyed him.

Sincerely believing ice to be fire, will not convert it into fire. Sincerely believing stones to be bread will not render them nutritious. Nor will sincerely believing error to be truth alter at all its destructive nature. Suppose a man should take a quantity of flour, and an equal quantity of arsenic, and comparing them together should, conclude, that one was just as well calculated to preserve life as the other. He might say, 'I can see no great difference between the two; I can feel no difference; I can smell no difference. I can perceive no reason why one should preserve life, and the other destroy it. I am under no obligations to believe what I cannot understand,—nor do I believe it. I am sincerely of the opinion that this arsenic is just as good to preserve life, as that flour.' And having reasoned thus learnedly, he proves his sincerity by swallowing the poison. Yet, notwithstanding his sincerity, he is a dead man—Yea, *in consequence* of his sincerity, he is a dead man. It is just because he really and sincerely believed what he professed, that he took the poison and destroyed his life.—Sincerity does not reverse or suspend the laws of nature, either in the physical or moral world. It rather gives efficiency and certainty to those laws.

Suppose (and the case is not wholly without a parallel) that a foreigner, recently landed on our shores from some of the arbitrary governments of Europe, should sincerely believe that, having now reached a land of liberty, he might freely appropriate to his own use whatever he desired; and proceeding on this his sincere belief, suppose he should rob the first man, or steal the first horse that came in his way. Would the sincerity of his belief snatch him from the arrest of justice? Would the Judge and the jury confirm his sincere belief; or would they confine his person? His sincerity in this case has lodged him in a prison. It was the sincere belief of a dangerous and foolish error that turned him aside from the path of honesty and duty, and led him to commit a crime by which his liberty is forfeited.

Some of the pirates, executed not long since for murder on the high seas, are said to have declared on the gallows, that they believed there was no God, no heaven, no hell, no retribution, no hereafter. That they were *sincere*, it should seem there can be no doubt; for they published the declaration with their dying breath. Were they justifiable or excusable in their belief? Do you

say, No? But who are you that undertake to decide what another ought, or ought not, to believe? They sincerely believed there was no God, and their sincerity was tested at the end of the halter; and why were they not justifiable? You will reply doubtless, as I should, that there is light enough, even from the works of God, to teach any person that he is. Before these men could have become Atheists, they must have closed their eyes to the light of day, and their consciences to the light of heaven. They loved darkness rather than light, because their deeds were evil. Their sincere belief of error arose entirely from their love of sin. They wanted no God and they would believe in none. They heartily desired that he should not be, and they sincerely believed that he was not. Their sincerity therefore, is found, on examination, to be not their excuse, but their fault; not their misfortune, but their crime. Instead of palliating their guilt, it is itself the most portentous mark in the long catalogue of their sins.

And what is true in this case, is true in all analogous cases. Sincerity in the belief of essential error is never any excuse for such error. So far from justifying those who embrace it, it aggravates their condemnation. Take the Deist, who, professing to believe in God, rejects his word. Will his sincere rejection of Christ and the gospel save him? How strange it would be, if a sincere rejection of Christ, and a sincere acceptance of him, should lead to the same results—should entitle to the same blissful rewards?

No, reader, we must sincerely reject error, and sincerely believe and embrace the truth. And we must be careful not to mistake human error, for heavenly truth; man's wishes, for God's revelation.

'Do thyself no harm,' by believing and embracing false doctrines. W. S.

[For the Religious Monitor.]

MR EDITOR—I have sent you these two extracts at present, and propose to send you others in course, as additional to the Dissertations on the Divinity of Christ, more fully to enervate the Arian, Socinian and Unitarian heresies which so much prevail at present.

QUISLIBET.

The following extract is contained in a note to a discourse, entitled "Advice to Christians to contend for the *faith* once delivered to the Saints, from Jude 3. preached to a society of young men in Jewan-street,

on Easter Monday, 1719, by Mr. John Cumming, M. A. minister of the Scots Church in London.—“I say more abstractly the *Word* or *Logos*. It is well known that one of the main arguments by which the Arians think they disprove the Supreme Deity of our Lord Jesus Christ, is drawn from that natural priority, and dependence which we see in temporary generations.—The perpetual clamor is, that there must be a necessary subordination between the Father and the Son. This argues the grossness of their conceptions, when they pretend to measure God, by what is really an imperfection in his creature. And if their notions on this head were but nicely scanned, or if they would tell us what they mean by the *generation* of the Son, when they apply it to his *divine nature*, I am of opinion, if they intend any thing else but a proper *creation*, their doctrine would exactly agree with the ancient theory of the Valentinians, some of which sect conceived of such a *probole*, or *emission*, as I am unwilling to express in plainer terms. But their triumphs are vain and presumptuous, unless they could prove,—*First*, that an eternal generation involves a manifest contradiction; which they are never able to do. Dr. Clark, acknowledges, in a letter to one of his side, that the Son's being eternally begotten by absolute necessity of nature, would infer his *self-existence* and *independence*. In opposition to which, (for he will by no means allow that our blessed Lord is in any respect self-existent, or independent,) he asserts that he was begotten, not by absolute *necessity of nature*, but by the *will* and *power* of the Father. And though, in his paper laid before the Bishops, July 2, 1714, (which his learned friend says looked very like a *retraction*, but was not really such,) he uses the words *eternally begotten*. Yet when taxed by the same gentleman with inconsistency, and giving up the whole cause, he explains away that eternity into a *pro panton aionon*, for, or before all ages, and will not be thought to intend the absolute eternity of a self-existent necessary Being, or a Being without original. So that, by *eternally begotten*, he meant no such thing as *eternally begotten*. Such advantage have they, who can reconcile the declaring their faith in words of a double *entendre*, that is, in deceitful words, with the utmost simplicity and sincerity! But be this as it will, to say that the Son was begotten by the *will* and *power* of the Father, so that the Father alone is the *eternal necessary Being*, is a position without any

proof, and absolutely inconsistent with the Son's being God, in any other than a *figurative* sense. And therefore, those who assert the eternal generation of the Son, as God, in the highest and most proper sense of the words, mean by it such an *emanation* as is by absolute necessity of nature, and proves the Son to be of the same essence, and equally self-existent with the Father. And, unless the adversaries could prove such a *necessary* generation to be impossible, (which is absolutely impossible for them to do,) nothing can be objected from this topic to disprove the independency and self-existence of the Son.—But then,

Secondly, their boasts on this head are vain, unless they could undeniably prove that the *generation* of Christ mentioned in scripture, or those texts in which he is styled *the Son of God*, are, in strictness of speech, to be understood of his divine pre-existent nature, without any respect to his being the *Messias*. If those places which call him the son of God, or the only begotten Son, are meant of him, not as Theos, or Logos, considered absolutely, but as Theanthropos, or Loganthropos, invested with the office of mediator, then all their sophistical reasonings for a subordination of the Son to the Father are cut off at once, since no sober Christian ever denied a subordination in respect of office and humanity, but only in respect of the divine nature and essence. The Son, as the *Messias*, is subordinate; but the *Word*, or *Logos*, is God.

I know our adversaries will here insist on the concessions of the orthodox: But it is a poor way of reasoning if they build upon it, and comes with a very ill grace from those who declaim so much against human authorities and interpretations.—If any should venture to illustrate the argument by other proofs, without urging that of generation, and should put it upon them to prove that the divinity ascribed to our blessed Lord in scripture, is founded in his sonship, it would entangle them in their reasonings, and perhaps beat them out of their main fort. But, I see not that it would weaken the argument on the side of those who maintain the equality of the Son, (the divine person so called) with the Father. I doubt not but the principle of the son's being eternally begotten of the Father, by “absolute necessity of nature,” (which Dr. Clark denies, because, as he acknowledges, it would infer self-existence, and independency, and substitutes in the room of it, a precarious arbitrary generation,) is proof against all their cavils. But, if one should express himself other-

wise, and say, it is essential to the eternal God-head, that in the unity of the divine nature there should be three persons, or subsistencies, of one substance, power and glory, who in scripture are distinguished by the name of *Father, Son and Holy Ghost*, as well as by other relative properties; and should prove this from those texts which assert the *oneness or unity of God*, or from those which, without any qualification or restriction, ascribe all the characters of divinity or the *incommunicable* perfections of the eternal God-head to the *sacred three*, (who are distinguished by personal properties and actions, not by a diversity of nature, or absolute perfection of Being.) If any, I say, should take this way of managing the argument, he might very easily refute the most plausible objections of our adversaries, without being obliged to dive into the inexplicable theories of an eternal generation and procession.* But, this I would have the reader carry along with him; that we must distinguish between the *article itself*, as it is a necessary part of faith, and the different ways of proving the same doctrine, (for a proper explanation of what is so far above all natural discoveries, would be a vain attempt, and is barred by the Apostle's words, "without controversy, great is the mystery of godliness.")

The article itself, as revealed in scripture, cannot be better expressed than in the words of our Shorter Catechism, viz. "there is but one only, the living and true God: There are three persons in the God-head, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory." This is the scripture doctrine of the trinity. These propositions are not remote consequences drawn from the words of revelation, but the natural, and necessary meaning of those innumerable texts of scripture that relate to this matter. Considered in one view, who ever denies these positions, or advances any explanation manifestly inconsistent with them, who derogates from the unity of God, (unity of nature or essence,) or from the true eternal God-head of the Word and Spirit, viz. that they are one God with the Father, or overthrows the scriptural distinction between the blessed three, may justly be charged with denying the faith once delivered to the saints, in this great and fundamental article of our religion.—But, different methods of illustration, consistent with hold-

ing the article itself, as above expressed, can infer no disadvantage to the truth or cause of revealed religion."

Correspondent to the preceding extract, the following is taken from Bradbury's Sermons on the Mystery of Godliness. pp. 780—785.

"Another grand objection is taken from that mysterious word, that the Holy Spirit is pleased to make use of in calling Christ "the only begotten of the Father."—The liberty that is used with that phrase has so much of "filthiness and foolish talking," that we ought not without the severest caution to take it into our lips. Upon this they found their notion of his being *derived*.—A certain author, by telling the story so often in his pamphlets, shows how full he is of his repartee: When he was asked if Christ was underived, he waved it off by putting another question whether he was *unbegotten*: and how easily might an Atheist put a third, which I shall not mention? May I not say of those men, "spots they are, and blemishes, sporting themselves with their own deceivings, while they feast with you." 2 Pet. ii. 13. What scandalous things *Servetus* fetched out of this word, some of you may know, and the rest of you need not. I had rather leave such objections in their own shame than pretend to answer them

But, 1st. You are very sensible 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 have in human nature, without becoming "vain in our own 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 his having hands and eyes, and feet, may be pleaded against his being a Spirit, as they are by some Socinian writers. The words anger, grief, revenge, pity and love would hurry us to believe, that he is of like passions with ourselves, if we did not controul the sound of them with this thought, that he is God and not man. With these guards and distinctions ought you to consider that awful term that the Holy Ghost has adopted into his book. For though we read of Christ as "the only begotten of the Father," yet "who shall declare his generation?" As the word itself

* This has been done in the first dissertation on the divinity of Christ. Part III. Religious Monitor, pages 223-229.

cannot possibly signify *that* in the divine nature that it does in the human; methinks it is revealed on purpose to shun the imagination of men, and show them that it means something which they know not. "A-gur," perhaps, had given too much sway to these enquiries, for which he saith, "I am more brutish than any man, and have not the understanding of a man, I neither learned wisdom, nor have the knowledge of the holy." We may suppose of what nature these things are, that he was ignorant of, by the next words: Who has ascended up into heaven, or descended? Who has gathered the winds in his fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is his name, and what is his son's name, if thou canst tell? Prov. xxx. 2, 3, 4.

2d. That it does not signify a derivation of nature in the way that it must do when we use it of one another, is plain from all those scriptures that speak of Christ as they do of the Father. He would never have been called Alpha and Omega, "the first and the last, the beginning and the ending," or said to be "from everlasting," and "before all things," if his being was received from another. It destroys indeed the *Sabellian* fancy, and proves him to be distinct from the Father, for the word Son carries in it the name of another person: and though in us it would signify a beginning, yet we cannot admit it in him without a sponge upon those passages in the bible, that tell us quite the contrary. He cannot be the *everlasting Father*, if he is a derived Son, nor is he *before all things*, if any thing was before him.

3d. The most apparent design of the word, I think, is to express an identity or sameness of nature between the Father and the Son; that we are to conceive of the one as we do of the other. To be sure this was never designed to explain the *manner* of his derivation, and therefore I see no necessity to understand it of any derivation at all. For whenever it is used among creatures, it is to tell us that the being is exactly the same in the parent and the offspring. The time of existence is only a circumstance. The last child that was born into the world has the same human nature with *Adam* himself: and the characters of priority and subjection, of forming sooner or later, being stronger or weaker, make no difference in the nature itself. The son is as much a man as the father; and it would be an odd way of arguing, when I say that a man and his son are equal in nature, by

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which I mean they are equally rational, spiritual, and immortal, and whatever is essential to human nature, for any to cut me short and say, that the Father was *before* the Son: *that* does not enter into the question; human nature is the same in a child as in a parent, in a subject as in a king. All these individuals have no other distinction among them but what is circumstantial: as to the nature itself they are equal, the same in essence.

Now though priority and succession are neither essential nor contradictory to human nature, yet they are so to the divine. It is necessary in God that he be the first, "before all things;" and therefore if any one has a beginning, he may be glorious, but he cannot be God, because he must want that which is the grand essential of deity. So that the question is not, whether Christ has a glorious capacity above every other being, whether he has not an existence before them, and inconceivably above them, this does not denominate him a God.

If he is begotten of the Father, and yet have not the same nature with the Father, the word must be taken in a sense that it never would bear any where else. If it is designed to express a derivation, it expresses what the Father has not; nay what is opposite to his nature, a downright contradiction to every notion of deity; and I cannot apprehend, that in making the Son an inferior, I shall ever answer the title of his being the only begotten Son of God.—Upon the whole, the word is to signify something; the *manner* of derivation it cannot, the *time* it does not, and if it signifies the *derivation* itself, it argues a different nature, for a communicated divinity is a jar upon what we always mean by divinity.

4th. It is certain, that this word is applied to some *periods* that cannot refer to the Son's derivation of an existence from the Father. This miraculous conception in the Virgin *Mary* is brought as one ground of the title, "Therefore the holy thing that shall be born of thee shall be called the Son of God." The stand that the Socinians make here we all of us know. They tell you, that at this time he begun to be, but that is an error that is out of fashion at present; another is uppermost in the wheel, though I believe it will not continue long so.—Will any one now say from this scripture, that the only reason of his being called the Son of God was such a conception? Had he not the title antecedent to it, and independent on it?—Another period is his resurrection. Then he was "declared to be

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the Son of God with power." Rom. i. 4. But the phrase itself plainly signifies, not his entering into the name, but giving it a new discovery and manifestation. The Apostle applies what *David* had said long ago to that period, "Thou art my Son, this day have I begotten thee." But will they say that the word signifies a derivation in this place? Was that indeed *the day* of his birth? Had he no existence till *then*? Every one gives up the meaning of the phrase; it is too gross to be contended for in *that scripture*, that they make it necessary in others; and therefore you need do no more upon their boasted argument, than change the situation of it; as for example, they plead, he that was begotten was derived. The word can signify nothing but a communication of being. Try whether it does or no upon the passage I have now given you. "God spake of a certain time, This day have I begotten thee, i. e. according to them, this is the day thou hast received thine existence; and therefore, if the word can bear no other sense but a derivation of being, it must signify that Christ began to be at his resurrection—It is plain that in this scripture it cannot refer to a communication of nature, for he was the Son of God in every sense of the word before; and therefore that interpretation is *not necessary in all places which is impossible in one*. If it *must not* signify derivation in this text, it *may not* do so in another. And perhaps the Holy Spirit has used it thus on purpose to shew us, that he never meant by it what one that is *carnally minded* tells us he does. It is essential to God that he be undervived, and so it must be to him who is the only begotten of the Father. If they have the divine nature equally, it is in all its perfection."

THE HISTORY OF THE NEW TESTAMENT,
CONFIRMED AND ILLUSTRATED BY PAS-
SAGES OF JOSEPHUS, THE JEWISH HISTO-
RIAN.

(Continued from page 300.)

Of the Samaritans.—The inhabitants of Samaria at this time were chiefly composed of the descendants of those colonies which, upon the captivity of the ten tribes, were, by the king of Assyria, transplanted into it from Babylon, and different countries which he had conquered. Being grievously distressed with lions on account of their idolatry in the land of Israel, they procured a priest to instruct them in the Jewish religion; but instead of embracing it purely, they mixed it with their native idolatry, or,

as scripture expresses it, "they feared the Lord, and served their own gods," 2 Kings, xvii. 33. The following is the account which Josephus gives of their conduct towards the Jews. "When they see the Jews in prosperity, they pretend that they are allied to them, and call them kinsmen, saying that they are the descendants of Joseph; but when they see them falling into a low condition, they say that they are no way related to them, and that the Jews have no right to expect any kindness from them, but they declare that they are sojourners from other countries."* The account of their behavior upon the return of the Jews from Babylonish captivity, which is given by Ezra and Nehemiah, agrees with this.

It appears from the New Testament, that one great ground of contention between the Jews and the Samaritans was, the stated place of public worship. This point of controversy is thus stated by the woman of Samaria in her conversation with Jesus: "Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship," John, iv. 20. The mountain to which the woman referred, was Gerizzim, which was the highest mountain in Samaria, and on which a temple had formerly stood. Josephus gives the following account of the erection of this temple: "Manasseh, the brother of Jaddua the high priest, † having married the daughter of Sanballat, the Samaritan governor, was declared incapable of the priest-hood, unless he should put her away. Sanballat, to prevail upon him to retain her, promised to build him a temple like that at Jerusalem, and to make him high priest of it. Having taken an early opportunity of making defection from Darius, and of going over to Alexander the Great, he obtained liberty from the conqueror to build a temple upon mount Gerizzim, of which he made his son-in-law the high priest. This contributed to widen the difference between the Jews and Samaritans. For "if

* Antiq. b. iv. ch. xiv. § 3.

† Some writers have asserted that this Manasseh was the son of Joiada, the son of Eliashib the high-priest, and son-in-law to Sanballat, whom Nehemiah, on account of this connection, chased from him, Neh. xiii. 28. (See Brown's Dictionary of the Bible, article SAMARITANS, and Prideaux's Connections.) But this is certainly a mistake. For Manasseh was not the son of Joiada, but of Jonathan, (whom Josephus calls John,) and the grandson of Joiada the son of Eliashib, Neh. xii. 10, 11. And his father-in-law Sanballat was not [that] Horonite, who enjoyed the prefecture under Artaxerxes Longimanus, but a certain Cuthean or Samaritan of the same name, who succeeded Bogoses, who had been sent as Satrap in Samaria, by Darius, the last king of the Persians.

any one," says Josephus, "were accused by those of Jerusalem, of having eaten things common,* or of having broken the Sabbath, or of any crime of the like nature, he fled away to the Shechemites, (Shechem was at that time the metropolis of the Samaritans,) and said that he was accused unjustly."† We frequently find the Jews and Samaritans, even in foreign lands, carrying on this controversy about the place of worship. In Egypt there were disorders occasioned by this contention, "while those of Jerusalem said that their temple was holy, and resolved to send their sacrifices thither; but the Samaritans were resolved that they should be sent to mount Gerizzim."‡ And at Alexandria, there was a solemn disputation before Ptolemy Philometer between the two parties respecting the same affair, which was determined in favor of the Jews.§

Before the erection of the temple at Gerizzim, the Samaritans can scarcely be viewed in any other light than as Heathens, who, for selfish ends, had joined the worship of Jehovah with that of their own gods. After the defection of Manasseh, and the erection of the temple on mount Gerizzim, the gross idolatry and superstition of the Cutheans were purged; and as they became mixed with the Jews, so their religious services were brought nearer to the Jewish model. Hence *Samaritism*, from this period, has been considered by some learned men as a species of Judaism, although corrupt and schismatical. Indeed the Samaritans are spoken of in this light by some of the Jewish writers.|| Others mention that they acknowledged the Mosaic law according to the literal sense, and that they observed its precepts more punctually than the Jews themselves. In the gospels, we find the Samaritans claiming Jacob as their father, and expressing their faith in the Messiah as one in whom they were interested, John, iv. 12. 25.

Notwithstanding of this, the old Cuthean spirit was not extinguished. A remarkable instance of this occurred in the reign of An-

tiochus Epiphanes. When this furious tyrant had conquered Judea, polluted the temple of Jerusalem, and inflicted tortures upon those who would not forsake their religion,* the Samaritans sent ambassadors to him, to represent that they were not Jews, though their ancestors had been obliged to adopt certain Jewish rites on account of a plague which raged among them, and requesting their temple, which at that time had no name, might be called *The Temple of the Grecian Jupiter*.† This was an open renunciation of the religion of Moses.

But this storm having blown over, and the affairs of the Jews becoming more flourishing, the Samaritans returned to their former religious services. The temple on Gerizzim was demolished by John Hyrcanus the son of Simon Maccabeus about 200 years after it was built by Sanballat‡. But the Samaritans still worshipped on this mountain and the controversy between them and the Jews about the place of worship continued.

The arguments by which the respective parties endeavoured to defend their cause, as related by the Jewish Rabbis, were often equally futile. The following is a specimen. R. Ismael, the son of Joseph, going to Jerusalem to pray, passed by mount Gerizzim.—A certain Samaritan seeing him, asked him, Whither goest thou? To Jerusalem to pray. Would it not be better to pray in this blessed mount, than in that cursed one? I will tell you, replied the Jew, to whom you are like,—to a dog that is fond of carrion. You know that idols are hid in this mountain, according to Gen. xxxv. 4. What Jacob hid you greedily search for. Let us now hear the Samaritan pleading for his mountain. Rabbi Johannan, going to Jerusalem to pray, passed by this mount. A Samaritan seeing him, said, Whither goest thou? I go to pray at Jerusalem, said he.—Would it not be better for you, said the other, to pray in this blessed mount, than in that accursed house. How is this mountain blessed? said the Jew. Because, replied the Samaritan, it was not overflowed by the waters of the deluge. And being asked for a proof of this, he alledged Ezek. xxii. 24. "Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation."

But the Samaritans endeavored to support their cause with other, and more unjustifiable weapons. "Since men were born,"

* Here Josephus uses the very word *κακοπαγία* the eating of things common for the eating of things unclean, which is the sense in which it is used in the New Testament. Acts, x. 14. 15. 28. Rom. xiv. 14.

† Antiq. b. xi. ch. vi. § 2. ch. vii. § 2. 4. 7.

‡ b. xii. ch. 1.

§ Antiq. b. xviii. ch. iii. § 4. The whimsical Whiston reckons it incumbent upon him to take the part of the Samaritans here, who he thinks got great injustice in this disputation. See his note on this passage of Josephus.

|| Isachari and Zemach David, quoted by Witstus, de decemtribubus Israelis, ch. iii. § 11.

* 2 Maccabees, ch. i.

† Antiq. b. xii. ch. § 5.

‡ It was built A. 332, and destroyed A. 130 before Christ.

says Owen, "there never was any thing attempted or perpetrated with more impious audacity by the most wicked men, for supporting the religion which they favored, whether true or false, than these vile men did in corrupting the sacred books."* In the place of *Ebal*, they substituted the word *Gerizzim*, in Duet. xxvi. 4. and read it thus, "When ye be gone over Jordan, ye shall set up these stones in mount *Gerizzim*, and there shalt thou build an altar unto the Lord." But this is not all. They venture to add unto the decalogue, by putting their own impious act into the form of an eleventh precept, both in Exod. xx. and in the repetition of the law, Deut. v. This is to be found in all the copies of the Samaritan Pentateuch which remain. The following are the words as quoted by Dr Owen, in his *Theologumena*, from the London Polyglot Bible: "When the Lord thy God shall bring thee unto the land of Canaan, which thou goest to possess, thou shalt raise up two great stones, and thou shalt daub them with mortar, and write upon these stones all the words of this law. 'And, after thou hast passed over Jordan, thou shalt place these stones which I command thee to-day, in the mount *Gerizzim*, and there thou shalt build an altar to the Lord thy God, an altar of stone, thou shalt not lift up iron upon it; of unhewn stones thou shalt build an altar to the Lord thy God and there thou shalt sacrifice thy peace-offerings, and eat and rejoice before the Lord thy God, in that mount beyond Jordan towards the west, in the land of the Canaanites inhabiting the plain beyond the region of Gugal, beside the oak *More* towards *Shechem*." These words, they pretend, were delivered by God from mount Horeb, along with the rest of the law. This sufficiently shews how little credit is due to the Samaritan Pentateuch, when it differs from the Hebrew text.

It is uncertain at what time the Samaritans obtained the Pentateuch. Some have supposed that the priest, who was sent immediately after their first settlement in Samaria, to instruct them in the Jewish religion, translated it into their native tongue. But of this there are no ancient monuments. Some even doubt if they used it, as far down as the time of Antiochus Epiphanes; because, as they proposed to please him, by dedicating their temple to the Grecian Jupiter, and knew him to be an inveterate enemy to the sacred books, they would have gratified him by delivering up these to be destroyed.

* Owen's *Theologumena*, p. 299.

Neither is it certain at what time the corruptions in the Samaritan Pentateuch were made. Owen thinks it probable, that they were introduced during the time that the temple stood on mount *Gerizzim*, that is, before the reign of John Hyrcanus, the Jewish high-priest and governor.* What seems unfavorable to this opinion is, that when the earlier Rabbins accuse them of the falsification of the sacred text, they produce only minute instances of variation, but never mention this most gross depravation. Now, considering the great hatred which they entertained against the Samaritans, it is not probable that they would have passed over such a crime, if they could have accused them of it.†

Such were the occasions of the alienation and enmity which prevailed between the Jews and Samaritans. What has been said will serve to illustrate the force and import of different passages of the New Testament, particularly the first part of the 4th chapter of the gospel according to John. In going to Jerusalem, Jesus came to "a city of Samaria, which is called *Sychar*, near to the parcel of ground which Jacob gave to his son Joseph. Now Jacob's well was there." This is the place which is elsewhere (Acts, vii. 16.) called *Sychem*, or *Shechem*. This city was the modern capital of the country of Samaria, more generally known afterwards by the name of *Neapolis*.‡ It was situated

* *Theologumena*, p. 396.

† See Witsius, *De decem tribubus Israelis*, cap. iii. 18.

‡ Jerom (in epitaphis Palæ) is of opinion, that *Sychar* has crept into John, iv. 5. by mistake for *Sychem*. But, in this he is inconsistent with himself; for, in another part of his writings, (De locis Hebr. lib. 10.) he mentions both *Sychar* and *Sychem* as near to *Neapolis*. Both Eusebius and Jerom seem to have looked upon these as the suburbs of the city *Neapolis*. But other writers, with more reason, consider them as different names for the same city. Adamanus, a writer of the seventh century, giving an account of the travels of Arculphus, a French bishop, in the Holy Land, says, that, "travelling through Samaria, he came to a city, which, in the Hebrew tongue, is called *Sychem*, in the Greek and Latin tongues *Sicina*, but which is corruptly pronounced *Sychar*. Without the walls of this city, a church is to be seen," erected upon the place which was supposed to be Jacob's well. Phocas a writer of the twelfth century, and who himself visited these places, anno 1135, says, "the metropolis of Samaria is *Sychar*, afterwards called *Neapolis*, situated between two hills, the foot of which serves for foundations to it, as far as it extends. At the foot of Mount *Gerizzim* is the ground which Jacob gave to his son Joseph, in which is Jacob's well.

Reland is of opinion, that the Jews gave the name of *Shecar* to this city, which they looked upon as idolatrous, and that the first syllable *She* was turned into *Si*, as *Shechem* was changed into *Sychem*. Accordingly, *Sychar* signifies a lie, falsehood, and

between the mountains of Ebal and Gerizim. At the foot of the latter was Jacob's well; hence the woman said to our Lord, "Our fathers worshipped in this mountain." We formerly saw, that, according to Josephus, the Samaritans claimed descent from Joseph; agreeably to this, we find the Samaritan woman calling Jacob "our father," ver. 12.

When our Lord asked a draught of water from the Samaritan woman, she answered, "How is it, that thou, being a Jew, askest drink of me, which am a woman of Samaria?" To explain to his readers the reason of this answer, the evangelist adds, "for the Jews have no dealings with the Samaritans?" John iv. 9. This must be understood as referring to eating with them, or other instances of friendship and intimate familiarity. According to their traditions, it was not lawful for a Jew to borrow any thing of a Cuthean, to ask a favor, to receive a kindness, to drink of his water, or to eat of his morsel. But it was not understood to be inconsistent with their religion or customs, to carry on trade with them, or buy from them what they needed. Accordingly, we find that our Lord's disciples, who were not free from Jewish prejudices, and who wondered at his conversing with this woman, had gone, without any scruple, into the Samaritan city to purchase victuals, ver. 8. See also Luke, ix. 51.

Mutual injuries and affronts proceeded from this alienation. Josephus informs us, that, on the one hand, the Jews excluded the Samaritans from the temple of Jerusalem, because some of them had defiled it by throwing dead bodies into its cloisters;* and, on the other hand, the Samaritans maltreated the Jews when they passed through their country to sacrifice at Jerusalem. The following is an instance of this: "It was the custom of the Galileans, (the Jews inhabiting Galilee) when they came to the holy city at the festivals, to take their journeys through the countries of the Samaritans; and at this time there lay in the road they took a village called Ginoa, which was situated in the limits of Samaria and the great plain, where certain persons fought with the Galileans, and killed a great many of them."† This may serve to illustrate what happened to our Lord on one of his journeys from Galilee to Jerusalem: "He sent messengers before

his face, and they went, and entered into a village of the Samaritans, to make ready for him; and they (the Samaritans) did not receive him, because his face was as though he would go to Jerusalem," Luke, ix. 51.—53. Thus we see, that this antipathy was great and that it was mutual.

The conduct of our Lord exhibits a striking contrast to that of both Jews and Samaritans. On the one hand, he gives a decided preference to the cause of the Jews in their controversy as to the place and ordinances of worship; "Ye worship," said he to the Samaritan woman, "ye know not what; we know what we worship, for salvation is of the Jews." At the same time, he embraced the opportunity of declaring, that he was about to put an end to the controversy about the place of worship: "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor at Jerusalem, worship the Father. The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him," ver. 21. 23. On the other hand, he testified, both by his doctrine and his practice, against the supercilious and inhospitable manner in which the Jews treated the Samaritans. He did not refuse friendly intercourse with them, and an interchange of the kind offices of humanity. How much superior to the illiberal and bitter spirit of his countrymen according to the flesh, does our Lord appear in his conduct to the Samaritans! When his disciples requested him to call down fire from heaven to revenge their inhospitality in refusing him admittance into one of their villages, he rebuked them, and said, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them. And they went to another village." This spirit is still more apparent in the first parable which he appears to have spoken in public after this event. The design of it is to produce an instance of a person who had acted a humane and brotherly part, superior to the calls of interest, or the influence of national prejudice. He represents an inhabitant of Jerusalem as falling into the hands of thieves, by whom he was left half-dead. In this situation, he was disregarded by two of his own countrymen who passed by, the one a priest, and the other a Levite, but was compassionately relieved and kindly treated by—a Samaritan! To one of like passions with the Jews, and who had experienced the treatment which our Lord had lately met

refers either to the whole Samaritan worship which prevailed in that city, or to the worship of idols, of which the Jews accused them.

* Ant. b. xviii. ch. ii. § 2.

† b. xx. ch. vi. § 1.

with from the Samaritans, this would have afforded a fine opportunity of exposing their conduct and stigmatising a whole people on account of the misbehaviour of a few. Very different from this was the disposition of Jesus. The evangelist, having learned of his divine master, and under the influence of the same spirit, relating that of ten lepers, who were cured by our Lord, only one returned to give him thanks, adds "and he was a *Samaritan*," Luke, xvii. 16.

It appears from a quotation made above from Josephus, that in travelling between Galilee and Jerusalem, persons went through Samaria. From the accounts, given by the evangelists, of our Lord's journies, it is evident, that he took the same road. See Luke, ix 51, 52, compared with verse 7. In John, iv. 3, 4, it is said, "He left Judea, and departed again into Gallilee; and he must needs go through Samaria." Compare this with the following passage of Josephus, in his own life. "I wrote," says he, "to my friends in Samaria to take care that they might safely pass through the country, for Samaria was already under the power of the Romans; and it was *absolutely necessary* for those that go quickly, to pass through that country; for, in that road, you may, in three days time, go from Galilee to Jerusalem.*"

PHILISTOR.

ON RENEWING THE COVENANT IN SCOTLAND, 1596.

How the covenant was renewed in Synods, I take the provincial synod of Fife, holden at Dunfermline, the 12th of May, for an example. After exhortation made by Mr. William Scott, minister at Coupar, Mr. James Melvine was chosen moderator. The articles of reformation, set down in the last assembly, were read distinctly in public audience, and ordained to be inserted in the books of the synod, and every presbytery was commanded to have a copy thereof in their books, and every one of the members to extract a copy for their own remembrance.

Mr. James Melvine discoursed on the last chapter of Joshua from point to point, with such power and force, that all were forced to fall down before the Lord with sobs and tears, and to search their own ways in private meditation. Thereafter he made open confession in the name of the rest, of unthankfulness, undutifulness, negligence, clodness, hardness of heart, instability, vani-

ty of mind, folly of speech, and conversation fashioned after the world, and finally, trembling and weeping for the misusage of so honorable a calling, and quaking for fear, that such a weight of God's wrath was lying upon them, for the blood of so many souls belonging to their charge, they wept bitterly, and sought grace from God for amendment. After this confession, the moderator proceeded in his discourse, and after diverse other points of doctrine, admonitions and exhortations, delivered for the purpose, every one, by lifting up of the hand testified, before God, mutually, one before the other, the sincere and earnest purpose of their hearts to study to amend, and serve God better in time to come, both in their lives, and in the great office of the ministry, &c. Thereafter, discoursing on these words, *Ye are witnesses against yourselves this day, &c.* he applied them to the present purpose. So with their own consent it was agreed, that a minute and sum of that whole action should be inserted and registered in their books, there to remain for a remembrance, during their time, and for an example to posterity. Thereafter, putting them in remembrance of the defection, made soon after the death of Joshua; for preventing the like, and fastening of this covenant the more firmly in the hearts of all the brethren of younger age, he required some ancient fathers to declare, what they had seen and heard concerning the great work of God, in planting and preserving the gospel, and liberties of Christ's kingdom, with sincerity in this country. David Ferguson, the eldest minister in the company, discoursed, how that a few preachers, viz: only six, whereof himself was one, went forward without fear or care of the world, and prevailed, when there was no name of stipend heard tell of; when authority both ecclesiastical and civil opposed themselves, and there was scarce a man of note or estimation to take the matter in hand. But now the fear and flattery of men, care of purchasing, or fear of losing of money or stipends, had weakened the hearts of a number of ministers; and withal he made an exhortation for the purpose.— Mr. John Davidson subjoined a comparison of the new temple with the old. He was present in the mean time, as sent by the general assembly, together with Mr. Patrick Simpson, to visit that synod. Mr. David Black followed with a powerful exhortation. Mr. Andrew Melvine insisted upon the fear of defection, and put the brethren in remembrance of a late proof of great weakness and backsliding; how many, for fear of want of their stipends only, were brought to a

* Life of Josephus, § 82.

sort of denying Christ, by subscribing the acts of parliament, A. D. 1554. What shall be looked for then, said he, if the Spaniards, who have lately taken Calais, should transport themselves in a few hours in our Frith, and essay our constancy with fire and exquisite torments, upon which piece of service our excommunicated and forfait-ed earls are attending. In end, he exhorted them to fix this present action and covenant in their memories. David Ferguson taught the second day at the synod; and Mr. David Black the third, framing their doctrine to the present purpose. The moderator ended with earnest prayer to perform the vows they had made.

As for example of presbyteries; upon the penult Thursday of July, the covenant was renewed in the presbytery of St. Andrews, by a very frequent assembly of gentlemen and burgesses, prepared before for the purpose, by the ministers in every parish. The covenants of Ezra and Nehemiah, which they made with the people, after they returned from Babylon, with fasting and prayer, were read distinctly, the doctrine and exhortation, framed conformably to these heads; and after meditation in private, and public prayer and confession, these vows were made by holding up of hands.

1. The exercise of reading the word, prayer, and catechising of their children and families.

2. The resisting of all enemies to religion.

3. The planting of the ministry within their parishes, according to their ability.

4. To take order that there be no vagabond beggars.

5. To keep public conventions better, and to discharge offices, and common duties for the well being of Kirk and country.

The covenant was renewed likewise in parishes.—[*Calderwood's Hist. of Church of Scotland.*]

[From the London Missionary Register.]

FRANCE.

CONTINENTAL SOCIETY.

In reference to the alleged reformation from Popery mentioned at pp. 120, 207, the Rev. Henry Pyt, one of the Society's correspondents thus resolves it into a

NEW PARTY IN THE ROMISH CHURCH.

I am not aware of one Catholic priest having renounced Popery. What gave rise to this fable is, that there has lately appeared a new party in the Romish church: it is an association of priests who call themselves French Catholic, and whose principal end appears to be to oppose Jesuitism and Ultra-

Montanism. They celebrate the Mass in French. They adopt no books as inspired, but those which are recognised as such in our church: excepting these points, they are as much Catholics and Papists as others.

The same correspondent appeals to the disturbances which took place in Paris in the month of February, in proof of the INFIDEL PRINCIPLES OF THE MASS OF THE PEOPLE.

I fear that many exaggerate much the progress of the gospel, and the good disposition of the people to receive it. Circumstances are, doubtless, incomparably more favorable now than they were six months ago; but the hearts of men are just as hostile to the gospel. The scenes which signalized, at Paris, the last days of the Carnival, have shewn clearly the profound hatred of the people for what they call religion. They were to celebrate Mass, on Monday the 14th, in the Chapel of St. Roch, for the repose of the soul of the Duke de Berri; circumstances obliged them to transfer this ceremony to the Church of St. Germain l'Auxerrois, near the Louvre. The ceremony was hardly ended, when an individual detached himself from the crowd to fasten on the Catafalco, a picture of the Duke de Bourdeaux, and to crown it with everlasting; the crowd perceived it: they very soon gathered together, and assembled before the church—became irritated—and, in a few moments, the church was pillaged. The people went from thence to the Archbishop's palace, and devastated it entirely: the furniture was thrown into the Seine, and his books burnt: happily for him, he was absent. This tumultuous movement did not end there: the people seemed ready to go against the other churches, in order to destroy them; and it would have been done, had not the National Guards hastened to assemble themselves and interpose their force: they were able to subdue this riot, and to save the other churches from entire destruction; but something more was wanting to satisfy the people. The government were obliged to take some little part in this movement; so that, by order of the authorities, the crosses have been thrown down, and the figures of Christ have disappeared from the public places. This is the abridged account of what has passed. Is it not true that this people is openly impious? Remember, that this people which destroys the churches, and this government which throws down crosses and crucifixes, are Catholic, and know no other religion than that against which they conspire. So it is—"Infidelity let loose

on Superstition, and mistaking it for Christianity." This is the present appearance of the scene.

He states, however, in a later letter :

The occurrences that have and are taking place here, prove that the people are strongly prejudiced against every thing that savours of religion ; yet this does not warrant the assertion, that your zeal, your efforts, and your toils, are doomed to be for ever without success. Throw schools amidst this perverse and unbelieving population—draw the children into these schools—work upon them—and, in many cases, you will have the satisfaction to see the parents brought by their children.

Mr Pyt thus depicts the
ORGANIZED INFIDELITY OF THE SAINT-SIMONIENS.

Poperly seems fallen : the churches are deserted ; and the priests discredited, and without influence ; and, in lieu of it, the most complete indifference and entire unbelief exercise an unrestrained sway. Infidelity is attempting a plan of organization—to form a body, to become an acting power. It is thus that the Saint-Simoniens are now displaying, and not without success, the greatest activity to spread abroad the venom of their infidel principles. They occupy in Paris the largest and the most handsomely fitted halls, and the crowd follow them every where. The most popular of our politico-philosophical newspapers, called "The Globe," edited by the highest literary men, dedicates its columns to the propagation of these monstrous doctrines.

Never was error more visibly stamped with the seal of Satan. Their fundamental principle is this—"Religion is to perfect the social condition of man : therefore christianity is no longer suitable for society ; because it sets the Christian apart from other men, and leads him to live for another world. The world requires a religion which should be of this world, and consequently a God of this world." This is the basis of that doctrine, which at the present moment threatens to make large inroads on enlightened society. It is too metaphysical for the common people, but the others seem delighted with it.

The picture is very dark—a people altogether indifferent, carrying the distance at which they stand from all religion, even to hatred—an enlightened state of society framing infidelity into a system, in order to propagate it by every possible means !

He adds, in a subsequent communication :—

The Saint-Simoniens continue to turn to their own profit the disgust of the people for Christianity. These Saint-Simoniens are animated with the deepest hatred against our adorable Saviour : they lose no occasion of blaspheming Him, and their blasphemies are willingly received. I went lately to hear them, accompanied by my wife. Their number was considerable. Four young men presided : one of them read a discourse on a point of political economy ; and, though the subject was far removed from christianity, the young orator found occasion to utter some blasphemies against the name of the Saviour. As a Christian and a minister of Christ, I could not be silent ; and, as they consent to objections being made, I rose to ask to speak : leave was granted me ; and, while my wife assisted me by her prayers, I spoke for the Lord. A lively discussion took place between us, and lasted nearly three-quarters of an hour. I was able to judge of the impiety of the people who were there, by the murmurs of disapprobation which were raised in the auditory when I spoke to them of the love of God in the gift of his Son, and the death of the adorable Saviour. I do not know what was the effect produced by this discussion. These unhappy people think themselves already conquerors ; but the Gospel has triumphed over other adversaries besides such as these.

HERESY SPREADING.

The spread of heresy throughout the visible church is truly alarming. The friends of truth will find, in the letter annexed, cause, not only of alarm, but also of deep lamentation. The scriptural doctrine concerning the atonement of our blessed Lord, it seems, is, not only in America, but also in Britain, fast receding before those *soul ruining* views which Socinians and *Socinianizers* have exhibited on that most vitally important subject. Our readers, at least some of them, will recollect to have read in vol. ii. of the MONITOR, a review of "Beman's Sermons on the Atonement," in which, the anti-scriptural, God-dishonoring and blasphemous views, entertained by that author, on the subject, are pointed out and condemned. We knew that these views were widely embraced in this country, but we were not aware that they had been embraced in Britain to the extent asserted in the following letter. Mr. Beman's book, it appears, is very highly prized by his English correspondent, and is read with great avidity by others. It is to be republished there, and notes added, even *explanations*, some

things must be *softened* and *smoothed down* a little, "simply because that English Theologians are not so prepared to receive such a treatise as the divines of New-England are!" It strikes us, that had Mr. Beman been deposed for his heresy, instead of having been rewarded with the Moderator's chair, by the General Assembly, his book would not have been so likely to poison the church. In that case, the bane, to a certain extent, would have had its antidote. It is hoped however that the orthodox party, in that church, will, in their present laudable struggle for truth, become triumphant and discharge a solemn duty towards such "false brethren" as Beman, Barnes, and all others of the same theological stamp. For we boldly aver that men of such sentiments are unfit for the ministry or communion of Christ's church. Mr. B.'s correspondent enquires respecting "the work of God in the revival of religion" among us. Mr. B. will no doubt inform him that "powerful revivals" are every where enjoyed throughout the country. But would it not be better to tell him the truth, that there is a very great *revival of heresy* in these United States, and that it is to be feared that such a blessing as a revival of true religion is seldom enjoyed? We cannot possibly be persuaded that those revivals are genuine which are produced by means of such doctrines as Mr. Beman has published to the world. The preaching of such doctrines may produce great *excitements*, but we have yet to learn that God blesses *error* to the conversion and salvation of souls. "Sanctify them through thy TRUTH," is the prayer of our great High Priest; and "teach me thy TRUTH," is the ardent desire of every sincere soul. Now when it is considered, that our "modern revivals" flourish best under the ministry of those who are "unsound in the faith," and that they are seldom seen in those congregations (no matter to what denomination they belong) where the truth is faithfully exhibited, what reflecting person can hesitate for a moment to pronounce them *spurious* and *delusive*? But on this subject we refer the reader to the article, commencing the present number, which we trust will be read with interest; and we would here express our desire that the esteemed writer of that article would follow up his proposed plan as vigorously as his attention to other duties will admit.

But we are detaining the reader too long from the "Letter," which we republish merely for the sake of the intelligence which it conveys in regard to the fearful spread of

error. We must add however, that it is with deep regret we learn that Dr. Wardlaw of Glasgow, who has so successfully combatted the Socinians on the subject of our Lord's divinity, should adopt so nearly their views on the great subject of his atonement.

A LETTER TO REV. N. S. S. BEMAN.

Oswestry, Shropshire, June 1st, 1831.

MY DEAR SIR.—You will very likely, be much surprised at receiving a letter from one who is such an utter stranger to you. I have become acquainted with you by means of your discourses on the atonement. The Rev. Mr. Everett of Utica, in your province, sent to one of his friends in Wales a copy of your work. As my own studies have been much directed to a consideration of the doctrine of the atonement, this Welsh Friend lent me your book, which I read with exceeding great pleasure and profit. As I had been led to think that this copy was the only one in this country, I transcribed it with my own hand. I have been frequently asked by some of the most respectable Welsh ministers, and by Mr. Bickerton Williams, the Biographer of Philip and Matthew Henry, to publish a new edition of your work, with notes. Notes are mentioned simply because that English Theologians are not so prepared to receive such a treatise as the divines of New-England are. The Welsh ministers are almost all capital divines and, with the exception of a very few indeed, are advocates of the views of the atonement exhibited in your work. On the contrary the majority of the English ministers embrace the commercial views of atonement, advocated by Dr. Owen, and others; namely: that the atonement consisted according to the language of the schools, in paying the *idem* in the penalty, and not the *tantumdem*. I am now preparing a work which I intend to publish before this year is out, and which I intend to call "The extent of the Atonement in relation to GOD and the Universe." When the work is out, I shall beg your acceptance of a copy as a memento of my high esteem for you personally, and of my obligations to you for your masterly work on the atonement. This copy of your work which my Welsh friend has, has made a tour through all Wales, and is now at this moment taking a circuit among the London Ministers, to whom I hope GOD will eminently bless it.

In England, during the last two years, many works on the atonement have come out, some of them very valuable. The new

edition of Dr. Pye Smith's Discourses on the sacrifice of Christ, &c. is a great acquisition to the Theological student. Dr. Wardlaw of Glasgow, has published a new edition of his Discourses on the Socinian Controversy, enlarged. In this edition your work is mentioned and recommended. Dr. Wardlaw has also published another work called "Two Essays on Assurance and on Atonement." The Essay on Atonement in its general aspect is very good. I suppose you have seen his work on the Socinian Controversy, and know that he regards the commercial view of the Atonement with great abhorrence. Dr. Dewar of Glasgow, also has published rather a large book on the Nature, Reality, and Efficacy of the Atonement. In this work Dr. Dewar keeps to the commercial system, but endeavors to give it as wide a range as he can by the old proposition that the Atonement is sufficient for all but not designed for all. One of the best books published on the subject lately is "A Treatise on the Atonement by the Rev. C. Jerram," a clergyman of the church of England, and a friend of the late Andrew Fuller. At the end of his work is a section on Public Justice. Some of his remarks are very good though he does not steer quite clearly of making Christ endure the identical penalty threatened to the sinner. In Scotland, there have been long and loud discussions on the subject of Universal Pardon which has supplied occasions for many good treatises on the universal aspect of the Gospel Dispensation. It seems to me that the leading error of the Advocates of Universal Pardon is, that they confound God's Reconcilableness to the sinner, with his judicial act of Pardon. But both friends and foes of the doctrine of Universal Pardon write on the supposition that the sinner's penalty like a commercial debt has been paid by Christ. In Wales, the Congregationalists have a Magazine in their own language, called "Y. Dysgedydd," or "The Instructor," which contains some very good Theological articles, and all harmonizing with your views of the Atonement. The Welsh Calvinistic Methodists, however, are ultra Calvinists saying that "now the Christian stands on higher grounds than God."

As I see no American Periodicals, you will greatly oblige me by giving me an account of your various Theological writers, and especially of those which embrace your views of the Atonement, with the names of their works. Intelligence also concerning the work of God in the revival of religion among you, will be highly acceptable.—

English churches rejoice in what GOD is doing for America, and, I earnestly pray that the time to favor England may soon come.

I thought of asking you whether you have ever seen Truman's "Great Propitiation." Truman lived in the time of Bishop Bull and had some controversies with him. This treatise on the Atonement is one of the very best ever published, very clear, and very forcible. He seems however to understand the theory of Atonement much better than the application of it, for he is a great stickler for the Remedial Law. The famous Richard Baxter's "Universal Redemption," is the most powerful of his controversial Works, though occasionally disfigured by scholastic niceties. A re-publication of Truman's Great Propitiation is a great desideratum.

I make no apology for thus troubling you, because I do unto others as I would have others do unto me; and I shall be very happy to hear from you as early as you can write. Perhaps I ought to tell you a little about myself. I was born at South Wales, studied at Homerton College under Dr. Pye Smith, and am now Pastor of the Congregational church at Oswestry in Shropshire.

I must close with every expression of sincere respect and esteem by subscribing myself.

Your affectionate Brother in Christ,

THOMAS WILLIAM JENKYN.

POPIST INDULGENCE.

The following letter from ROME dated 18th March, 1831, written by the Hon. A. D. Bernard to his friend in Rochester, shows that Popery at Head Quarters is as wicked and blasphemous as ever.

MY DEAR H.—The doctrine of indulgences is in full vogue at Rome. Indulgence, however, does not mean license for future sins—at least it is denied that such license is ever granted. It signifies rather pardon for the past—but this is granted by the quantity. It is not an uncommon inscription over the door of a church—"Plenary indulgence to the living and the dead." This of course means something more than the mere forgiveness of sins in this world—the power of the priest invades the future, so far at least, as to enable him to relieve souls from the pains of purgatory. In the centre of that stupenduous pile of ruins—the Colosium—a plain wooden cross has been erected, and occupies of course the arena where rivers of Christian blood have flowed,

at the orders of the persecutors of the church. This cross bears an inscription that the kissing of this wood shall procure to any individual who performs the pious act, "indulgence for two hundred days." Accordingly the place is constantly crowded with hundreds and hundreds of persons who come to kiss away their sins. In one of my rambles a few days since I met with an *Oratore*, inclosing a Madonna in a glass case in a niche of a garden wall; and here the good Catholic was informed that two hundred days indulgence could be obtained by repeating before this altar the Litany entire by the gracious clemency of a Pope who lived in the early part of the fourteenth century. This two hundred days seems to be a favorite period of indulgence, and is used very commonly as a kind of small change for the payment of little debts, as a convenient reward of merit. The present Pope has just announced that indulgence to all persons, now in the schools of the priests and training for holy week, who shall be able, at that time, to repeat the catechism without missing.

It is difficult for a Protestant to understand this doctrine of indulgence perfectly. It is certain that they are favors sought after by the people with great eagerness, and that the power of the priests to grant or withhold them at pleasure, gives them a control over the credulous which is altogether irresistible. As nearly as I can learn, this indulgence, whether granted to the living or the dead, has a direct relation to the pains of purgatory. To the dead, at the prayer of their surviving friends—provided they can pay for it—the indulgence conveys relief, either complete, or for some stipulated portion of the suffering to which the souls have been condemned. In the case of the living, an indulgence for instance, two hundred days, strikes out from the list of sins for which the souls must otherwise suffer in purgatory, all those committed within the said two hundred days—in short the indulgence is a kind of certificate which he carries with him to show to his keepers in the "middle state," on the production of which they are obliged to their great disappointment, no doubt, to abate just so much of his punishment as is specified in the ticket.

According to this doctrine, they must be lucky fellows who happen to live and be present at the time the sacred door of St. Peter's is thrown open. This is the great portal of the northermost of the three great naves of the church, and is thrown open every quarter of a century, and kept open

for a year. It is now walled up. A grand jubilee takes place on its being opened, and during the year, all Catholics who enter by this door to their devotions at the shrine of the Apostle thereby purchase indulgence for life.

This purgatory seems to have been a necessary invention, after the Pope had appropriated Hell for the exclusive accommodation of heretics. His own subjects would become rebellious and beyond control, if future punishment of some kind had not been contrived for them. In preparing, however, his place of torments, he took care to make it as much like Hell as he could well devise it. Even in duration it must vie with its prototype; for I understand the Pope sometimes grants indulgence—or in other words relief from purgatory—for the moderate period of ten thousand years. It was certainly very benevolent in him, when devising this curious place, to retain the entire control of it in his own hands. The Devil is but a sort of *locum tenens* of this patrimony, which descends regularly to each succeeding Pope as absolute proprietor—and the latter may of course drive the other out if he does not mind his cue, and take possession himself in person.

ABSTINENCE.

In our last number, a communication *On things indifferent, &c.* was inserted, the principal design of which was to prove, that under existing circumstances, *abstinence from the use of ardent spirits was a duty incumbent upon every christian.* The hinge on which the argument turned (and which we firmly believe is all that divine revelation warrants on the subject,) was the sinfulness of giving OFFENCE, or as the Apostle has it, "take heed lest by any means this liberty of yours become a stumblingblock to those that are weak." The writer of that article supposed that the christian's duty in regard to the matter under consideration could be performed by him in his individual capacity as a church member, without giving a public pledge (that he would perform his duty as a christian) to a self-created TEMPERANCE SOCIETY, composed partly of men of the world and partly of church members, and therefore, a *voluntary association*, and in its nature *extraneous* to the church of Jesus Christ; and accordingly he states certain objections against christians uniting with such an institution, inasmuch as they were members, by their solemn religious profession, of a *Temperance*

Society constituted by the great Head of the church. It may be proper here to observe that the communication referred to is not to be considered as exhibiting the sentiments of the Associate Church relative to temperance societies. Many of her ministers and people are members and advocates of said societies; and it is probable that such will disagree with our correspondent in his *objections*. But we know that there are others again, both ministers and private members, who coincide, in opinion, with him, and who, by virtue of their obligations, as church members, are practising on the principle of entire abstinence.

The following is from the pen of professor Edgar, of the Secession Church, in Ireland. The professor is an advocate of the temperance society. With this exception, we are happy to find that his views and those of our correspondent entirely agree. On the main point, viz: the duty of *totally abstaining* from the use of ardent spirits, under the existing state of things, their reasoning perfectly coincides.

"The gospel is emphatically the "law of liberty"—the liberty of doing what love makes delightful. It is most consistent with such liberty, to make every sacrifice consistent with health and duty, rather than cast a stumblingblock in the way of a brother. The christian has the highest warrant for the use of animal food; yet he cheerfully foregoes his right, when the exercise of it would hurt the conscience of a brother, excite prejudice against religion, or, by the power of example, induce a brother to sin. "It is good," says the unerring oracle, "neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak." The christian is not forbidden the use of wine, as the Nazarite of old; he does not consider the use of wine to be sinful; yet when he finds that his use throws a temptation in his brother's way, and affords an apology for excess; when he finds that intemperate opinions and practices prevail to an alarming extent, and that many stumble, and are offended and made weak, he suits his conduct to existing circumstances: his language is—"All things are lawful for me, but all things are not expedient; and I will not use, while the world stands, that whereby I make my brother to offend."

The Apostle Paul would have commended his brother Timothy for acting on this good and wholesome rule of christian charity, had not the infirm state of his health required the medicinal virtue of a small por-

tion of wine. He, therefore exhorts him in the spirit of medical prescription, "to use no longer water" as his only drink, according to his former practice, but to use "a little wine for his *stomach's* sake, and his *often infirmities*."

Though, therefore, a certain use of wine is allowed in scripture, yet every man is not only perfectly at liberty to refrain from its use when he pleases, but there are circumstances in which abstinence from it is highly commendable, and consistent with the noblest principles of christianity. There is nothing wrong in abstinence from any particular kind of meat or drink. While an all bountiful God has furnished us with a rich variety of articles of food, he has laid us under no necessity of using each and all of different kinds. Some of them we may choose, others refuse, as our taste or our reason dictates. There is no breach of a divine command, no disrespect shown to the good creatures of God, in making a choice among the different articles of meat or of drink. Every man is exercising such choice freely every day, for the sake of his health or his appetite; and no one counts it wrong. Should either blame, then, or ridicule be attached to him who abstains for the sake of conscience? Has any man a right to compel me to drink wine, or to quote in justification of his tyrannical conduct—"Every creature of God is good, and nothing to be refused." I have just as good a right not to drink, as another has to drink; and Temperance Societies will deserve the praise of all good men, if in the midst of a host of compulsory customs and courtesies, they should be able to do no more than establish the right of refusing.

In establishing such a right they will be doing no dishonor to him, who, though the creator of the vine, commanded the Nazarites to abstain from all that it produces; and who highly commended the descendants of Rechab, for evidencing, by abstinence from wine, their obedience to the wise injunction of Jonadab their father. No sincere christian can consider abstinence from wine sinful, after having reflected on the language of Christ respecting John the Baptist,—"among them," said he, "that are born of women, there hath not risen a greater than John," and yet John came "neither eating bread nor drinking wine." To *command* to abstain is anti-christian; to abstain, may be a noble exercise of christian liberty.

We require not to be told, then, of the allusions made in scripture to the use of wine.

We know them; but we know too, that the usual beverage of the Jews was water, and that the Jews were deservedly considered a temperate people. No member of a temperance society asserts that it is sinful to drink wine—he has no desire either to affix a stigma to its temperate use, or to forbid it; all that he contends for is, that what is perfectly lawful may, under peculiar circumstances, become inexpedient: in the midst of unbounded intemperance, he is anxious to draw between his own practice, and that of the multitude, a clearly defined line of separation; and being most desirous not only to shun all appearance of evil, but to mark in the strongest manner, his abhorrence of intemperance in all its stages, he evidences, by his abstinence from distilled spirits, his conviction, that the state of society has been grievously vitiated; and he withdraws himself from all connexion with those opinions and practices by which, in the present depraved state of society, the use of intoxicating liquor is made essential to health and social intercourse, and from which, as the most prolific of all sources, springs the overwhelming drunkenness of our day.

Such a course of conduct would be most justifiable and proper under certain circumstances, even with respect to the wine spoken of in scripture. It may be laid down as a general position, that all vinous countries are temperate. France, with all its infidelity, sets us a noble example of temperance. But suppose that in such a country as France, wine should be so horribly abused as to become a bane and curse, then the truly christian spirit would call for extraordinary exigencies; and to avoid every apology for excess, as well as to stamp evil practices, with the strongest reprobation, would abstain from that which caused stumbling, and offence, and weakness. The mere circumstance of the article abused being a good creature of God, would present no objection to such a course of conduct, for the use of an article good in itself may become wholly inexpedient to an enlightened conscientious mind. The meat offered in sacrifice to idols was not changed in its nature by being presented to that which, as a mere creature of imagination, “is nothing in the world;” it did not cease from being a good creature of God; and yet the primitive christians did not hesitate to recommend abstinence from it. It would be easy to find similar illustrations in a multitude of cases, where the wise and conscientious abstain from things indifferent, solely on account of the evil effects which would arise from an inexpedient

use of christian liberty. It is thus evident that scripture furnishes temperance societies with much higher ground than they occupy, for while they only recommend abstinence from distilled spirits, they have the fullest warrant to abstain even from wine. If the spirit of christian charity induced the Apostle Paul and many of the primitive christians to abstain even from wine, what shall be thought of the hardihood that asserts it to be *wrong* to abstain from distilled spirits?

[For the Religious Monitor.]

QUERIES.

I. In Ezek. xxxiii. 11. it is said I have no pleasure in the death of the wicked.”—And 1 Tim. ii. 4 “Who will have all men to be saved.”

Query: What then is the reason that all are not saved?

II. In Eccel. xii. 10. Solomon says he “sought out acceptable words.” Paul says, 1 Cor. ii. 13. “We speak not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.”

Query: Is there no discrepancy here?—Are the words of scripture, as well as the matter inspired? If so, what does Solomon mean?

III. It is said, Prov. xxii. 6. “Train up a child in the way he should go, and when he is old he will not depart from it.”

Query: What then is the reason, why so many children of godly parents are dissolute and profligate?

Any of your correspondents, Mr. Editor, who will publish a solution to these Queries, will confer a favor on the Querist.

OMICRON.

[For the Religious Monitor.]

CHRIST THE SON OF GOD.

MR EDITOR—The passage John, x. 34, 36. has been employed by the advocates of *official sonship* in support of their sentiments. I confess it is a passage, with which I have had considerable difficulty—Having recently met with a view of it, to me very satisfactory, and judging that it might be satisfactory also to others, interested in the subject, I transcribe it for insertion in the MONITOR, if you think proper. It is taken from the Christian Spectator, Vol. ii. 460. The writer, after giving various views entertained of the passage, goes on to say, “If the kings and rulers in Israel are by the Spirit of inspiration called gods, because they typified the great Messiah—

because they prefigured and predicted the King of Zion, then Messiah must be truly God; for the scriptures cannot be broken—the type must have its antitype; and the antitype of those who were typical gods, must be truly God. Therefore it is highly absurd for you Jews, to say of him, whom the Father hath consecrated Messiah,—whom he hath distinguished from all others—made pre-eminently above them, and sent into the world, thou blasphemest, because he said, *I am the Son of God.*”^{*} D.

P. S. Permit me through the medium of the Monitor, to express my grateful esteem of the many valuable papers on Christ's Divinity, which have for some time, and continue still to enrich the pages of the Monitor. The importance of the subject is excelled by none; the discussion is necessary, and executed in a manner, that cannot fail to be highly interesting to all readers, who believe that, on the divinity of the Lord Jesus, depends the salvation of immortal souls.

D.

[From the Critica Biblica.]

BIBLICAL CRITICISMS ADD ILLUSTRATIONS.

Mark. chap. ix. ver. 49.

Πας γαρ κυρι ἀλισθήσεται, και πασα θυσια
ἀλα ἀλισθήσεται.

For every one shall be salted with fire, and every sacrifice shall be salted with salt.

This sentence connects with the foregoing; as the particle *γάρ*, for, which is causal, shews. In the preceding verse we read, that offenders shall be cast into the Gehenna of fire; where the fire shall perpetually burn them, and the consciousness of their crimes shall perpetually torment them. For every one, that is, *πας ὁ εἰς τὴν γέεναν τοῦ κυρίου βληθείς, ἀλισθήσεται*, for every one, who is cast into the Gehenna of fire, shall be *seasoned*, shall be *preserved* in this fire. This fire shall act upon the wicked, who are thrown into it, as brine acts upon the meat, over which it is poured. It shall consolidate, not consume them. Unlike all other fires, it shall not destroy life, but prolong it. Such is the state of every incorrigible offender. It remains to be shown, what is the portion reserved for the faithful. Every faithful disciple, who is so truly devoted to the christian cause, as to be ready to die in its defence, is here represented under the figure of a sacrifice, *seasoned with salt*.—*Πασα θυσια*, every sacrifice, saith Christ, thus prepared for, and devoted to me, shall

be considered as seasoned with salt. The Jews were taught to understand that sacrifices, thus seasoned, were *acceptable* to the Lord. Every sincere disciple is here, by anticipation and prolepsis, denominated *θυσια*, a *sacrifice*. By this appellation he was forewarned of an event which the sword of persecution would not fail to accomplish.—With a like view to *sacrifices*, St. Paul thus writes to the Philippians: *εἰ και σπενδομαι if I be poured out*; and to Timothy: *ἐγω γαρ ἤδη σπενδομαι, for I am now ready to be poured out*.

Thus the punishment, hereafter to be inflicted on the wicked, and the recompence reserved for the faithful, are expressed in terms, fetched from those sacrificial rites with which the Jews were conversant. Commentators, conceiving the sense to be, *consumed* by fire, have proposed to read instead of *ἀλισθήσεται*, *shall be salted*, *ἀναλωθήσεται*, *shall be destroyed*. But the very reverse of *consumed* is the sense intended. A learned critic has indeed said, that “as to salting with fire, nothing can be made of it.” Much, and much more to the purpose, may be made of it, than can be made of any word, which criticism, in its ardor to amend, may have undertaken to substitute. Salt is good; but if the salt *αναλον γενηται*, should have become insipid, *εἰ τιμι αὐτο αρτωσεται*, *quo condimento salem ipsum condietis*.

ISAIAH, xxxv. 7.

And the glowing sands shall become a pool,
And the thirsty soil bubbling springs.

BISHOP LOWTH'S TRANSLATION.

The word (*Serab*) is Arabic, as well as Hebrew, expressing in both languages the same thing; the glowing sandy plain, which in hot countries, at a distance, has the appearance of water. It occurs in the Koran, (chap. xxiv.) ‘But as to the unbelievers, their works are like a vapour in a plain, which the thirsty traveller thinks to be water, until, when he cometh thereto, he findeth it to be nothing.’ Mr. Sale's note on this place is, ‘The Arabic word *serab* signifies that false appearance, which in the eastern countries is often seen in sandy plains, about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sun-beams: (by the quivering undulating motion of that quick succession of vapours and exhalations, which are extracted by the powerful influence of the sun. Shaw's Travels, p. 378.) It sometimes tempts thirsty travellers out of their way, but deceives them, when they

* Lampe in his commentary on John has given the same view of this passage.—Ed. R. L. Jon.

come near, either going forward (for it always appears at the same distance,) or quite vanishes." Thus Bishop Lowth (where see more) in loco, to which we subjoin the following lively picture of this phenomenon from the pen of the intrepid traveller, Belzoni. "The next phenomenon is *mirage*, often described by travellers, who assert having been deceived by it, as at a distance it appears to them like water. This certainly is the fact, and I must confess, that I have been deceived myself even after I was aware of it. The perfect resemblance to water, and the strong desire for this element, made me conclude, in spite of all my caution not to be deceived, that it was really water I saw. It generally appears like a still lake, so unmoved by the wind, that every thing above is to be seen most distinctly reflected by it, which is the principal cause of deception. If the wind agitate any of the plants that rise above the horizon of the mirage, the motion is seen perfectly at a great distance. If the traveller stand elevated much above the mirage, the apparent water seems less united and less deep, for, as the eyes look down upon it, there is not thickness enough in the vapour on the surface of the ground to conceal the earth from the sight. But, if the traveller be on a level with the horizon of the mirage, he cannot see through it, so that it appears to him clear water. By putting my head first to the ground, and then mounting a camel, the height of which from the ground might have been about ten feet at the most, I found a great difference in the appearance of the mirage. On approaching it, it becomes thinner, and appears as if agitated by the wind, like a field of ripe corn. It gradually vanishes as the traveller approaches, and at last entirely disappears when he is on the spot."*

It is probable that Jeremiah refers to the serab or mirage, when, in pouring forth his complaint to God for mercies deferred, he says, "Wilt thou be altogether unto me as waters that be not seen," (Jer. xv. 18. margin) that is, *which have no reality*, as the Septuagint has rendered it.† The following observations on the horrors of travelling in the Great Desert of Arabia, from the same pen as the above, will afford an admirable illustration of the passage. After

describing the appearance of the Desert from the intense heat of the sun, &c. Mr. Belzoni proceeds: "Generally speaking, in a desert, there are few springs of water, some of them at the distance of four, six and eight days journey from one another, and not all of sweet water: on the contrary, it is generally salt or bitter; so that, if the thirsty traveller drinks of it, it increases his thirst, and he suffers more than before. But when the calamity happens, that the next well, which is so anxiously sought for, is found dry, the misery of such a situation cannot well be described. The camels, which afford the only means of escape, are so thirsty that they cannot proceed to another well: and, if the travellers kill them, to extract the little liquid which remains in their stomachs, they themselves cannot advance any further. The situation must be dreadful, and admits of no resource. Many perish, *victims of the most horrible thirst*. It is then that the value of a cup of water is really felt. He that has a *zenzabia* of it, is the richest of all. In such a case there is no distinction. If the master has none, the servant will not give it to him; for very few are the instances, where a man will voluntarily lose his life to save that of another, particularly in a caravan in the desert, where people are strangers to each other. *What a situation for a man, though a rich one, perhaps the owner of all the caravans! He is dying for a cup of water—no one gives it to him—he offers all he possesses—no one hears him—they are all dying—though by walking a few hours farther they might be saved.—If the camels are lying down, and cannot be made to rise—no one has strength to walk—only he that has a glass of that precious liquor lives to walk a mile farther, and perhaps dies too. If the voyages on seas are dangerous, so are those in the deserts. At sea, the provisions very often fail; in the desert it is worse; at sea storms are met with; in the desert there cannot be a greater storm than to find a dry well;—at sea one meets with pirates—we escape—we surrender—we die; in the desert they rob the traveller of all his property and water; they let him live perhaps, but what a life! to die the most barbarous and agonizing death. In short, to be thirsty in a desert without water, exposed to the burning sun without shelter, and *no hopes of finding either*, is the most terrible situation that a man can be placed in, and one of the greatest sufferings that a human being can sustain: the eyes grow inflamed; the tongue and lips swell; a hollow sound is*

* Narrative of Operations and Researches in Egypt, &c. p. 196. 4to. or vol. i. pp. 304, 305.—Sir R. K. Porter also bears witness to the complete deception of these vapours. Travels in Armenia, &c. vol. ii. pp. 241, 242.

† ὕδωρ ψευδὲς οὐκ ἔχον πύσιον.

heard in the ears, which brings on deafness, and the brains appear to grow thick and inflamed:—all these feelings arise from the want of a little water. In the midst of all this misery the deceitful mirages appear before the traveller at no great distance, *something like a lake or river of clear fresh water*. If perchance a traveller is not undeceived, he hastens his pace to reach it sooner; the more he advances towards it, the more it goes from him, till at last it vanishes entirely, and the deluded passenger often asks, where is the water he saw at no great distance? He can scarcely believe that he was so deceived; he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water.”*

—♦—
 MATTHEW, iii. 4.

And his meat was locusts and wild honey.

Some commentators are of opinion that the food of John, in the wilderness, was not the real locusts, but the bud of the locust-tree, a shrub common in Judæa; there is, however, little doubt but this assertion is incorrect, as the insect was not only ceremonially clean by the Mosaic law (Lev. xi. 22.) but has been used as an article of food, from the most remote antiquity. Some of the Ethiopian tribes from this circumstance received the appellation of *Acridophagi*, (locust-eaters,) and Pliny relates, that they were in high esteem among the Parthians. According to Niebuhr, in Arabia they are caught and put into bags, or on strings to dry. The Bedouins of Egypt roast them alive, and devour them with avidity. In Barbary they are boiled, and then dried on the roofs of the houses: Jackson, during a short stay there, in 1799, saw dishes of them served up at the principal tables, and adds that they were considered a great delicacy. Hasselquist was informed, that at Mecca, when there was a scarcity of corn, they ground locusts as a substitute in their hand-mills, or pounded them in a stone mortar, and that they mixed this flower with water into a dough with which they made their cakes. He likewise says, that they frequently eat them in time of plenty, but then they boil them first, and afterwards stew them in butter. Bochart informs us, that waggon loads of these insects are brought to Fez, as an usual article of food. The ancient Africans used to smoke or salt, and

then fry them; and when thus prepared, according to Dr. D. Clark, their taste resembles that of a river cray-fish. Dr. Shaw was in company with some French emigrants who assured him that they were not only very palatable but wholesome.

It is probable that John either ate locusts fried with honey, or, when there was a scarcity of locusts, subsisted on honey alone, with which the rocks and trees of Judæa abounded, (Deut. xxii. 13, and 1 Sam. xiv. 26.) Honey and butter were a common fare (Isa. vii. 15.) and D'Arvieux while on a visit to the Grand Emir's camp in Arabia, often partook of this mixture, and says that it is not disagreeable even to a novice in the Eastern mode of living.

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 GOD SAVE THE KING!

This celebrated phrase occurs in the following scripture passages: 1 Sam. x. 24.; 2 Sam. xvi. 16.; 2 Kings xi. 12.; and 2 Chron. xxiii. 11., as read in the common English translation; and this use of it is said* to have originated our peculiar exclamation of loyalty. Peculiar it may well be termed; for by what other people has the Divine name been thus introduced and profaned? Besides, where is the necessity for it, when there is no foundation for it in the sacred original, and the sentiment can be fully expressed without any approach towards violating the well known precept of the Decalogue? The Hebrew words of the above texts are correctly translated in Greek, Ζητω ὁ βασιλεὺς; in Latin, *Vivat rex!* in French, by the familiar phrase, *Vive le roi!* in Welch, by *wyfyddo'r brenhin!* and which in English might be, *Long live the King!* or *The King forever!*

Whether this national acclamation arose from its use in the English Bible? or whether the translators employed it in accommodation to general custom? must be ascertained from historical evidence. The anthem, bearing this name, is stated to have been “written on the escape of king James I. from the gunpowder plot, on the fifth of November, 1605.”† Was this exclamatory phrase in use before that period? Or does it occur in any editions of an English Bible, anterior to that date ‡

* By the writer on Acclamation, in the Encyclo. Metropol. Div. ic. p. 72.

† The Philanthrop. Gazette, for June 28, 1820. p. 200.

‡ The Bishop's Bible of 1583 has “God save the King,” in each passage. Edr.

* Narrative, &c. pp. 341—343, 4to, or vol. ii. pp. 90—93. 8vo.

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NO. 7.

THOUGHTS ON THE EXTENT AND CERTAIN-
TY OF SALVATION.

The article annexed is from the pen of a layman, and abounds in rich and scriptural ideas, a circumstance which, in these days of anti-scriptural notions, will compensate for its want of systematical arrangement. We cheerfully give it a place in our pages, not only for the sake of the good sense which it contains, but also for the sake of recommending to private christians, what seems to have been a practice with the writer, viz:—the committing to paper of those thoughts, which arise, as is believed, through the teaching of the Spirit of truth, on subjects connected with the great salvation of wrath-deserving and impotent sinners. The divinity of our correspondent and the popular divinity of the day, form not only a striking, but a very awful and solemn contrast. But let it be our concern and that of our readers to embrace the divinity which our *lay correspondent* has embraced, because it is the divinity taught in the Holy Scriptures, and received by every one, who has been taught by the Spirit of truth.

[For the Religious Monitor.]

MR. EDITOR.—The following I find in my memorandum book, written some 12, or 15 years since, if you deem it worthy a place in your useful Magazine you are at liberty to make such use of it. P.

As man, by transgression, had violated an infinitely holy and righteous law, which is eternal in its binding force upon its subjects, and which could not be repealed or abrogated without the impeachment of the Law Giver, his eternal destruction was inevitable, unless a surety could be found of sufficient dignity of character to fulfil all its demands, both of obedience and of suffering in his room and stead. The justice of God could be satisfied with nothing short of the

holy, spotless life and blood of the surety; and with that it was fully satisfied when Jesus Christ exclaimed "IT IS FINISHED," and expired on the cross.

Now we may ask what it was that was *finished*? when Christ uttered that exclamation and bowed his head and gave up the ghost. Was nothing more effected by this solemn and tragic scene than the satisfaction of the justice of God for his violated law abstractly considered? Do not the scriptures uniformly teach us that the whole work of redemption, as a sure and unfailing ground of salvation, was fully completed by the sacrifice of Christ, "so that there remaineth no more sacrifice for sin?"

Now if this finished work of redemption embraced all mankind without exception; and if notwithstanding, some men shall die in their sins, under the curse of God's law, and perish eternally, will not this be taking pay twice for the same offence? Does not such a position set the divine attributes at war with each other? The covenant of grace includes only the heirs of salvation. The paschal lamb was not slain for the Egyptians, but for the people of God; and therefore says the Apostle alluding to this type, "Christ our passover is sacrificed for us, or for believers," John 10, 11, 14, 15, 16, 26, 28, &c. The ark could undoubtedly have saved more from the flood had they entered into it. God was pleased to ordain not many arks, but one only, and by that one to deliver his chosen few: a striking representation of that remnant of whom the great author of the covenant says, *they shall be my people and I will be their God.*

When God had fixed upon the method of man's recovery from the ruin of the fall, (we may be sure he would never promote his salvation in a way injurious to his divine perfections,) he proposed to deliver sinners in

a way, in which his absolute sovereignty, his free grace, his inflexible justice, his unsearchable wisdom, his unchangeable truth, his unspotted holiness, his almighty power, his goodness and his mercy, might all harmonize and be equally glorified. In this way the salvation of his elect by Christ Jesus is obtained. Moreover he designed, in the appointment of his Son to be the Redeemer of men, and in publishing the glad tidings of great joy which the everlasting gospel contains, to humble fallen, guilty man, to exalt Christ the mediator, and to promote holiness. The scripture nowhere speaks of a conditional or uncertain redemption, depending on the will of fallen man, as to all its salutary effects. It is contrary both to reason and scripture that Christ left salvation depending upon man's own will which had ruined him in his best estate. Could Christ expect that the intention of his death would be carried into effect in such a way? Will the fallen creature take more pains to secure the good effects of his death than the sufferer and Saviour himself? How inconsistent and absurd must it be for Christ to exercise the greatest love towards, and inflict the greatest wrath upon, the same persons at the same time, as must have been the case, if in his infinite love he died to redeem all men—multitudes being in hell suffering his vengeance at the same time he loved them and gave himself for them!—Is it not revolting to reason and common sense to say that the saved are no more beholden to the Redeemer than the damned? And yet this must be true if Christ loved and died for all men without exception. This is nothing less than charging God with taking double satisfaction for the same offence, one from Christ the surety, and another from the damned themselves.

But justice, being once fully satisfied in the person of the Mediator, has nothing but blessings for God's people. It cannot exact the penalty twice—not one of the redeemed of the Lord shall ever taste of that eternal death which he tasted for every one of them. Jesus in the great and glorious work of redemption made a *precise* purchase, for which he paid a *precise* sum; unless we can suppose that he undertook, without counting the cost, and therefore failed in the undertaking, by making a more foolish bargain than a simple man: the very supposition of which is nothing short of blasphemy. Christ is abundantly able to keep all that he has purchased with his blood. Hence he says to all his people, "*ye are not your own, ye are bought with a price—even the pre-*

cious blood of the Son of God." Would a common shepherd purchase a portion for wolves? And will Christ the great Shepherd and bishop of souls, who knows every spiritual wolf, and can detect and defeat all their devices, and who has promised to protect his sheep, suffer the objects of his choice to perish? The promise of divine aid was given to the spiritual seed of Abraham, "*and to all that are afar off, even to as many as the Lord our God shall call.*"

This donation of grace is co-extensive with his purpose, it extends to all his people that are afar off in point of time, or place, or disposition of soul; they all meet in the one eternal Spirit and are brought nigh by the blood of Christ. To suppose that God wills any thing that he doth not fully accomplish, is to call in question his power to perform it, as will and power in God are inseparable and efficient attributes; although by the Arminian heresy I am aware, that Christ as God is represented as willing and desiring the salvation of some, who, notwithstanding his will and desire, do never obtain salvation. Hence it follows that Christ either hath not power to accomplish what he wills shall be accomplished, or that he can will the accomplishment of a good thing without ever exerting his power to accomplish it. To suppose the one, is to substitute impotence for Omnipotence, and so to undefine him; and to assert the other, is to rob him of his goodness at the express violation of his truth: and upon this principle the all wise God is represented as working without having any design, and willing without producing any determined effect. Nay more, the attainment of his own will depends upon the wills of his creatures, and so the Almighty agent of all good must wait, in his operations, upon a set of beings who of themselves can will and do nothing but evil, and that continually. If these things be so, where is the immutability of his promises? If the fulfilment of them wholly depends upon the will of his depraved, helpless creatures, then it would indeed follow, as some pretend, that a person can fall from saving grace, once bestowed, and finally perish. And the absurdity will not stop here, for why may he not fall from glory also? Is not the same Almighty power as much pledged to keep and preserve in the one case as in the other? Truly if the God of the Arminians, Unitarians and such Heretics, who is dependant on the will of his creatures, who has no fixed plan of procedure in relation to man's salvation, whose designs are so often defeated by man's obstinate rejection of Christ;

if I say, such a God shall ever obtain the government, then the very ground of the christian's faith is swept away, and we have no security, that the blessed in heaven and the damned in hell will not, at some future period, be obliged to exchange places, and how often this may take place the abettors of such sentiments ought to know.

But the elect of God, the chosen in Christ, are not left to the exercise of a will naturally perverted, to begin life, nor to the exercise of a power altogether debilitated and depraved to preserve it. *The life they live in the flesh is by the faith of the Son of God*, and that faith is the result of a divine operation. They are also kept through *faith unto salvation*. It consequently follows, that not one of them shall perish, but all shall finally and eternally be saved.—*God hath chosen them from the beginning*, not for a day or a year or a time, but to a salvation which can afford *everlasting consolation and good hope through grace*. God simply and unchangeably wills, and all the divine attributes are concerned in the accomplishment of what he wills—his wisdom which cannot err, his knowledge which cannot be denied, his truth which cannot fail, his love which nothing can alienate, his justice which cannot condemn any for whom Christ died, his power which none can resist, and his unchangeableness which can never vary. Therefore the salvation of all the redeemed is certain without a peradventure.

Christ in scripture is called our Redeemer; he came not only to honor the law by obeying its precepts and suffering its penalty; there was far more intended; he came to recover a lost inheritance. The people of God ate his inheritance. *Jacob is the lot of his inheritance*. To this the apostle alludes, when he says, *God sent forth his Son made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons*. Again, *Christ has obtained eternal redemption for us*. He came then to recover our lost inheritance of purity and happiness, and to reinstate us in the everlasting possession of the favor of God.

Christ from eternity, sat down and counted the cost of accomplishing the designs of salvation; and therefore is not like foolish architects, beginning to build without an estimate, and leaving off without ability to finish. *Jehovah is the rock and his work is perfect*. The truth of God is, like his mercy, enduring for ever; and against his chosen the gates of error, of hell, can never

prevail. Rich, free, and sovereign grace was in all his designs, and eternal glory will crown all his works. A view of this subject caused the apostle to exclaim, *O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out*. Christ then is the Christian's keeper, and because he is an everlasting keeper they are kept for ever more. He hath engaged himself by an everlasting covenant, not to turn away from them, to do them good, but to put his fear in their hearts, so that they shall not depart from him. The whole of their perseverance like all other parts of salvation rests simply upon God, they have no ability to induce it, or maintain it, so long as for a moment in themselves. God says by the prophet, *I am Jehovah. I change not, therefore ye sons of Jacob are not consumed*.

If God changed from his purpose in saving a man, when ever the man left to himself, would change from his desire of being saved, God might renounce the strongest believer upon earth, in five minutes after he had committed him to himself. The helpless creature would soon be consumed, but God's people are not set upon slippery places, but upon a rock, a sure foundation, a tried corner stone, elect and precious, and resting there they shall never be confounded. The soul once born of the holy Ghost is never unborn, from that day forward: regeneration is a divine act, a supernatural work, which having once passed upon the soul, stands good for ever. The redeemed of the Lord are not bought with the blood of Christ, that the Devil might run away with the purchase, for they are kept not by their own power, but by the power of God through faith unto salvation. The Lord never made that sort of everlasting covenant, which a poor, weak and silly worm might frustrate; nor can he be reduced to any imaginable dilemma, which his infinite wisdom did not foresee, and for which his infinite strength did not provide; *known unto God are all his works, from the beginning of the world*. He knew his people would be rebels and could no longer follow than he might be pleased to lead; he knew that Satan and the powers of darkness would oppose; he foreknew when and where that opposition would arise, and he predetermined the bounds of its success; he also knew and foreknew all the objects of his everlasting love, arranged the times and circumstances of their appearance, and ordained the moment and manner of their final consummation

inglory. This God knew, and this hath God wrought for all his people, for his church; not one of them can be lost, unless he who is all-wise and almighty can be forced to lose them: *the gifts and calling of God, are without repentance.* The names of all the redeemed are written in the Lamb's book of life, and although Satan may endeavour to blot out as to their perception, yet he can never blot out as to God's intention. They are all enclosed in the archives of Heaven, nay they are engraven with an iron pen in the Rock of their salvation; the finger of God wrote them there, and the power of God will preserve them there; hence they are privileged to sing, "we have a strong city; salvation will God appoint for walls and bulwarks." *I will extol thee my God, O King, and I will bless thy name for ever and ever.*

[For the Religious Monitor.]

A MAXIM OF BIBLE RELIGION.

(Continued from page 289.)

The scriptures brought forward from the Old and New Testaments in the two former papers, are sufficient, I trust, to convince any candid inquirer that it is a maxim of Bible Religion throughout, *to go forward.* According to the method proposed, I now proceed to apply it to the religion of our own time, that it may be seen what *ought* to be entitled *Bible Religion*, and what not.—And my earnest prayer to the God of truth is, that I may be able to dispel the deep delusion which prevents honest minds from seeing and embracing the truth.

The religion of the reformation claims our attention first. And here I would lay it down as self-evident, that the religion which coincides with this maxim in these three points, viz: its departure, its way of advancing, and its destination is agreeable to it, and founded upon it, and is the religion of the Bible, and by consequence, if it shall appear that the reformation coincides with it in these points, *It* must be the religion of the Bible.

First. Let us inquire what was the *Departure* of the Reformers? *Ans.* It was from the fellowship of the Roman Catholic Church, the head of which is the Pope of Rome. It will be conceded by all, except Roman Catholics, with whom at present we have nothing to do, that the Pope is Antichrist. And his character and that of his fellowship, is fully described in the Inspired Oracles, by which it may be easily and certainly determined what the departure of the reformers was. In Daniel, vii. 24, 25, he

is thus described. "And the ten horns out of this kingdom are ten kings that shall arise, and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings, and he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time." In 2 Thess. ii. 3, his character and fellowship are given thus. "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the Temple of God, showing himself that he is God—and now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth will let until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." In 2 Tim iv. 1, 2, 3, he is thus set forth, "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of Devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath ordained to be received with thanksgiving, &c." Rev. xiii. 5, 6, 7. "And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. And it was given him to make war with the saints and to overcome them. and power was given him over all kindreds and tongues and nations." And chap. xvii. 3, 4, 5, 6. "And I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns, and the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones, and pearls, having a golden cup in her hand, full

of abomination and filthiness of her fornication, and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH—and I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus." The character of the Pope and his fellowship in these texts, is written in letters so legible and large that he who has the weakest capacity, and the smallest measure of knowledge, may read while he runs—And his conclusion must be, that to depart from such a fellowship, is to depart from the most mysterious and complicated system of error, superstition, delusion and wickedness, that has ever yet appeared upon the earth.

But it may not be improper to introduce here a few extracts from the historian, to show what was the actual state of matters in the Romish church before and at the time the Reformation took place.

"We must not conclude," says Mosheim, "from this apparent tranquility and security of the Pontiffs and their adherents, that their measures were applauded, or their chains worn without reluctance. This was far from being the case. Not only private persons, but also the most powerful princes and sovereign states, exclaimed loudly against the despotic dominion of the Pontiffs, the fraud, violence, avarice and injustice that prevailed in their counsels; the arrogance, tyranny and extortion of their legates; the unbridled licentiousness and enormous crimes of the clergy and monks of all denominations; the unrighteous severity and partiality of the Roman laws; and demanded publicly, as their ancestors had done before them, a *Reformation* of the church, in its head, and in its members, and a general council to accomplish that necessary and happy purpose."

Concerning the popes, he says—"Alexander VI. whom humanity disowns, and who is to be considered rather as a monster than as a man, whose deeds excite horror, and whose enormities place him among the most execrable tyrants of ancient times; stained the commencement of this century (the 16th) with the most tremendous crimes. The world was delivered from this papal fiend in the year 1503, by the poisonous draught which he had prepared for others, as is generally believed. He was succeeded by Pius III. who in less than a month was deprived by death of that high dignity. The vacant chair was obtained by fraud and bribery by Julian de la Rovere, who assumed the denomination of Julius II. To the odious list of vices with which Julius dishonored the pontif-

icate, we may add the most savage ferocity, the most audacious arrogance, the most despotic vehemence of temper, and the most extravagant and frantic passion for war and bloodshed." Of his successor, he says—"He was remarkable for his prodigality, luxury and imprudence, and even has been charged with impiety if not atheism."

Of the lower orders of the clergy he writes—"The licentious examples of the pontiffs were zealously imitated in the lives and manners of the subordinate rulers and ministers of the church. The greatest part of the bishops and canons passed their days in dissolute mirth and luxury, and squandered away, in the gratification of their lusts and passions, the wealth that had been set apart for charitable and religious purposes. Nor were they less tyrannical than voluptuous. For the most despotic princes never treated their vassals with more rigor and severity than these ghostly rulers employed towards all such as were under their jurisdiction."

Of the monks he writes—"The prodigious swarms of monks that overspread Europe were universally considered as cumberers of the ground, and occasioned murmurs and complaints every where. And, nevertheless, such was the genius of the age, of an age that was but just emerging from the thickest gloom of ignorance, and was suspended as it were between darkness and light; that these monastic drones would have remained undisturbed, had they taken the least pains to preserve any remains even of the external air of decency and religion, that used to distinguish them in former times.—But the Benedictines, and the other monkish fraternities, who were vested with the privilege of possessing certain lands and revenues, broke through all restraint, made the worst possible use of their opulence, and, forgetful of the gravity of their character and of the laws of their order, rushed headlong into the most shameless practice of vice in all its various kinds and degrees."

Concerning the state of Theology, he says—"The wretched and senseless manner of teaching theology, in this century, may be learned from the many books yet extant, which were wrote by the divines it produced, and which in reality have no other merit than their enormous bulk. The expositors of the holy scriptures were very few in number, during this century. And there were scarcely any of the christian doctors that had a critical knowledge of the sacred oracles. This kind of knowledge was so rare, that when Luther rose, there could not be found even in the University of Paris, which was

considered as the first and most famous of all the public schools of learning, a single person qualified to dispute with him, or oppose his doctrine upon a scripture foundation.—Any commentators that were at this time to be found, were such as, laying aside all attention to the true meaning and force of the words of scripture, which their profound ignorance of the original languages and of the rules of criticism rendered them incapable of investigating gave a loose to their vain and irregular fancies in the pursuit of mysterious significations.”

I shall only add one extract more, giving a view of the public worship of that time. “It was now no more than a pompous round of external ceremonies, the greatest part of which were insignificant and useless, and much more adapted to dazzle the eyes than to touch the heart. The number of those who were at all qualified to administer public instruction to the people was not very considerable; and their discourses, which contained little else than fictitious reports of miracles and prodigies, insipid fables, wretched quibbles, and illiterate jargon, deceived the multitude instead of instructing them. Several of their sermons are yet extant, which it is impossible to read without indignation and contempt.—The subjects they treated on were the authority of the holy mother church, and the obligations of obedience to her decisions—the virtues and merits of the saints, and their credit in the court of heaven—the dignity, glory and love of the blessed Virgin—the efficacy of relics—the duty of adorning churches and endowing monasteries—the necessity of good works, as that phrase was then understood, to salvation—the intolerable burnings of purgatory, and the utility of indulgence.”—[*Cent. xvi. vol. 3d, pages 10–22.*]

From these statements it is easy to infer what a miserable state of darkness, bondage and debasement the people must have been in.

Let us also hear the Reformers themselves in the year 1580, who had a much nearer and more distinct view of what they departed from, than any now living can be supposed to have. “We abhor and detest all contrary religion and doctrine (viz. contrary to the truth of God’s written word,) but chiefly all kinds of Papistry in general, and particular heads, even as they are now damned (condemned) and confuted by the word of God and the Kirk of Scotland. But in especial we detest and refuse the usurped authority of that Roman Anti-christ upon

the scriptures of God, upon the kirk, the civil magistrate, and the consciences of men; all his tyrannous laws, made upon indifferent things against our christian liberty—his erroneous doctrines against the sufficiency of the written word, the perfection of the law, the office of Christ and his blessed evangel, (gospel)—his corrupt doctrine concerning original sin, our natural inability and rebellion against God’s law, our justification by faith only, our imperfect sanctification, &c. obedience to the law—the nature, number and use of the holy sacraments—his five bastard sacraments, with all his rites, ceremonies and false doctrine, added to the ministration of the true sacraments, without the word of God—his cruel judgment against infants departing without the sacrament—his absolute necessity of baptism—his blasphemous opinion of Transubstantiation, or the real presence of Christ’s body in the elements, and receiving of the same by the wicked, or bodies of men—his dispensation with solemn oaths, perjuries and decrees of marriage, forbidden in the word—his cruelty against the innocent divorced—his devilish mass—his blasphemous priesthood—his profane sacrifice for sins of the dead and quick—his canonization of men—calling upon angels or saints departed—worshipping of imagery, relics and crosses—dedication of kirks, altars, days—vows to creatures—his purgatory and prayers for the dead—praying or speaking in a strange language—his processions and blasphemous litany, and multitude of advocates and mediators—his manifold orders—his auricular confession—his desperate and uncertain repentance—his general and doubtful faith—his satisfactions of men for their sins—his justification by works—works of supererogation, merits, pardons, peregrinations and stations—his holy water, baptizing of bells, conjuring of spirits, crossing, saying anointing, conjuring, hallowing of God’s good creatures, with superstitious opinions joined therewith—his worldly monarchy and wicked hierarchy—his three solemn vows, with all his shavellings of sundry sorts—his erroneous and bloody decrees made at Trent, with all the subscribers and approvers of that cruel and bloody band, conjured against the kirk of God—and finally we detest all his vain allegories, rites, signs and traditions, brought into the kirk without or against the word of God and doctrine of this true Reformed Kirk.”—[*The National Covenant or Confession of Faith of the Church of Scotland.*]

Here then, let the reader observe, we have three witnesses agreeing as to the

character of the Popedom, and the Fellowship of the Romish Church.—The Spirit of prophecy speaking in the Scriptures—the body of the Church of Scotland speaking in her public capacity as God's witness, with the hand lifted up to the searcher of hearts, and the historian Mosheim, who is generally received as of good repute for truth and veracity. And the united testimony is, that it is a "Mystery of iniquity, a daring blasphemy, a monstrous superstition, a system of error, hypocrisy and lies.—This is that from which the Reformers took their departure.

They went out not knowing whither they went.—When Luther began to preach against indulgences, he scarcely proposed any thing more than to have that base imposition exposed and put down. He had not a thought of leaving the mother church, much less of denouncing the Pope as Anti-christ, and rejecting his authority, as totally unfounded in the word of God. But "he being in the way, the Lord led him;" he went on step by step, until he came out from among them and was separate. The first steps of Calvin and Knox were strictly similar; and the same might be applied to many others. For many of them resembled the man who looked up and saw men as trees walking. But as they proceeded, their eyes were strengthened, and they at length, all of them, saw distinctly marked every line and feature of that "man of sin."

It must also be admitted that they forsook all, they forsook the great and popular body, and stood out before the Catholic world as individuals, not like others in their opinions and practice, as men wondered at. They left the greatest abundance of wealth—the prospect of preferment, honor, ease, and pleasure. They forsook patrons, friends and relatives, and whatsoever else would have retained them in fellowship with the mother of harlots and abominations of the earth.

They went out when they had every kind of suffering in sure prospect. For the alarm was quickly sounded throughout the wide domain of Satan's empire. Hell was moved to its inmost recess. Every fiend in devil and human form was summoned with all his capacities, energies and resources to the contest. Every effort within the skill of the assemblage to plan, or their power to execute, was put forth to crush the Reformation. Treachery, craft, deception and plots, wars, persecutions and tortures, banishments, imprisonments and death. This was the dreadful array of dangers and sufferings which faced them if they would dare

to depart. But they departed—they met the proud foe in the name and strength of that God who bade them come out, and they conquered! "They overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death." Rev. xii. 11.

And they departed without the prospect of any earthly reward. How could they possibly have any, so long as the exercise of reason remained to them, (and that it did so in no ordinary degree, their works bear witness to the present hour.) Their cause they knew to be hated of all men, and would be to the end of the world hated by the unregenerate heart. They might justly reason that future ages would think of them as the present, and therefore honor and fame after they were gone, except by those societies which they were instrumental in forming, and but some of them, were as entirely out of the question as wealth, ease and pleasure were in their own time.

I trust that I have now proved that the Reformed Religion coincides with the maxim in the first point—the departure, and that so far it appears to be the religion of the Bible.

I proceed to enquire by what way they went. This is the second point. And here it may be stated negatively, that they rejected the way of authority, whether of Popes or councils, or both, and they refused to go in the way of the Fathers, or in the way of tradition. This they did, as we have seen, with detestation and abhorrence. They did not reject all use of these things, or any good use to which they could be applied. And there were various ways then, and there are ways still, in which all these may be used to serve the cause of truth and holiness; to put to silence the ignorance of foolish men, and stop the mouth of iniquity. Many a time, for example, the fathers decide against popery, and in favor of the reformed doctrine. The decisions of councils may be brought, especially those held in early days, to oppose the decrees of the Pope. And the authority of one pope may be brought against that of another, and so their infallibility is at once annihilated. But they refused them all as the way of faith and practice.

I observe that they set forward in the way of the Bible!!—reader can you give credit to this! Will you not reply *this* is the way which the present age claims to have discovered? And if the reformers really and truly found this way and went in it so long as three centuries ago; What means

all this uproar against them, and this outcry against the "frame work raised around the Bible," and "human authority?" What is to be understood by the confident pretensions and bold assertions of this generation? That it is the age of the Bible—of Bible religion and Bible christians? I shall endeavor to satisfy you on these points afterwards, but I only speak the solemn truth, when I say, that the reformers set forward in the way of the *Bible*—Bible faith and Bible practice. Their motto was the Bible, the whole Bible, and nothing but the Bible. Let them only know that a tenet or a practice, however popular and however serviceable it might be to their interest, was not taught in the Bible, and they would reject it; and on the contrary, if it *was* in the Bible, however small it might seem in the eyes of men, and however obnoxious to hatred and contempt, the holding of it might render them, they would *leave* to it at every hazard. If you ask, why did they detest and abhor "all kinds of Papistry in general, and particular heads?" They will answer you, it was because "it was condemned and confuted by the *word of God*." Why did they detect all his vain allegories, rites, signs and traditions? They again reply because "they were brought into the Kirk *without or against the word of God*." Why did they "believe in their hearts, confess with their mouths, subscribe with their hands, and constantly affirm before God and the whole world," that the reformed religion including doctrine, worship, government and discipline, "is the true christian faith and religion, pleasing God and bringing salvation to man?" Their answer is, "we are now thoroughly resolved in the truth by the word and Spirit of God." See the confession of the Church of Scotland and national covenant above quoted.

Hear Luther, "The sacred writings are not to be understood but by that Spirit with which they were written, which Spirit is never felt to be more powerful and energetic than when *he* attends the serious perusal of the writings which he himself dictated.—Setting aside an implicit dependence on all human writing, *let us strenuously adhere to the scriptures alone*." The Rev. Adolp Monod, one of the protestant ministers in Lyons, France, describes the reformation in the following energetic terms, "But God excited a new Spirit among Christians. A reform was called for, but the call at first attracted little notice. It was notorious that men were growing tired of Popery, but little was it known whereto the evil tended and where lay the remedy. A voice was

heard. It cried *The Bible!* The spirit of reform began to show itself and reformers to spring up, that is, men who had been ordained to bring back the Bible, and again uphold it to the eyes of Europe. This office they performed by a means which Providence had just then placed in readiness—the art of Printing. Their first object was to refute the principle by which the Bible had been wrested from the hands of men. They did this by the testimony of the Bible itself. They showed that there is one, one only all sufficient interpreter of scripture even the Holy Spirit, as it is written, "they shall be all taught of God," and that neither the Bishop of Rome, with his councils, nor any other human authority has a right to interfere between God and man."

The foundation upon which, says a reformed church, we rest the whole of our ecclesiastical constitution is the testimony of God in his word. That main pillar of Reformation, "that the Bible contains the whole religion of Protestants," we adopt for our fundamental principle. See testimony of the Gen. A. Synod, Scotland. That this is the way they all agreed and constantly affirmed. Accordingly among the first of their works were translations of the Bible into the vernacular tongue. The first English Bible we read of was that translated by John Wickliffe about the year 1360. Luther, Knox, Calvin and many others exerted themselves in this way to put the Bible into the hands of the people in their own language. And the labor in this sort that was undergone in the sixteenth century was immense, and to their critical knowledge and deep research are *we*, who account them fanatics and fools, this day indebted for what we know.

Besides translating and disseminating the Bible they *searched it*. They searched it with the greatest zeal, perseverance, diligence and humility. They brought to this work their whole mind and heart. They employed in it abilities far above the ordinary measure, and many of them the most profound erudition. Was not this to go forward in that Bible path laid out by the Saviour, "*Search the scriptures, for in them ye think ye have eternal life and they are they that testify of me*," John, v. 39.—Their discoveries, yet warm from the heart, were set before their people in their sermons and methodically arranged in their writings. Every proposition of doctrine was accompanied by some appropriate passage from the Holy oracle, which either expressed or obviously implied it. The manner in which the venerable Assembly at West-

minster proceeded was this, "for the better preparing of business the house divided themselves into three committees, and no man was excluded from attending any of the three he pleased. As the Parliament gave order in writing to take any purpose under consideration, the committees in their afternoon meeting prepared matters for the next day. They first set down their mind in distinct propositions and then supported them with apposite texts of scripture, and after the opening of their next meeting the scribe read the proposition and scriptures, and then whoever stood up of his own accord, addressing himself to the prolocutor, was allowed to speak so long as he would without interruption. And being generally men who had studied their speeches and were of prompt utterance, their discourses were most interesting. When any proposition, with the text brought to confirm it, was duly weighed, which ordinarily was the work of several days, the most part called to the question, whereupon one of the scribes carrying the book to the prolocutor, he read the proposition to the Assembly, and said, "as many as are of opinion that the question is well stated in the proposition, let them say it." Stevenson's History, vol. iii. p. 110. It was in this painful manner that the propositions in the Catechisms and the Westminster Confession and systems of Theology were built upon the word of God, which have by way of contempt been styled "Frame work raised around it."

When defending their doctrine, (for they had to fight every inch of their way forward,) their appeal for the truth of their judgment was invariably to the word of God. And unless their adversaries could show that this only infallible Judge gave it against them, it was in vain to bring forward the Fathers, the councils, &c.

They restored the Bible to its place in the instruction of the people and the worship of God. They resolved that every Sabbath day in ordinary cases, a portion of it should be employed in being sung to the praise of God out of the Psalms which God has given for that purpose—that another portion of it should be read—that a third portion of it should be explained, and that every public discourse should be grounded upon it, both in its general and particular heads, and distinct propositions. They required of all seeking admission into their societies a distinct profession of this belief, "that the Old and New Testaments are the word of God, and the only infallible rule of faith and practice, from which nothing is to be taken away,

and to which nothing is to be added."—They likewise required that the Bible should be employed in the worship of their families morning and evening. And they would have a place for it even in their common schools, that it might be read and committed by their children from the time they could read any. And so particular were they in this matter, that candidates for their schools must undergo a minute examination before a Presbytery, not only on his literature, but his religious knowledge and attachment to the Bible and its doctrines, before he was admitted to teach. Nor was this all, these schools must be visited by a committee of Presbytery at stated seasons, in order to secure the execution of their determination of training up their children in the way they should go—the Bible.

Farther, they set forward not only in the way of the Bible, but with the purpose of occupying the whole of that way, in relation to faith, government, worship and practice. In other words, it was no less their aim to diminish naught therefrom, than it was to add aught thereto. They had not yet thought of that wicked and ruinous distinction which is no where to be found, and no where exists, save in the brain of superficial thinkers—essentials and non-essentials. They did not all make the same progress in every thing, it is true; but there were other and better reasons for any discrepancy that existed, than this distinction.

Yet it is truly remarkable, how far they went forward in substantial agreement, especially when it is considered that they were differently placed. "Their next step," says M. Monod, already quoted, "was to prepare a summary statement of the truth as they found it taught in the scripture, in order to distinguish it with more precision from the Romish errors. These formularies which they called *confessions of faith*, though composed by men of different characters, in different places, in different circumstances, in different languages, for different people, and though certainly different in style and in certain minutiae of interpretation, all laid for their foundation the doctrine of grace, and by so doing evinced it to be the doctrine of the Bible. To these summaries of doctrine they subjoined a form of government copied from that which was imposed on the primitive church by the Apostles. Thus the bible was circulated a second time, and with it the doctrine of grace, and upon this foundation were built all the Reformed churches".

But perhaps none of them made greater

advances in this way than the Church of Scotland, and especially between the years 1638 and 1650. This has been acknowledged by sundry other churches themselves. The Lutherans have their consecration, besides sundry rites, ceremonies, vestments, &c. which they counted tolerable, and some of them useful. The Church of England has her Episcopacy, her days, rites, ceremonies, signs and robes, and except her sound Articles, and her disowning the Pope's authority, is but a little removed in government and forms from that of Rome.

The churches of Holland, &c. have their days and times, which they observe. But the Church of Scotland made a clean riddance of all the filthiness which the mother of harlots had brought into the house of God. She utterly rejected utility and accommodation, as a foundation for a single article in her constitution and practice. She more than any other drew a broad line of demarkation between church and state. She asserted and made good the assertion, that the Church is Christ's independent kingdom, with sufficient intrinsic power to transact every thing which properly belongs to her. She stood more fully out for Jesus Christ as the supreme and only head of the Church. And perhaps she brought more fully to view, if not by doctrinal statement, yet by her practice, the character and duty of the church as *God's witness*.

Perhaps some will say the main question is yet unanswered. We give the Reformers credit for good motives, and admit that they *purposed* to go in the way of the Bible, and *thought* they were doing so; but was this *actually the case*? Are their doctrines, worship, &c. really and truly those of the Bible? If not, all that has been advanced must go for nothing. In reply, it cannot be reasonably expected that I should enter here into a discussion of every peculiar doctrine of the Reformation, in order to prove that it is founded on the Bible, and if I should, I could advance nothing better or more convincing, than what the Reformers themselves have often advanced. And opposers might still object, that it was *ex parte* evidence, and we might with equal justice at least, retort upon *them*. But I shall advance a few considerations, which have a manifest bearing upon this question, and which will scarcely be denied by any one versant at all in the history of the 16th and 17th centuries. It will not be denied by those who know what sort of men the Reformers were, that very many of them

were correct and powerful reasoners, deeply skilled in the original languages of the Scriptures, and acquainted with the rules of interpretation, and therefore well able to judge of their meaning. Take for example our present English translation of the Bible, now about 200 years old. Often as it has been tried, and oftener proposed, who is he that has yet been able to make any material improvement upon it, or such as to warrant a new one?

Take, along with their skill in the Scriptures, the strong conviction of the truth of their doctrines which they felt, and expressed. They hold such language as the following, under solemn oath: "Being now fully resolved in the truth by the word and Spirit of God." And who that knows the history of their sufferings on account of their doctrine, can doubt that they were thoroughly persuaded, that it was the doctrine of Scripture. But let us look at the *Effects* of their doctrine.

(To be continued.)

[For the Religious Monitor.]

THE PUBLIC READING OF THE SCRIPTURES.

THE DIRECTORY FOR THE PUBLIC WORSHIP OF GOD, agreed upon by the ASSEMBLY OF DIVINES at Westminster, and approved by the GENERAL ASSEMBLY of the church of Scotland, contains a section relative to THE PUBLIC READING OF THE HOLY SCRIPTURES, in which the following language occurs: "Reading of the word in the congregation, being part of the public worship of God, and one mean sanctified by him for the edifying of his people, is to be performed by the pastors and teachers. All the canonical books of the Old and New Testament shall be publicly read in the vulgar tongue, out of the best allowed translations, distinctly, that all may hear and understand."

According to the above extract, the reading of a portion of God's word, as a distinct part of public worship, is an ordinance of God, an established means of grace.—Is this really so? Had the venerable bodies above-mentioned any sufficient authority for regarding the public reading of the Scriptures in the light they did? Let the following considerations be duly weighed.

It was solemnly enjoined upon the church of Israel, to have the law, at stated seasons, read publicly in the audience of all the people, men, women and children, and the strangers that were within their gates. "And Moses wrote this law, and delivered it unto

the priests, the sons of Levi, who bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known any thing, may hear, and learn to fear the Lord your God as long as ye live in the land whither ye go over Jordan to possess it." Deut xxxi. 9—13.—

After the return of the Jews from their captivity in Babylon, we find them practising agreeably to this enactment of the great Lawgiver of Israel. Neh. viii. 23. "And Ezra the priest brought the law before the congregation,—And he read therein, before the street that was before the water gate, from morning until mid-day, before the men and the women and those that could understand; and the ears of all the people were attentive unto the book of the law." And chap. ix. 3. "They stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day, and another fourth part they confessed, and worshipped the Lord their God." And from that time forward till the introduction of the gospel dispensation, it appears that the reading of the scriptures was regularly attended to, on the Sabbath, in every synagogue of the Jews. Hence in the Acts of the Apostles, chap. xiii. 15, we have this declaration, "And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, (Paul and Barnabas,) saying, Ye men and brethren, if ye have any word of exhortation for the people, say on."—And in the course of the sermon which Paul preached on that occasion, he says, v. 27., "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." And again in the 15th chapter, v. 21., we meet with a similar declaration: "Moses, of old time, hath in every city them that preach him, being read in the synagogue every Sabbath day." Such then was the practice of the Jews in their stated meetings for the public worship of God. And it would seem that

our Saviour did not censure this practice, nor neglect it himself when he officiated in their synagogues. For we are told, Luke iv. 16., that "when he came to Nazareth, where he had been brought up, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." And some have thought, that, on the occasion referred to, it was one of the lessons of the day, (there were two lessons read every Sabbath, the one from the law, the other from the prophets,) which he read, beginning according to the ordering of a wise Providence, with the 61st chapter of Isaiah: "The spirit of the Lord God is upon me," &c., which scripture he applied to himself, and from it proved his divine commission, to the utter astonishment and confusion, and even wrath of his ignorant and unbelieving audience.

For the purpose of illustrating more particularly the ancient practice of reading the scriptures among the Jews in their synagogues, we will furnish the reader with an extract from PRIDEAUX'S CONNECTIONS.

"The five books of the law are divided into fifty-four sections. This division many of the Jews hold to be one of the constitutions of Moses from Mount Sinai. But others, with more likelihood of truth, attribute it to Ezra. It was made for the use of their synagogues, and the better instructing of the people there in the law of God. For every Sabbath day, one of these sections was read in their synagogues, and this we are assured, in the Acts of the Apostles, was done among them,* of old time, which may well be interpreted from the time of Ezra. They ended the last section with the last words of *Deuteronomy*, on the Sabbath of the feast of tabernacles, and then began anew with the first section from the beginning of *Genesis*, the next Sabbath after, and so went round in this circle every year. The number of these sections was fifty-four, because in their intercalated years (a month being then added) there were fifty-four Sabbaths. On other years they reduced them to the number of the Sabbaths, which were in these years, by joining two short ones several times into one. For they held themselves obliged to have the whole law thus read over in their synagogues every year. Till the time of the persecution of *Antiochus Epiphanes*, they read only the law. But then, being forbid to read it any more, in the room of the fifty-four sections of the law, they substituted fifty-four sections out of the prophets, the reading of

* Acts, xv. 21.

which they ever after continued. So that when the reading of the law was again restored by the *Malacothees*, the section, which was read every Sabbath out of the law, served for their first lesson, and the section out of the prophets, for their second lesson; and so it was practised in the time of the Apostles. And, therefore, when Paul entered into the synagogue at *Antiochia in Pisidia*, it is said that he stood up to preach, after the reading of the law and the prophets,* that is, after the reading of the first lesson out of the law, and the second lesson out of the prophets. And in that very sermon which he then preached, he tells them, that *the Prophets were read at Jerusalem every Sabbath day*, that is, in those lessons which were taken out of the Prophets."

After a consideration of the preceding facts, none can reasonably deny, that the public reading of the scriptures was a divine ordinance under the former dispensation, particularly when it is remembered, that Christ and his Apostles, so far from condemning the practice, as having originated in the *commandments of men*, did, on the contrary, countenance and approbate it.—Now as there was nothing *ceremonial* in this reading of the scriptures in the synagogues, it partaking entirely of the nature of a *moral duty*, its continued obligation in christian assemblies might reasonably be inferred. But without having recourse to inference, we have what may be considered express authority on which to rest the public reading of the scriptures, under the gospel dispensation. The apostle Paul, with great solemnity, thus addresses the Thessalonians: "I charge you by the Lord that this epistle be read unto all the holy brethren." 1 Thess. v. 27. No doubt this reading was to take place on the first day of the week, when the brethren came together. This appears from a similar charge delivered to the Colossians "When this epistle is read among you, cause that it be read also in the CHURCH of the Laodiceans, and that ye likewise read the epistle from Laodicea." Col. iv. 15. In addition to these authorities, we may also quote from the same apostle's charge to Timothy. "Give attendance to READING, to exhortation and to doctrine." 1 Tim. iv. 13. The reading here enjoined upon Timothy, and through him upon all ministers of the gospel to the end of time, appears from the connection to relate to the discharge, not of a private, but of a public and official duty. There is no

good reason why we should separate this from the other duties mentioned, which are obviously of a public nature.

In further corroboration of this subject, we might refer the reader to the practice of the primitive christian church. Justin Martyr, who lived in the second century, informs us, that in his time, "the writings of the prophets and apostles were read every Lord's day, as they had time, before sermon"—Tertullian, of the same century, thus writes: "In our public assemblies, the scriptures are read, psalms sung, sermons preached, and prayers presented." And others of the Fathers bear the same testimony.

Thus, then, the public reading of the scriptures, as a distinct part of the worship of God, appears to be a divine ordinance. And this consideration is sufficient, of itself, to overthrow all objections that may be urged against it. Indeed, to say, as is sometimes done, that we can read the Bible at home, and that there is no use for making it a part of public worship, is to cast reproach upon an ordinance of God. And, moreover, by a parity of reasoning, there would be no use for public praying and praising, for those duties can also be performed at home; no, nor for preaching, for sermons can be read at home. Carnal reason then, should never be allowed to shuffle an ordinance *out* of the church, any more than it should be allowed to bring one *in*. Had we no express authority for the practice recommended in the DIRECTORY, there would even seem to be a propriety in it, both, because the Bible is our authority for all our other public services of preaching, praying, praising, and administering the sacraments; and also, because the private reading of the scriptures is, by many, so shamefully neglected. Even this latter consideration made an English divine, when speaking of the importance of having this practice revived in such congregations as had laid it aside, say, "I wish it might be so, were it only for one melancholy reason, viz: for the sake of those miserable people, who neither read the word of God themselves, nor have a chapter read to them, from one week's end to another." The word of God is indeed the great means of salvation, and therefore the more use there is made of it the better. And if the private reading of it be acknowledged to be an important means of making people wise unto salvation, we cannot see, why the public reading of it, by an ambassador of Christ, should not be regarded in the same light?

Now, as the original design of the Di-

* Acts, xiii. 16. † Acts, xiii. 27.

RECTORY was to promote a *covenanted uniformity in religion betwixt the churches of Christ*, and as some ministers of the Associate Church, from a sense of duty, do practice agreeably to the DIRECTORY in the particular under consideration, the foregoing remarks have been made with the view of recommending the same practice to all the other ministers, not only that *uniformity* may be observed, but also that there may be in this matter, a laudable walking in the footsteps of all the early churches of the Reformation. PHILOBIBLOS.

[For the Religious Monitor.]

REMARKS ON MR. BARNES' SERMON.

[Continued from page 328.]

It should have been stated in the commencement of these remarks that it is not our intention to examine the merits of Mr. B's sermon as a literary performance.—There are in it a number of expressions which may justly be considered as merely "unguarded." These shall be passed over with that lenity which is due to a young man. A few years experience will teach greater accuracy in language. We allude to such expressions as the following, on the first page—"Every man has some *secret* scheme by which he expects to be saved.—The text (Titus, iii. 4. 7.) expresses, I believe *every point* that is peculiar to christianity:—it expresses all that is *original* in the plan in a few words." A second thought might be sufficient to convince the author that by such sweeping statements, accuracy is sacrificed for the sake of juvenile energy. It is the theology of the sermon which is of the greatest consequence, and this alone we propose to consider. Proceeding according to the plan formerly suggested, the next thing which presents itself for consideration is,

The doctrine of negative depravity.—"God's plan of saving men, it is said, is based on the fact that the race is *destitute of holiness*, so says the text." The text says much more, it represents men as not merely destitute of *works of righteousness*, but as polluted and disordered, and needing both the *washing of regeneration* and the *renewing of the Holy Spirit*, as lost and needing to be *saved*, as ungodly and needing to be *justified*. If the author has stated correctly the foundation on which God's plan of saving men is based, we need no other kind of justification than that which corresponds to our condition—we need only the infusion of holiness, which is precisely the Roman Catholic justification. The

mere destitution of holiness does not call for remission or cleansing, but only for sanctification. And to this kind of justification, the whole system of doctrine taught has an evident tendency. "The great defect of man is the want of holiness; the great intention of Christ's death was to affect the heart and exercise a moral influence over our character." What kind of justification can we, then, have by his death, but that which corresponds to our state and to the intention of his death, the justification which consists in repentance and good works? To say that man is destitute of holiness is saying no more than might be said of many of the most innocent creatures; they are destitute of holiness having no capacity for it. The scriptures would certainly have warranted the use of much stronger language. They would warrant us in saying that God's plan of saving men is based on the fact that the whole world is guilty, altogether corrupt, ungodly, enemies, without strength, dead in sin, self-destroyed, lost and ruined. The want of holiness is one thing, but not the only thing which calls for salvation.—There is also original sin, the corruption of the whole nature, and many actual transgressions proceeding from it. "Christ is made of God unto us, wisdom, and righteousness, and sanctification, and redemption." And whatever he is made to us we must lack in ourselves. He is made righteousness to us, as we are destitute of holiness, and sanctification, as we are corrupt.

To make sin merely negative is contrary both to scripture and reason. There is a plain distinction often made in the scripture between the negative sin of not doing good and the positive sin of doing evil. *Cease to do evil; learn to do well. The good which I would, I do not, the evil which I would not, that I do.* Reason also says, the mere want of love to God is negative, the hatred of him must be positive; ignorance, idleness and neglect of every kind are negative sins, but opposing the truth, fighting against God, and all the activity of men in sin must be positive. It would be quite as reasonable to define holiness to be the mere want of sin, as to define sin to be the mere want of holiness.

The same moderate opinion of our depravity, which appears in announcing this particular, appears in various other parts of the sermon. In the introduction it is said, "It is not, cannot be, human nature, to believe this, (that is, that we are exposed to endless suffering,) and still sit in indifference." Of course, if men knew that the

things which they do are worthy of death, human nature would keep them from taking pleasure in them. A belief in future punishment and human nature working together, would arouse them from their indifference, would fill them with that anxiety of which the author is speaking, and which is regarded by many, as the very door of conversion. Men are spoken of, not as having ruined themselves, but as liable to ruin, "if left to their own guidance." "It is not ascertained," says he, "that all men are as bad as they can be, or that one man is as bad as another, or that there is no morality, no parental or filial affection, no kindness or compassion in the world, no law of truth, and no honest dealing among men. The friends of religion are not blind to the existence of these qualities in a high degree, nor are they slow to value them, or to render them appropriate honors." The reader is desired to compare this account of human nature with that appropriate honor which is rendered to it by prophets and apostles, whose testimony we have, Rom. iii. 10-18. *There is none righteous, no not one, there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doth good, no not one, their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, &c. &c.* It is acknowledged, that there are some expressions in the sermon which might be considered as bearing harder upon the natural character of man, but we must say once for all, that we are unwilling to admit the principle of explaining away erroneous expressions by others, which are not consistent with them. All error disagrees with itself as well as with the truth, and it is by this disagreement that we are able to expose it, but it does not render it harmless. A complete system of Calvinism was once extracted out of the works written or approved by Wesley, but this did not make him a Calvinist. If the most heretical only admit the scripture to be the rule of their faith, we may set this admission over against all their heresies, and by this means prove them to be as orthodox as the Bible; for, in declaring their belief in the Bible, they declare their belief in that, which is directly contrary to all their unsound doctrines.

This moderate opinion of our depravity, naturally and necessarily grows out of the next error which is advanced, and which if any one can be so called, is certainly fundamental. It is

The denial of Original Sin.—"Christianity," says the author, "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 responsible for the transgressions of Adam, or of any other man." This position is farther defended in a note, where we are told that, "Christianity affirms the fact that in connexion with the sin of Adam, or as a result, all moral agents in this world will sin—and sinning will die. It does not affirm, however, any thing about the *mode* in which this would be done." This defect of christianity, the author immediately supplies, telling us that we become sinners as a result of Adam's sin, in the same way that the family of a drunkard become "beggared, illiterate, perhaps profane, or intemperate." "Both facts," says he, "are to be explained on the *same principle*, as a part of moral government. The Bible does not, it is believed, affirm that there is any principle of moral government in the one case that is not in the other." If this be the case, then, as it is evident that there is no necessity nor certainty that children will follow the example of drunken parents, there is no necessity or certainty that the children of Adam will follow his example by transgression. Our being a race of sinners is no more necessary nor certain because we are descended from Adam, than our being a race of drunkards because we are descended from Noah; for observe, "there is no principle of moral government in the one case which is not in the other." Yet we are at the same time told that the whole race of men will sin, and sinning will die, there is "prophetic certainty" in it. So then there is a prophetic, infallible certainty that all will sin, and yet it is no more certain, than that we will follow our immediate parents in the vices of which they are guilty. Adam stands in no other relation to his children than any other parent to his. As Adam is supposed to stand in no other relation to us than other parents, is it not surprising that in explaining Rom. v. 12-19, our opponents have never thought of questioning, whether that *one man* spoken of were Adam or some other man. If Adam be not regarded as the one man by *representation* we may as well suppose any other to be meant. His name is only mentioned incidentally in stating the duration of death, which would not oblige us to suppose him to be meant in the other parts of the discourse. If this were true, it would appear impossible to reconcile the state of things in the world with the justice or holi-

ness of God. Instead of feeling ourselves chargeable with guilt, we must trace it to God as the prime author. We must consider that it is not owing to any sin of our own, that we are in our present sinful state, but that it is a part of God's "moral government." "*Let no man say when he is tempted, that he is tempted of God.*"—Adam wished to refer his sin to God, to make it a result of his moral government. *The woman whom THOU gavest to be with me, she gave to me and I did eat.* And we need not be surprised when he was so backward to own original sin, and so ready to make God the author of it, that his children are so prone to copy his example.—There can be no disputing in this case about the fact that we are sinners; the only question is, How has this happened, in consistency with the perfections of God? And surely the doctrine of our representative in Adam, notwithstanding its difficulties, exhibits the conduct of God in a light far more favorable, than if we account for sins, not by tracing them to our original guilt, and our own desperate depravity, but by referring them to undefined principles of moral government. We only involve ourselves in deeper and inextricable difficulties by forsaking the plain account of the entrance of sin which is given in the scriptures.

The author owns that his opinion on this subject varies from the confession of his faith, but he excuses himself by pointing out the gross absurdity of his confession. "It is difficult," he says, "to affix any clear and definite meaning to the expression, 'We sinned *in* him and fell *with* him.' It is manifest, so far as it is capable of interpretation, that it is 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. This was the idea of Edwards"

If this be what we must understand by sinning *in* Adam and falling *with* him, it is no wonder that Mr. B. rejects the doctrine of the confession, the only wonder is how he or any other man ever happened to adopt it. If we and Adam are not federally but personally one, then all the sons of Adam are Adam himself, we are our own father, we are not ourselves, but the very person Adam; and Adam is no more Adam, but is the very same identical man whom we see multiplied into so many nations and generations of men, he is personally all his own

children. Now reader, observe this is not the idea of Mr. B. though contained in his confession, but this was the idea of Edwards and the Westminster divines. It was the very idea which they "intended to convey." They knew nothing about imputing sin; this we are told "is an invention of modern times, and it is not, it is believed the doctrine of the Confession of Faith."* These divines must either have had good memories to recollect when they were "personally" in the garden of Eden, eating the forbidden fruit, or they could not have had very tender consciences, to tell us "intending" this very thing, that they were there, in their own "identical persons," when they must have known that they were not then in existence. But what is the argument to prove that this personal identity of Adam and his posterity is the very idea which the Confession intentionally conveys? It is the use of the particles *in* and *with*. If these mean any thing, they mean personal identity. If we apply this new and original discovery to the interpretation of the sacred volume, it will give us some wonderful light about the meaning of many passages. Thus when Paul says Levi paid tithes *in* Abraham, he means that there was a personal identity of these two men. Levi is Abraham, and Abraham is Levi, and it was Levi's own act and his only to pay tithes to Melchisedec. When it is said, *In* Adam all die, this denotes that all and Adam are the same identical person, and that we all actually died long before we existed. When we are said to be *in* Christ and Christ *in* us, we are to understand this as teaching the personal identity of Christ and believers. When the Father is said to be *in* the Son and the Son *in* the Father; if the expression means any thing, it means that the Father and Son are the same identical person. So when we are said to be crucified *with* Christ, to be risen *with* him, to be quickened *with* him, and to sit together in heavenly places, we must in like manner understand a personal identity, and such an identity that all these things are our own acts and ours only. If the Westminster divines have used language so unintelligible and absurd, there is no doubt that they were led to this by the language of the scriptures. The first text which

* The author's faith must be very strong if he can believe there is nothing like imputing sin in these words of the Confession, chapt. vi. sect. 3.: "The guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity." One cannot help doubting whether he had carefully read the Confession on this subject.

they cite in proof that we sinned in Adam, is Rom. v. 12., and it is probable that they adopted as the most correct reading that which is approved by Beza, Grotius, Guise, Baldwin, Gill, Mark, and many other critics; and if so, in saying that we sinned in Adam, they only quoted according to their views, the words of the Spirit of God. "Death passed on all, for that all have sinned," rather *in whom all have sinned*, that is, in the one man by whom sin entered, all have sinned.

Mr. B., like most of the enemies of the doctrine of original sin, is more zealous to upset established principles than clearly to define what he would introduce in their room. He indeed attributes our sinful state to the moral government of God, but he does not tell us how this government introduces it. "It is in connexion with the sin of Adam, or as a result that all moral agents will sin, and sinning will die." So there is a connexion between the sin of the devils and the sin of man, and the sin of man results from theirs; and we cannot see that any thing is taught implying that we have any connexion with the one beyond the other. The passage quoted in proof of this connexion, is Rom. v. 12—19. This says nothing of our sin and death *resulting* from the sin of Adam. It is not said that by one man's sin many *will* become sinners and *will* die, but by one man sin entered, and all *have* sinned, and through the offence of one many *are* dead. By one man's disobedience many *were* made sinners; and death *hath* passed upon all men. The whole human family are in that place viewed not as exposed to crime, to judgment, to condemnation and to death, but as having sinned, as having been judged, as having received the sentence of condemnation, and as having suffered death according to their sentence. "All have sinned, judgment came on all to condemnation, death passed upon all men." And all this is by the one man. In, or by the one man we are made sinners; by one is the judgment and condemnation; and through the offence of this one we are dead. If in a just government we may be accused, tried, condemned and executed without guilt or participation in guilt, then and not till then, can we believe that these words do not teach that we participate in the guilt of Adam.

There is also in the author's statement a grievous misrepresentation of the Calvinist doctrine on this subject. He not only insinuates that the genuine old doctrine of Calvinism supposed a personal identity be-

tween Adam and his posterity, but that a responsibility is maintained beyond his first transgression, and a responsibility which may extend to the sins of others as well as to his; for after having said we are not answerable for the *transgressions* of Adam or of any other man, he adds in a note that this statement does not accord with the Confession of Faith, as if the Confession taught that we were personally answerable for all the transgressions of Adam and of other men. When will the enemies of sound doctrine learn fair dealing? With how much propriety did Dr. Scott complain that the opponents of Calvinism universally misrepresented it? So much is this the case, that the chief business of the friends of truth is fairly to state their own principles. In most cases this is the half, in many it is the whole that is necessary.

The doctrine of Calvinists on this subject appears to us to have been always the same, and to be most clearly taught in the scriptures. According to their views, God viewed all men as in Adam not personally but federally; the covenant made with him being made also with his posterity represented by him. Such transactions often occur among men in conveyance of estates under conditions binding their posterity, and in treaties made by individuals, binding whole nations, in present and future ages. That God regarded the first man in this light, we may learn, as writers on this subject have stated, from the manner of speaking employed in the first chapters of Genesis and many other parts of the Bible, where the whole of a kind is meant in that which is spoken respecting one or more individuals. When God blessed the particular things which he had made, he evidently blessed all of their kind. When he gave them their laws and privileges these are always viewed as of this universal extent. When, for instance, he said, Be fruitful and multiply, he did not mean that the power of reproduction should be confined to the individuals made, but that it should be of universal extent. In the same manner what was said by Noah to his sons, by Isaac and Jacob to theirs, and by Christ to his disciples, all must admit to be intended in this representative manner.—How could Japhet himself be enlarged? How could the sceptre abide with Judah till the coming of Shiloh? How could Christ be with the twelve apostles always to the end of the world? We also find evidences in the history of the fall of our first parents that God viewed them in this light. What was said to the serpent was evidently in-

tended against all the wicked. What was said to Eve of her sorrows and subjection was said to all her daughters. What was said to Adam of his labors and mortality was said to all his sons. And if we all share with them in the curse, how can it be that we are not all chargeable with their crime? It deserves notice also, that mankind are often spoken of as in the same state with Adam before he fell, a state in which they never were actually; they must therefore have been in it representatively. How can it be said that God made man upright, that is, not the first man alone, but the race of men, for it is added with reference to the whole human family, *they* have sought out many inventions? How can it be said that men are made, or rather, were made after the similitude of God? How can it be said that we have fallen, which implies that we were once upright; that we have strayed, which implies that we were once in the right way? How can we be said to be redeemed and restored to God, which implies that we were once with him? How can we be said to have departed from the Lord or to return unto him, if it be not supposed that we were once viewed as in an upright state, in the image and favor of God? Now, compare with these expressions what is said of the actual state in which all are now born—conceived in sin, shapen in iniquity, transgressors from the womb, by nature unclean and children of wrath; and how can these last be consistent with the former expressions, without supposing mankind to be represented in Adam? Now in consequence of this representation whatever Adam did is imputed to us, so long as he sustained the character of our federal head. No sane person ever imagined that the personal act of Adam was indeed our personal act, or that it is imputed to us as our personal act, but it is imputed to us as if it had been our act. The accomplices are not punished because the act was theirs, nor is it imputed to them as their personal act, but as if it had been such. The opinion maintained by many professed defenders of the doctrine of original sin, is only Mr. B.'s opinions in other words. They say that it is only the guilt of Adam's sin which is imputed, and in this they speak the language of Calvinists. But let us hear their definitions of guilt, and we shall find that the whole of what they mean is, that we are subjected to suffering in consequence of Adam's sin. Guilt, say they, is liability to punishment; it does not imply criminality on our part; in other words, it is only the punishment of Adam's sin which comes upon

us. This opinion is only so far worse than Mr. B.'s as it is more insidious, kissing the truth by fair words and then stabbing it under the fifth rib by a most deceitful definition. Guilt is indeed that part of sin which obligates to punishment, but it is not a mere liability to suffering; it is such a liability as implies the just desert of the punishment. It requires something quite beyond the common sense of men, to find out how we may at the same time be guilty and innocent of the same offence, guilty by punishment, and innocent in act. Where there is no criminality men will never believe that there can be guilt. This notion sets aside the representation of Adam, for if he sinned, and we only suffer for his sin, there is no representation. Representation implies not the doing of one thing and the imputing of another, but the imputing of the same thing which is done.

I hope the reader will excuse the length of these remarks. They might indeed appear disproportioned if considered merely as a review; but the object of these communications is rather to furnish some hints on some much contested doctrines. It is hoped therefore that a few pages will not be thought too much, on subjects of such importance; subjects too on which volumes have been written.

[To be continued.]

THE HISTORY OF THE NEW TESTAMENT CONFIRMED AND ILLUSTRATED BY PASSAGES OF JOSEPHUS, THE JEWISH HISTORIAN.

[Concluded from page 363.]

Of the Grecians or Hellenists.—The term *Greek* is often used in the New Testament, as of the same import with that of *Gentile*, Rom. ii. 9. 1 Cor. i. 22—24, &c. The extensive dominions of the Persian empire fell under the power of the Greeks, by the conquests of Alexander the Great, which was a means of spreading the Greek language extensively; and, even when the Romans conquered the Greeks, the language of the vanquished maintained its ground. *Græca leguntur in omnibus fere gentibus, Latina suis finibus exiguis sane continentur*, says Cicero. On this account, a more fit designation to express the Gentiles could not be found, than that of Greeks. But, besides this word, there is another of great similarity to it, used sometimes in the New Testament, and which is rendered by our translators *Grecians*, and, more literally translated, is *Hellenists*. This is the word which is used in Acts, vi. 1. ix. 29. xi. 20.

There are different opinions respecting the persons who are designed by this name.—

Some have supposed, that the persons mentioned in Acts, xi. 20. unto whom the men of Cyprus and Cyrene preached, were Gentiles. But this would make the 20th verse contradict the 19th, in which it is said, that they who were scattered preached the word to Jews only. Besides, it was by Peter that "God at the first did visit the Gentiles;" and his vision and preaching to Cornelius were posterior to that of the persecuted disciples at Antioch, although they are recorded first. At any rate, it will not be pleaded that the Grecians mentioned in chap. vi. 1. were Gentiles. Others suppose them to have been Jews of the dispersion, who lived in different heathen countries; but this does not seem to agree with what is said of them in chap. ix. 29. The two opinions which have the greatest plausibility are, that those called Hellenists or Grecians were either Jews who used the Greek language, and not the Hebrew; or that they were proselytes to the Jewish religion, from among the Greeks or Gentiles, and that the name was given to distinguish them both from their own countrymen as to religion, and from the Jews as to descent. It is not pretended that there is any thing in Josephus, which decides this controversy; but, after mentioning some considerations in support of the last of these opinions, a passage shall be added from the Jewish historian.

Many learned persons have given their suffrages for the former opinion, and their arguments are not to be despised; although it may be remarked, that, according to the doctrine of some of them, the evangelists and apostles may all be called *Hellenists*, as, in their opinion, they wrote Hellenistic Greek, and used a Hellenistic translation of the Old Testament. The following things in the account of the institution of the deacons in Acts, vi. may be taken notice of in favor of the opinion, that by Grecians we are to understand proselytes from among the Greeks to the Jewish religion. This institution was occasioned by the complaint of the Grecians, who had embraced Christianity. 1. The account given of the multitude from whom the converts were made, favors this interpretation, chap. ii. They are described particularly from the countries of which they were natives; but there is one general distinction which applies to them all, they were either Jews or *proselytes*, ver. 10. 2. The complaint which was made by the Grecians was, that their widows were neglected in the distribution of church-goods. Now, those who were only proselytes to the Jewish religion would be more ready to

complain, than those who were Jews by descent, and only differed from their brethren in using the Greek language. 3. The account of the remedy provided for these complaints seems also to favor the second opinion. Seven persons were chosen to manage the distribution of goods; and we are particularly informed, that one of them was "a *proselyte* of Antioch." Does not this description imply, that such a person had been chosen, as particularly fitted to remove the occasion of the complaint made by the Grecians? Some suppose, that Nicolas was the only proselyte; but others have remarked, that he is not simply called a proselyte, but "a proselyte of Antioch," which is consistent enough with the supposition, if it does not also imply, that there were other proselytes among the number of the deacons. But, why is there so particular mention of one being of *Antioch*? May it not be inferred from this, that the Grecians from Antioch were chiefly concerned in the complaints which were made on this occasion? Antioch in Syria was formerly the capital of the Syro-Grecian kingdom of the successors of Alexander; there were many Jews in it, and they made a great number of proselytes. Let the following quotation from Josephus be considered. "The successors of Antiochus Epiphanes granted unto the Jews," says he, "the enjoyment of equal privileges of citizens with the Greeks themselves; and, as the succeeding kings treated them after the same manner, they multiplied to a great number. *They also made proselytes of a great many of the Greeks perpetually, and thereby, after a sort, brought them to be a portion of their own body.*"* Now, as the proselytes of Antioch were many, as they were admitted there to the same privilege with the Jews whom they joined, and enjoyed also equal civil privileges with their heathen brethren, they would be more ready to complain of partiality in the distributions at Jerusalem. †

Of Damascus, and Aretas the King.— This prince is mentioned in the New Testament, and Damascus is said to have been under his dominions. "In Damascus," says Paul, "the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me, and through

* Jewish Wars, b. vii. ch. iii. § 3.

† The opinions of Fourmont, according to the account given of it by Wolfius, in Acts vi. 1. (for the writer has not seen the dissertation itself,) agrees with the above in some respects, only he confines the names to the Syrians, and supposes, that it refers not only to the converts to the Jewish religion, but also sometimes to those among them who continued heathens.

a window, in a basket, was I let down by the wall, and escaped his hands," 2 Cor. xi. 32, 33. Josephus mentions, that Damascus fell under the power of the kings of Arabia Petrea, a considerable time before the birth of Christ. From him, also, it appears, that Aretas was a common name among the kings of that country, for he mentions one taking this name, after he succeeded to the sovereignty, (Antiq. b. xvi. chap. ix. § 4.) There was one of this name who reigned in Arabia Petrea, during the life of Herod the tetrarch, to whose daughter Herod was married, and who, it is most probable, was the person mentioned in the New Testament, (Antiq. b. xviii. ch. v. § i. 3.) It has been mentioned as a difficulty, that the scripture represents Aretas as having the sovereignty of Damascus; whereas this city was conquered and brought under the dominions of the Romans in the days of Pompey. But, in answer to this, it may be remarked, that the Romans suffered many of the kings and rulers whom they subdued to retain their authority and dominions, upon their submitting and becoming tributary to them. Or, allowing that the Romans removed Damascus from under the power of the kings of Arabia, it might be restored to them afterwards by treaty or conquest. Aretas, having invaded the dominions of Herod, on account of the injury which he had done to his daughter, and defeated him, Herod implored the assistance of the Romans. Accordingly, Vitellius, president of Syria, prepared, in conjunction with Herod, to invade Arabia Petrea; but, having received accounts of the death of Tiberius, the Roman Emperor, his powers expired, and he retired. This was a favourable opportunity for Aretas recovering his ancient possession, Damascus, if it was then detained from him by the Romans.

When Paul persecuted the church of God before his conversion, he obtained a commission from the chief priests to the Synagogues at Damascus, to bring bound to Jerusalem any of the disciples of Christ whom he might find there. He himself informs us, that Damascus was "a strange" or foreign "city." Surprise has been expressed by some, how the letters of the chief priests could have any authority in a foreign city. Witsius observes, that the authority of the Sanhedrim extended not only to the vicinity of the land of Judea, but even as far as Babylon and Alexandria, especially as to the punishment of false prophets, and persons accused of heresy; and he adds, that the Romans gave even to foreign synagogues

the power of imprisonment and stripes.*— But it is to be remarked, that the power of the Sanhedrim, or of the synagogues, was not the same even in the neighborhood of Judea, that it was in such cities as Babylon, Alexandria, and Antioch, where the Jews had a species of distinct subordinate government among themselves, and an *Alabarch*, or chief governor, of their own. Others have therefore supposed, that the government of Aretas was friendly to the Jewish religion, if he himself was not actually a proselyte unto it. The Idumeans who were in the immediate neighborhood of Arabia Petrea had embraced the Jewish religion, and professed it for a considerable time.— Herod the tetrarch had married a daughter of King Aretas, and we find no objections made unto this marriage by the Jews; nor did Herod plead, when he meant to put her away, that this marriage was unlawful; which would probably have been the case, had her father been of a strange religion. In the account which the apostle gives us of his escape from Damascus, it is apparent that the governor took a very active part against those who were under the hatred of the Jewish zealots, 2 Cor. xi. 32, 33.

Of Herod Agrippa.—There are three different persons of the name of Herod mentioned in the New Testament. The first is Herod commonly called the Great, who reigned in Judea at the time of our Saviour's birth. The second of that name was tetrarch or governor of Galilee; he was the son of the former; and it was he who put to death John the Baptist, and unto whom Pilate sent our Saviour, before he condemned him, because he was of Herod's jurisdiction. The third of the name is the person of whom we now speak, and whose actions and death are recorded in the 12th chapter of the Acts of the Apostles.† He

* Witsii. Melet. Leid. sec. ii. 3.

† Basnage, in his *Historico-critical Exercitations* says,—that he was greatly astonished to find the learned Principal Baillie of Glasgow, confounding Herod Agrippa with Herod the tetrarch, and attributing to the latter the murder of James. This mistake he supposes he was led into by copying some of the ancients. It is indeed true, that in giving a cursory account of Herod the tetrarch, Mr. Baillie has said, that "he killed James with the sword;" but, a little afterwards, the just view of this fact is given; for, in narrating what happened to Herod Agrippa, he says, that after he had been made king, Agrippa returned home, where he greatly favoured the Jews, slew James, and imprisoned Peter," (Opus histor. chronolog. lib. ii. p. 8.) When we consider that the work was published in Holland, that the author resided in Scotland, and that he was dead before the printing was finished, we can easily conceive the reason why the former inaccuracy was allowed to remain.

was the son of Aristobulus, the son of Herod the Great. His father having been put to death, he was brought up at Rome; and, by the favour of Caius Caligula, the Roman Emperor, had first the tetrarchy of Philip, and then that of Herod, his uncles, given to him. When Claudius was made Emperor, he received the title of king, and had all the dominions of his grandfather bestowed upon him. He is called *Agrippa* by Josephus. This historian informs us, that Agrippa was very zealous for the Jewish religion. "He came to Jerusalem, and offered all the sacrifice that belonged to him, and omitted nothing which the law required; on which account he ordained, that many of the Nazarites should have their heads shorn."* But he did not rest in these votive sacrifices.—Victims of a different kind must satisfy blind zeal for religion, and recommend the beginning of his reign to a superstitious people. Accordingly, he persecuted those who believed in Christ, put to death the apostle James, the brother of John, and imprisoned Peter, intending to bring him to public execution after the passover, which was prevented by the miraculous deliverance of this apostle from the prison. Of these things Josephus takes no notice, for his account of Agrippa is highly favourable, he having received it from Agrippa the younger, with whom he was in terms of intimacy.

The inspired historian informs us, that after Agrippa had put to death the keepers of the prison from which Peter had escaped, "he went down from Judea to Cesarea, and there abode;" and then adds an account of Herod's displeasure with the inhabitants of Tyre and Sidon, and of his death. The advocates of the church of Rome, eager on all occasions to invent something which may support the pretended monarchical primacy of Peter, have very sagely found out the ground of the offence which the Tyrians and Sidonians gave to Herod Agrippa. It seems, when Peter escaped from prison, he went down by the maritime coasts of Palestine, and visited and set in order the churches which had been founded there; and particularly, he appointed one of the presbyters who accompanied him to be bishop to the Sidonians, &c.; and this was the cause why Agrippa went down to Cesarea, and was displeased with those persons. Such is the account which the famous annalist Cardinal Baronius gives us.† But we must be ex-

* Antiq. b. xix. ch. vi. § 1. What is here said of the Nazarites may serve to illustrate Acts xxi. 24. 26.

† *Annales* in anno xlv. num. x.

cused for preferring Josephus' account to that of the Cardinal, for which he produces no evidence. Josephus informs us, that Agrippa, after he had reigned three years over all Judea, went down to Cesarea to celebrate solemn games in honor of Cæsar; understanding that a festival had been appointed to make vows for his health. The following account of the death of Herod is given by the same historian, and agrees with what we have in the New Testament.—"On the second day of the shows, he put on a garment wholly of silver, and of a texture truly wonderful, and came into the theatre early in the morning; at which time, the silver of his garment being illuminated by the fresh reflection of the rays of the sun upon it, shone after a surprising manner, and was so resplendent as to spread an horror over those that looked intently upon him: and presently his flatterers cried, one from one place, and another from another, (though not for his good,) that "he was a god."—Upon this, the king did neither rebuke them, nor reject their impious flattery. But, as he presently afterwards looked up, he saw an owl, and immediately understood that this bird was the messenger of evil tidings. A severe pain also arose in his belly, and he soon in a most violent manner. And when he had been quite worn out by pain in his belly for five days, he departed this life, being in the fifty-fourth year of his age."*—The correspondence between this and the scripture account of this event, is apparent. The scripture indeed says he was eaten of worms, of which there is no mention in Josephus; but the appearance of these is not unusual in violent affections of the bowels, and other complaints which cause putrefaction.

Of the dearth in the days of Claudius Cæsar.—This is mentioned Acts, xi. 22—30. It was foretold by the prophet Agabus to the disciples at Antioch, to excite them to send relief to their brethren in Judea; and it took place according to the prediction.—We are informed by Josephus of a severe famine which happened in Judea during the reign of Claudius; upon which occasion Helena, the Queen of Adiabene, and her son, who had both newly embraced the Jewish religion, brought corn from Egypt, and distributed it among the inhabitants of Jerusalem.† But there is reason to doubt if this be the particular famine referred unto in the New Testament. Different writers have produced arguments, to show that it was

* Antiq. b. xix. ch. viii. § 2.

† Antiq. b. xx. ch. ii. § 6. ch. v. § 2.

not.* There was a famine which is mentioned by different historians, which took place on the second year of Claudius — This famine was so severe, that it produced a scarcity of food for a long time afterwards; and so much did the people feel under it, that they lost all reverence for the Emperor†.

It is pleaded, that this was the famine foretold by Agabus, because it took place before what is related as to the actions and death of Herod Agrippa, and because it was general, and not confined to Judea, as the one mentioned by Josephus seems to have been. If the famine took place in the second year of Claudius, then it was a sabbatical year, on which the land of Judea lay uncultivated; which must have rendered it more hard on the Jews. After all, the opinion of Witsius seems most eligible, who considers the prediction of Agabus as extending to all that scarcity of provisions which existed during the fourteen years which Claudius Cæsar reigned, and which visited one country at one time, and another at another, until every one had its share.‡

When the disciples at Antioch heard that a dearth should take place, they determined to send assistance to their brethren in Judea. As the famine was to be through the whole world, and not confined to Judea, it may be a subject of inquiry, why assistance was to be sent only to those who lived in Judea.— The reason of this seems to be, that their wealth consisted entirely in the produce of their land, and having little or no commerce nor trade, when their crops failed, they were reduced to the greatest straits. “As for ourselves,” says Josephus, in defending his countrymen against Apion, “we neither inhabit a maritime country, nor do we delight in merchandise, nor in such a mixture with other men as arises from it; but the cities we dwell in are remote from the sea, and, having a fruitful country for our habitation, we take pains in cultivating that only.”§

Of the Egyptian Imposter.—Upon occasion of the tumult raised in Jerusalem, when a guard of soldiers was conveying Paul to the castle, the chief captain said unto him, “Art not thou that Egyptian, which, before these days, madest an uproar, and leddest out into the wilderness four thousand men that were murderers?” Acts xxi. 38. Josephus, both in his Antiquities, and in his Jewish Wars, gives an account of this in-

urrection, headed by an Egyptian. His account is to this purpose; That an Egyptian pretended to be a prophet, collected together thirty thousand of the common people, brought them from the wilderness to the Mount of Olives, and promised to them that the walls of Jerusalem would fall down, and give them admittance into the city; but, that Felix came upon him with an army, and defeated him, having slain two hundred of his men, and taken two hundred prisoners. The Egyptian escaped from the battle, and did not afterwards appear.* It is observable, that in the New Testament the Egyptian is said to have been accompanied with murderers; the original word *Sicarii* is the very denomination which Josephus uniformly applies to those desperadoes, who, in great numbers, infested Judea about this time, and went about with concealed poignards or daggers, committing murders.— This imposter was one of the many false Christs and false prophets, who actually appeared before the destruction of Jerusalem, and against whom he warned his disciples, “if they shall say unto you, Behold he is in the desert, go not forth,” Matth xxiv 26. The only thing in which the account of Josephus differs from that of the inspired writer is, that the former says, that the Egyptian was accompanied with 30,000 men, the latter, that he had only 4000. If we were disposed to reconcile these two, we would say, that the chief captain spake of the number which followed the Egyptian into the wilderness, and Josephus of the army which he brought out of the wilderness, to besiege Jerusalem, after his followers had greatly increased. But there is reason to think, that Josephus has greatly over-rated the insurgents on this occasion. In his Jewish Wars he says, that they were 30,000; in his Antiquities, without mentioning the number of the whole, he says, that there were 200 killed, and as many taken prisoners. Now, is it probable, if their number had been so great, that such a small proportion of them would have fallen, considering that they would, in a great measure, be an unarmed and irregular rabble, and that the Roman army would be greatly incensed against them? The history of the Jewish Wars was the first of Josephus's works; and, in his Jewish Antiquities, he gave a more exact statement of many things of which he had been less accurately informed when he composed his former work.

* Basnage Exercit. anti. baron. p. 580. Witsius Melet. Leid. de gestis Pauli, sec. iii. 6.

† Dio. lib. 60. Suet. cap. 15.

‡ De Gestis Pauli, sec. iii. 6.

§ Against Apion, b. i. 12.

* Antiq. b. xx. ch. viii. § 6. Jewish Wars. b. ii. chap. xlii. § 5.

Of Felix.—Josephus informs us, that Claudius a few years before his death, appointed Felix procurator of Judea, and that he continued in that office during the first part of the reign of Nero. This answers to the time in which he is mentioned as governor of Judea, in the New Testament, Acts, xxiii. xxiv. Luke informs us, that he had to “wife Drusilla, which was a Jewess.” In conformity to this, Josephus mentions, that he married Drusilla, the daughter of Agrippa the Great, and sister of Agrippa Junior*. When Paul appeared the second time before Felix, and “reasoned of righteousness, temperance, and judgment to come, Felix trembled” conscience bearing witness that he was guilty of a breach of temperance and righteousness, and that he had reason to fear the judgment to come. As an evidence of his being a corrupt judge, the scripture mentions, that he expected Paul would give him a bribe to purchase his liberty. From Josephus we learn, that he was of an abandoned character. Drusilla, the sister of Agrippa Junior, was given in marriage to Arizus King of Emesa, upon his consenting to be circumcised. When Felix came as procurator of Judea, he saw Drusilla, and having fallen in love with her, he enticed her to forsake her husband, and to marry him. In this adulterous connection, was Felix living with Drusilla at the time that Paul appeared before him; a circumstance which illustrates the faithfulness of that Apostle in preaching “temperance” unto Felix, not afraid of the power which he had over him as a judge, and of the abuse which he might make of it, in passing an unjust sentence against him. Felix was also devoid of faith, and guilty of murder, having introduced the *sicarii* or robbers into Jerusalem, who killed the high-priest, and avenged his private quarrels.†

It may farther be added on this head, that Josephus says, almost in the words of scripture, that Marcus Festus was sent as successor to Felix.‡ At the time that he went out of office, “Felix, willing to shew the Jews a pleasure, left Paul bound,” Acts, xxiv. 27. It was customary for the governors to perform some action, often a very unjust one, to gratify the people, both on their leaving their office, and upon their first entering upon it. Thus Festus, at his first entrance, to gratify the Jews, proposed that Paul should go up from Cesarea to Jerusalem to be judged, Acts, xxv. 9. See an

instance of this in Josephus, *Antiq. xx. ch. ix. § 5.* But, in addition to this, Felix, in the present instance, might have another reason. We learn from Josephus, that, upon his removal from office, “the principal of the Jewish inhabitants of Cesarea went up to Rome to accuse Felix, on account of his maladministration; and that he was in great danger of being brought to punishment.”—It is probable, that it was to soothe their irritation against him, and to prevail on them to desist from this prosecution, that he gratified the zealots by leaving Paul in prison.

Of Agrippa the Younger.—This is the person who is mentioned in Acts, xxv. and xxvi. and the son of Herod Agrippa, mentioned in the xiith chapter of the same book. Being a youth at Rome when his father died, Claudius Cæsar did not think it proper to put him in possession of his father’s dominions, particularly as Judea was beginning to be very tumultuous and ungovernable. This was the reason why we read of governors or procurators in Judea, from the death of Herod Agrippa, as there were also before his reign from the death of his grandfather Herod the Great. When Agrippa the younger grew up, the Emperor bestowed upon him the kingdom of Chalcis on the death of his uncle, and afterwards exchanged this for a greater kingdom, including the tetrarchy of Phillip, the kingdom of Lysanias, unto which Nero added some cities in Galilee, at the same time Judea, properly so called, was continued under a Roman procurator.† In agreeableness to this, he is called in the New Testament, *King Agrippa*, but never king of the Jews.

The character of this prince for wisdom, justice, and moderation, is superior to that of his father, who, by his ambition and exploits, gained to himself the surname of *Great*.—Although, properly speaking, he had no authority in Judea, yet his exact knowledge of Jewish customs and laws, the favour which he maintained with the Roman Emperors, and the right he obtained of appointing the high-priest, occasioned him to be often in that country, and gave him great influence in its affairs. Hence we find him present at the trial of Paul; and this Apostle declares him to be expert in all customs and questions which are among the Jews;” yea, he addresses him thus: “The king knoweth of these things, before whom I speak freely. King Agrippa, believest thou the prophets? I know that thou believest?—Bernice, who was present also on this occa-

* *Antiq. b. xx. ch. vii. § 1. 2.*

† *Antiq. b. xx. ch. vii. § 1. 2. ch. viii. § 5.*

‡ § 9.

* *Antiq. b. xx. ch. ix. § 9.*

† *Jewish Wars. b. ii. ch. xii. § 8. ch. xiii. § 2.*

sion, was, as we are informed by Josephus, the sister of Agrippa.*

Many other passages might be produced from the Jewish historian, to illustrate or confirm the contents of the New Testament; but it shall suffice to have referred to a few of the most striking. PHILISTOR.

[From the *Critica Biblica.*]

SCRIPTURE PROPHECY DISTINGUISHED
FROM HEATHEN ORACLES.

Every thing that is excellent and desirable has its counterfeit. Revelation has sometimes had her claims denied; and sometimes her majesty imitated; but unaltered by any mode of attack, and disdainful to shrink from inquiry, she submits her pure gold to the crucible of truth, secure that it shall come brighter from that furnace which detects and consumes baser metals. Some have endeavored to add to the volume of inspiration, and some to take away from it: and one of the strongest evidences of its authenticity is, that it remains what it was from the beginning, uninjured by all the hands through which it has passed, and unimpaired by the assaults of all those adversaries who have in their turns been vanquished by time and by death. Scripture Prophecy has been imitated; and the friends of scepticism urge against it, what they profess to deem a counterpart in heathen oracles; and because these were for the most part built upon the chicanery of interested men, they have ungenerously attempted to prove that all predictions of futurity are founded upon the same basis, rise from the same source, and proceed from cunning on the one hand, and from ignorance and superstition on the other. In entering upon a discussion of Scripture Prophecy, it can neither be unnecessary nor unprofitable to discriminate between things which essentially differ, but which the art or the ignorance of man has often blended. Our leading object at present, therefore, is this: and we shall blend with this discussion some remarks respecting the distance between the prophecy and the events predicted in most instances; as also the uses to which the doctrine of Scripture Prophecy, if it can be established, may be applied. We shall endeavour,

To distinguish Scripture Prophecy from heathen oracles.

1. Before this difference is specified, it may be proper to say something respecting the nature and the number of the heathen oracles.

In respect to their NATURE, there has been large discussion, and considerable diversity of opinion. Some writers have ascribed them to the influence of demons; and others altogether to the cunning and artifice of the persons employed to deliver them.—While there was indisputably much of the last, we confess that we are also inclined to admit something of the former. We give it only as our *opinion*, upon which, as upon the strength or weakness of every other point advanced, the reader will form his own judgment, after having candidly weighed the evidences produced, and the reasons assigned. If the existence of evil spirits be admitted, (which cannot now form a subject of discussion,) there is reason to conclude that the heathen world was peculiarly under their influence. The lands which the light of Revelation had not visited, may be considered as the seat of empire to the powers of darkness. There are two reasons why, in some striking cases, we imagine the answers delivered by the heathen oracles to be prompted by demons.

First, because in some few instances, a knowledge beyond the compass of human ability was displayed. There were two memorable trials made of the veracity of oracles, and admitted by no less an historian than Rollin,* whose depth of research, accuracy of statement, and fidelity of narration, stand unrivalled. Cræsus commanded his ambassador to ask the oracle, at a stated time determined between them, what the monarch was doing. The oracle of Delphos replied, that “he was causing a tortoise and a lamb to be dressed in a vessel of brass”—which was the fact. At Heliopolis a similar trial was made by the emperor Trajan. He sent a letter sealed up, to which he demanded an answer without its being opened. The oracle demanded a blank paper to be folded, sealed, and delivered to him; to the no small surprise of the emperor, who had written nothing in the letter which he had sent to the oracle. It is not necessary to suppose that in general demons have a knowledge of futurity: but in some instances it might be permitted as a punishment for the blindness and idolatry, the pride and superstition of the heathen world. The early Fathers have generally maintained this sentiment; and their opinion ought to have some weight, as they lived near the scene of action, and on the brink of the time in question. Nor is a partial impulse upon the minds of men by evil spirits more extraordinary or unreasonable, than the possession which in the time of our Lord prevailed over the bodies of men; and the doctrine of

* Jewish Wars, b. ii. ch. xv. § 1.

* Rollin's Anc. Hist. vol. i. p. 54, preface.

actual possession has never in our opinion, been overthrown.

Secondly, heathen oracles ceased at an early stage of the propagation of Christianity; an instance, we conceive, of the fall of the kingdom of Satan. This sentiment has been opposed, and it has been asserted, that their cessation was gradual, and that they fell into disrepute as the superior light of Christianity extended, but not for a considerable time after its prevalence in the world. It has been said that the emperor Julian consulted them; which he could not do except they had been in existence long after the preaching of Christianity. But it has been proved that Julian "had recourse to magical operations," quite a distinct thing from the consultation of oracles, and that it was "because oracles had already ceased: for he bewailed the loss of them, and assigned weak reasons for that loss, which St. Cyrill has vigorously refuted; adding that he never could have offered such, but from an unwillingness to acknowledge, that when the world had received the light of Christ, the dominion of the Devil was at an end."* It has been further added, as an evidence that heathen oracles continued after the propagation of Christianity, that the Christian emperors issued laws against them; but it has also been justly observed, that "the edicts of those princes do not prove that oracles actually existed in their times, any more than that they ceased in consequence of their laws;" and that "it is certain that these oracles were, for the most part, extinct before the conversion of Constantine." The superstition and predilection of the multitude of oracles might exist long after the oracles themselves; for men slowly resign prejudices of all sorts, and religious prejudices especially. The laws of these emperors were designed probably to subdue these prejudices, or at least to control their injurious operation. The evidences on both sides ought to be carefully examined and impartially balanced; and it is probable, that facts have been seen magnified or diminished according to the prejudices of respective writers on both sides of the question. Tertullian offers that any Christian, on pain of death, shall engage to make these oracles confess themselves demons.† Juvenal speaks of the cessation of

the Delphian oracle.* Lucan bears the same testimony.† Theodoret speaks of the decline of the same oracle; and its reputed answer to the consultations of Julian is well known.‡ "Tell the king—the well constructed palace is fallen to the ground:—Phœbus has neither a cottage, nor the prophetic laurel, nor the speaking fountain;—and even the beautiful water is extinct."

But although we ascribe some of these oracles to the agency of demons, we are willing to allow that the most of them were the productions of art and cunning. It is universally admitted that the Delphian priestess suffered herself to be corrupted by presents, and framed her answers accordingly. Demosthenes publicly accused the Pythian oracle of being bribed to speak in favor of Philip; and charged the Athenians to give no credit to her.§

With regard to NUMBER, they were so multiplied that it will not be possible to do more than to recapitulate a few leading features, which have been traced by various writers, of the principal of them. The most considerable was the oracle of Apollo at Delphos, an ancient city of Phocis in Achaia, situated upon a declivity about the middle of Mount Parnassus, and surrounded by precipices.

The oracle of Dodona|| was consecrated to Jupiter: who is also deemed the father of oracles; although he yielded in the renown and popularity of his predictions to the Delphian Apollo. The mode of answering inquiries at this seat of superstition, appears to have been, by hanging certain instruments on the tops of oaks, which when shaken by the wind gave a confused sound, the priests interpreting the noise as they thought proper.

* —Delphis oracula cessant. *Juv. Sat. VI. l. 554.*

† Non ullo secula dono
Nostra carent inajore Deum, quam Delphica
sedes

Quod siluit. *Luc. Lib. V.*

‡ Εἶπας τῷ βασιλῆϊ χαμαὶ εἶς δαίδαλος
αἰλά,

Οὐδέτι φοίβος ἔχει καλύβαν, ἔ μαντιδα δάφ-
νην,

Οὐ πάγαν λάεσον, ἀπέστρεο καὶ καλὸν ὕδωρ.

‡ See Potter's *Antiq. of Greece*, vol. 1. chap. ix. p. 282.

§ He said that "the Pythonesse Philipised."

|| Respecting this place there has been much controversy. Some place it in Thessaly, and some in Epirus. Those who adhere to Epirus, doubt whether it was in Thesprotia, or Chaonia. Some contend that there were two Dodonas; one in Thessaly and one in Epirus. Rollin calls it a city of the Molossians; and Archbishop Potter, after stating these different opinions, seems to agree with them.

* See *Ency. Brit.* vol. xiii. P. 1. Art. *Oracle.*

† Nisi se demones confessi fuerint, Christiano mentiri non audentes, ibidem illius Christiani procaecissimi sanguinem fundite, *Tertull. Apologet.* p. 84. *Lutet. edit.* 1634.

The oracles of Trophonius in Bœotia, were also held in high estimation. After much ceremony the inquirers entered the cave, whence they returned melancholy and listless, stupified possibly by some vapour which might arise within it, and were a considerable time before they recovered, having, as they imagined, seen and heard wonderful things.

The whole amount of oracles in more or less repute in the heathen world, is estimated at not fewer than three hundred. It would be a wanton waste of time to enlarge upon the different characters and pretensions of these; especially as they are all inferior and subordinate to those which we have named, and selected as a specimen of the whole. But it is of more importance that we should mark,

2. The Distinctions subsisting between the best and wisest of these Oracles, and Scripture Prophecy. They are dissimilar in every leading point; and their highest pretensions, on the testimony of the history of their times, can never rank with the claims and the evidences of the sacred predictions.

The first distinction which we shall mark relates to the MANNER of their delivery.—When the Priestess had passed through the preparatory ceremonies, and had inhaled the celebrated vapour over which her tripod was placed, her gestures and sensations amounted to absolute madness. A trembling shook her whole frame; her looks were wild and distracted; she foamed at her mouth; her hair became erect; her shrieks and howlings filled the temple; and heathen historians add, that the building itself shook to its very foundations. During these fearful agitations, at certain intervals, unconnected words fell from her lips. These were carefully collected by the priests who surrounded her, and from them the oracle was framed. These distortions and this vehemence, were not peculiar to the priestess of Delphos, but seem universally to characterize heathen oracles. Lycophron represents Cassandra as infuriate in the same measure as this Pythian priestess is described by Lucan.* Heraclitus says, that “the declamations of the Sibyl were indecorous and ridiculous,” and that they were pronounced from a “raving mouth.”† Ammianus Marcellinus speaks of this violence as a proverbial notoriety.‡

* See also Lucan, lib. v.

† Ως μαινόμενῳ ὄμασι γέλαια καὶ ἀκαλ-
λώπις α φθερογομένη.

‡ Sibyllæ crebro se dicunt ardere, torrente vi magna Hammarum. Amm. Marc. lib. xxi. in principio.

Consult on this subject, Rollin, vol. i. pref.;

Virgil describes, with his wonted force and eloquence, the vehemence and madness of the prophetess.* It required several days after she was reconducted to her cell, to recover her from her fatigue, and restore her exhausted frame to its wonted vigour.— Sometimes her life was the forfeit of her exertions; and this excessive raving was followed by sudden death.

To this madness stands opposed the calm and dignified manners of the prophets, when they foretold future events. It is true that they were elevated by the majesty of their subject. They were wrapt and inspired by the visions of the Almighty. They were moved with pity or with indignation, when men trifled with the judgments pronounced. Sanctioned by the usages of the times, and transported by the force of their commission, they rent their clothes and their hair; they stamped with their foot, and smote upon their thigh. But they maintained the calm possession of all their faculties; and never discovered the characteristics of a maniac.— They were zealous but not furious: and their energy was distinct from raving. We cannot but think that God himself marks strongly the contrast between the manner of delivering oracles, and the calm possession of their reasoning faculties, the majesty, the truth of his prophets. “I am the Lord that maketh all things, and stretcheth forth the heavens alone, that spreadeth abroad the earth by myself. That frustrateth the tokens of liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish: That confirmeth the word of my servant, and performeth the counsel of my messengers.”† In one word, the pronouncers of oracles were always transported out of themselves; and the prophets of the Lord always preserved a noble tranquility of deportment.

The second distinction which we shall point out relates to the TIME of their delivery. The oracles were issued only at stated periods. Their gods were not always propitious. At first the priestess of Delphos could be approached but once a year; afterwards she was accessible monthly. All days were not deemed proper; and upon some no answer could be obtained. Alexander wished to consult the oracle upon one of those unpropitious days; but was absolutely refused by the priestess. The conqueror of the world did not understand ceremony;

Potter's Antiq. of Greece, vol. i. p. 278.; Bp. Watson's Theolog. Tracts, vol. i. p. 314.

* See Virgil's Æn. lib. vi. v. 46—51.

† Isa. xlv. 24—26.

and thought that "nice customs should stoop to great kings." He dragged the struggling priestess, and seated her by force on the tripod, while she exclaimed, "My son, thou art invincible;" and Alexander declared that she might spare herself farther trouble, for *that* was an oracle entirely to his satisfaction.* We have already seen, that, as force could command the time, gold could occasionally dictate the answer; and this is a consideration worthy to be remarked and remembered; and which we shall not pass by as we pursue the distinctions evidently subsisting between this corrupted superstition and Scripture Prophecy.

Respecting the prophets of the Lord, we find none of this caution. No seasons were improper. They were always accessible; and to the devout inquirer God was a way propitious. There was no delay attending the answer. Either he disdained to notice the application at all, when it came from such a character as Saul, whose iniquities had separated him from the divine favor; or the direction was vouchsafed immediately. Rank and wealth had no influence in framing the answer. The poor were often filled with joy, while the rich were sent empty away. Unrighteous kings were reproved with the fidelity, the plainness, and the severity of truth; and the prophets not infrequently passed from the royal presence into a prison as a punishment for their sincerity. They often suffered, but they never stooped to flatter.

The Third distinction relates to the PLACE where they were delivered. The heathen oracles were delivered in secret and obscure places, in by-ways, in dark caverns, and from the inmost recesses of the temples.—Who does not perceive that such places were favorable to fraud? and that these very circumstances are of themselves sufficient to awaken suspicion? All was as mysterious and as blinded as possible. Pausanius, who consulted in person the oracle of Trophonius, after a long description of the ablutions and services previously required, represents at large the circumstances in which he was placed. He speaks of the visible and outward cave, not as a natural cavity, but as "built with the nicest mechanism and proportion." The entrance of this cavern has no steps, but the person who wishes to consult the oracle must provide himself with

a light and narrow ladder: and having descended this external cavern, which may be considered as a porch to the oracle; the cave itself of Trophonius is situated "between the roof and the pavement." "At the mouth of this, the descendant, having brought with him cakes dipped in honey, lies along on the ground, and shoves himself feet foremost into the cave; then he thrusts in his knees; after which the rest of his body is rolled along, by a force not unlike that of a great and rapid river, which overpowering a man with its vortex, tumbles him over head and ears. All that come within the approach of the oracle, have not their answers revealed in the same way.—Some gather their resolves by outward appearances; others by word of mouth. They all return the same way back with their feet foremost."* None ever lost their lives in this cavern, except one man, who meant to rob the sanctuary of the wealth deposited there by the superstitious. Every one returns, bewildered and stupified from some cause, from the cave. This is the testimony of Pausanius; and it is sufficiently explicit to discover how much of art and of chicanery might be practised in a place so constructed, upon those, who, being prepared for something supernatural, require very little to strengthen the delusion which their imagination was of itself ready to impose upon their senses.

Scripture Prophecy forms a striking and noble contrast to these pitiful expedients.—Here was no collusion, and no mystery. No cheat was attempted or practised on the senses. There were no secret avenues, no dark recesses, no obscure retreats.—All was open as the day. The prophets delivered their messages wherever and whenever they were required, and in the face of the world. Sometimes the predictions were delivered in the palaces of rebellious kings, and sometimes in the centre of devoted cities: sometimes in the prophet's house, and at others in the assembly of the Elders: but always openly. Does not God himself allude to this distinction between his own predictions, and the secrecy attending the delivery of heathen oracles, when he says, "*I have not spoken in secret, in a dark place of the earth?*"†

The fourth distinction relates to the CEREMONIES required and practised in the consultation of oracles. Vast preparations were made on every such occasion. The priestess herself was compelled to fast three days,

* On this point consult Plutarch, Græc. quæst. 9.; Anc. Univ. Hist. vol. v. b. 1. note F. p. 610. Dublin edit. 1745.; Potter's Antiq. vol. 1. chap. 9. p. 278. For the anecdote see Rollin's Anc. Hist. vol. 1. p. 51. Preface; and Enry. Brit. vol. xiii. Pt. 1, art. Oracle.

* Abp. Potter's Antiq. of Greece, vol. i. p. 291. † Isa. xlv. 19.

to bathe in the fountain of Castalia, to drink copiously of the water, to shake the laurel tree that grew on its brink. and to chew some of its leaves. Sacrifices that lacked neither splendor nor solemnity were presented and presented daily, till the omens were favorable and an answer was vouchsafed. Not an iota of the ceremonial prescribed was to be omitted; and a single informality would suspend the whole process, and rendering nugatory all that preceded, compel all the services to recommence.* All the majesty of form was maintained, but alas! the spirit of religion was not there. It was also expected that those who consulted the oracle should make large presents to the god, whose name sanctioned the avarice of the priests; so that the temple of Delphos surpassed all others in riches, splendour, and magnificence.† Nor was this requisition peculiar to the shrine of Apollo; it was an essential part of the system, throughout the whole heathen world, that whoever would consult the pretended divinity, must fee the selfish priest.

We discern no such parade in the dispensation of Scripture Prophecy. When God was approached, only the usual sacrifices were presented; and he was frequently consulted without any previous offering. When sacrifices were presented it was not with a view to propitiate the Deity, which was the sole object of the ceremonies of the heathens. Till the answer was given the god was adored; and when it was once obtained, he was forgotten. Presents were sometimes sent to the prophets; but these were tokens of personal respect to them, and were not intended as an offering to God. They were never required; and were always refused when they were intended as a recompense to the prophet in his sacred character, or as a reward for the performance of his duty. Thus Elisha refused peremptorily any present from Naaman. Frequently the prophets of the Lord suffered persecution even to death, for the integrity with which they pronounced the truths committed to their trust. No king could corrupt them. Ahab said of Micaiah, "I hate him, for he doth not prophecy good concerning me, but evil." Balaam, whose heart was the seat of avarice, did not dare, so long as God chose to employ him as an instrument, to suffer himself to be corrupted by presents. He was constrained to abjure the gold which he devoured with his wishes, when it was offered

as a bribe, that he should deliver a favorable oracle. "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord, to do less or more." To what sufferings and imprisonments did Jeremiah's predictions expose him! Samuel, at the end of a long administration as a prophet, and as a judge, could say, "Behold, here I am; witness against me before the Lord and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe, to blind mine eyes therewith? and I will restore it to you. And the people said, thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, the Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered he is witness."* Which of the priests that conducted the heathen oracles, could make such an appeal? or produce, like the prophets of the Lord, a palm unstained by bribery?

The Fifth and the grand distinction relates to MATTER. Rollin has, with much justice and force, given a description of heathen oracles. He says, "their general characteristics were *ambiguity, obscurity, and convertibility*;" that is to say, the answer would agree with several various, and sometimes directly opposite events." The prediction was so framed that whatever should be the issue, the oracle might not lose its credit and popularity. There are two instances in point, which are also generally known; and they shall suffice as an illustration of this position. When Croesus was about to invade the Medes and Persians, he consulted the oracle at Delphos as to the issue of his expedition. The answer was, "that by passing the river Helys, and making war upon the Persians, he would ruin a great empire." What empire? Was his own or that of the Medes to be ruined? One of these two opposite events was certain; and in either case the oracle would be right. Men are always ready to believe that which they wish. Croesus flattered himself that the ruin of the Persians was intended. He made the attempt—lost his crown, and was on the point of losing his life. In like manner when Pyrrhus made war upon the Romans, he consulted the same oracle. With matchless address the answer was couched in a single line in

* Rollin's Anc. Hist. vol. i. Pref.; Anc. Univ. Hist. vol. v. p. 610.

† Abp. Potter's Antiq. of Greece, vol. i. p. 278, 279.

* 1 Sam. xii. 3—5.

Latin,* which cannot be so rendered into English as to express the equivocal construction of the original: but from the arrangement of the words, it may be read, either "that Pyrrhus should conquer the Romans;" or "that the Romans should conquer Pyrrhus." The issue is well known: Pyrrhus returned, mortified and defeated, to his country, after a long and disastrous struggle.—Tertullian appeals to these instances in charging the heathen oracles with subtle ambiguity; † and such was their general character.

The contrast to this darkness and equivocation will be found in the clearness and perspicuity of prophecy, as we pursue the future discussion of this interesting part of divine revelation. In general the prediction is so decisive, that the event appears only a transcript of the prophecy. Language capable of a double or changeable construction, is never employed: and when obscurity hovers over the prophecy, it arises from one of these three causes: either it is not accomplished, and has not received the interpretation of providence; or the history which should elucidate it has perished with the wrecks of time; or we are ignorant of the imagery, the customs, or the language itself, in which it is contained, and to which it relates. Those, therefore, who wish to draw a parallel between Scripture Prophecy and heathen oracles, for the sake of placing them upon the same basis, tracing them to the same source, and condemning them together, are acting unfairly, dishonorably, and dishonestly by Revelation. ‡

NAPHTALI.

"Naphthali is a hind let loose:
He giveth goodly words."—Gen. xlix. 21.

Concerning the precise import of this passage—whether the object of comparison be animal or botanical—commentators are by no means agreed. The following excellent remarks, from the pen of the late erudite editor of the Calmet, will remove the difficulties resulting from the rendering of our authorized English version.

That this passage requires illustration, will be evident, from a slight examination of its grammar, and import. "Naphthali is a *hind*"—a *hind* is a *female* deer: "he," the sign of the *masculine* gender, "giveth

goodly words." Naphthali is here both masculine and feminine; but in what sense can it be said of a deer, whether male or female, he giveth *words*? And how are these words *goodly*? When did a deer speak, and speak, too, with propriety and elocution? What idea may we gather from this phraseology? Where is the unity of the allusion, or the propriety of the parts? How does it correspond with nature, or with the subsequent situation, or history, of this tribe?

The versions ancient or modern, afford little assistance. The Vulgate, one of the Greek versions, the Persian, and the Arabic, concur in this rendering. Thee LXX. Bochart, Houbigant, Durell, Dathe, and Michaelis, render "Naphthali is a spreading (Terebinthine) tree, giving beautiful branches." This renders the simile uniform; but the symbol of a tree seems to be purposely reserved by the venerable patriarch for his son Joseph, who is compared to the boughs of a tree. Now Joseph would be assimilated to an *inferior* object, if Naphthali had been compared to a parent tree before him; the repetition, too, is very unlikely.

Those who support the Hebrew points, and opinion of the Masora critics, *i. e.* the present reading, support the former version, which is according to them. They say also, that the idea of a tree is too general, and not specific enough to become the characteristic of a tribe; since fertility, &c., which it implies, belonged equally to all the tribes. (Gen. xlix. 21.) This has engaged later interpreters to identify this tree as the Terebinthine.

It is certain, also, that the Hebrew *Ail*, is the usual name for a stag. The Greeks seemed to have changed this word, by prefixing a hard sounding letter, D, *Dial*.—Hence Hesychius says, *Διαλ την ελαφρον Χαλδαιων*: *The Chaldeans call a deer Dial*. The Arabs write *jial*, *igial*, &c.

Having seen, though briefly, the embarrassment of interpreters, let us derive an explanation of this passage from Natural History.

1. It is likely, that *Aileh*, like our word *Deer*, may be applicable to either sex, though custom might appropriate it to one; as we do not always correctly, in common speech, distinguish the sexes of domestic animals, sheep, goats, horses, dogs, &c.: or of wild animals, rats, wolves, bears, &c.—So our word *deer* does not denote the *species*, as we have several kinds of deer, nor the sex, &c.; and the Greek *elaphos* denotes a deer, *i. e.* whether a *stag* or a *hind*. The Latin also looks the same way; *dama*,

* Aio te, Æacida, Romanos, vincere posse!

† In oraculis autem, quo ingenio ambiguitates temperent in eventus, sciunt Cuesi, sciunt Pyrrhi. Tertull. Apologet. p. 24. Lutet. edit. 1634. See also Rollin's Anc. Hist. vol. i. Pref. p. 54; Encyc. Brit. vol. xiii. Part I. Art. *Oracle*.

‡ Collyer's Lect. on Script. Prophecy, pp. 1—62.

a deer, a fallow deer, whether buck or doe, and Dr. SHAW (*Travels*, 414, 4to.) understands the whole *genus* of deer, as included in the word *Ail*, though this *genus* comprises many *species*. Our professed naturalists, also accommodate themselves in their writings to this manner of expression—GOLDSMITH has a division “of the COW kind under which he includes *Bulls*, no doubt: but PENNANT is little short of unnatural or absurd, for under a division, “of the OX,” he includes bulls and cows; but bulls or cows are not oxen, neither are oxen bulls or cows, but mutilations contrary to nature.

2. The word rendered *let loose* (*shelchek*) imports an active motion, not like that of the branches of a tree, which, however freely they wave, yet continued attached to the parent stem, but an *emission*, a *dismission*, a *sending forth*; in the present case a *roaming*—roaming at liberty.

3. *He giveth*.—The term may denote *shooting forth*: it expresses production; as of the earth, which shoots forth, yields her increase. (Lev. xxiv. 4.) So trees shoot forth branches, (Ps. viii. 7.; Prov. xii. 12. ;) and so to *place*, *set*, or *appoint*.

4. *Goodly words*.—Other versions render “beautiful branches,” and we acquiesce in this idea. The word rendered *goodly* signifies *majestic*, *noble*, *grand*, *magnificent*: and that rendered *branches* radically signifies to *diverge*, to *spread about*. The passage, translated on these principles, will read thus—

Naphtali is a Deer roaming at liberty,
He shooteth forth noble branches, (*majestic antlers*.)

The English word *branches* is applied to the Stag, with exactly the same allusion as the Hebrew word: the French say *bois* (wood) for a Stag’s horns. The horns of a Stag are annually shed, and re-produced; they are ample if his pasturage has been plentiful and nutritious; or are stinted in their growth, if his food has been sparing, or deficient in nourishment. Buffon reasons at length on this subject, *Art. CERF*.—“There is so intimate a relation between nutrition and the production of the antlers, &c. that we have formerly established its *entire dependance on a superabundance of nourishment*. In animals in general, and in the Stag in particular, this superabundance shows itself by the most evident effects; it produces the horns, the swelling of the throat, the accretion of fat, &c. After the first year, in the month of May, the horns begin to shoot, and form two projections, which lengthen and harden

in proportion as the animal takes nourishment. This effect (of nourishment) appears especially on the summit of the head, where it manifests itself more than every where else, by the production of the horns. Another proof that the production of the horns arises wholly from the superabundance of nourishment, is the difference which is found between the horns of Stags of the same age, of which some are very thick and spreading, while others are thin and slender, which depends absolutely on the quantity of nourishment; for a Stag which inhabits a plentiful country, where he feeds at his will, where he is not molested by dogs or by men; where, having eaten quietly, he may afterwards ruminate at his ease, will always shew a head beautiful, high and spreading; palms large and well furnished: the stem of his horns thick, well pearly, with numerous antlers, long and strong: whereas, he who inhabits a country where he has neither quiet nor nourishment sufficient, will show but an impoverished head, few antlers, and feeble stems; INSO-MUCH, THAT IT IS ALWAYS EASY TO DETERMINE BY EXAMINING THE HEAD OF A STAG, WHETHER HE INHABITS A PLENTIFUL AND QUIET COUNTRY, AND WHETHER HE HAS BEEN WELL OR ILL FED.”

We now direct these remarks to the prediction of Jacob: “Naphtali shall inhabit a country so rich, so fertile, so quiet, so unmolested, that, after having fed to the full, on the most nutritious pasturage, he shall shoot out branches, i. e. antlers, &c., of the most majestic magnitude.” Thus does the patriarch denote the happy lot of Naphtali; not directly but indirectly: not by the energy of immediate description, but by inevitable inference, arising from observation of its effects. In fact the lot of this tribe was rich in pasture, and “his soil,” as CALMET observes, “was very fruitful in corn and oil.” So that we have both correct verbal propriety, and subsequent fulfilment of the prophecy, in favor of this interpretation.

The residence of Naphtali was a beautiful woodland country; it extended to Mount Lebanon, and produced fruits of every sort. Moses says (Deut. xxiii. 23.) Naphtali shall enjoy abundance of favor, and be filled with the blessings of the Lord. Josephus (*De Bello*, lib. iii. cap. 2.) speaks highly of the fertility of Galilee, which comprised the lot of Naphtali; and, *de Vita sua*. p. 1017., he reckons two hundred and fourteen towns in this province.

“We consider the source of the Jordan as rising in the territory of Naphtali; and

from the name of the city near which it rose, *Paneas*, (thought to originate from the deity *Pan*,) may be inferred the nature of the country; for *Pan*, as the god of rural economies, delighted in woodlands, forests, groves, &c.—and William, Archbishop of Tyre, in his “History of the Holy Wars.” (*lib* xviii. *cap.* 2.) informs us, that there was around this city a vast forest, called in his time the forest of *Panendes*. It was adapted to feed and fatten flocks; and a prodigious number of Arabs and Turcomans, after a convention of peace with Godfrey of Boulogne, by permission of that hero, entered and resided in this forest, with their flocks and cattle; among which, says the historian, there was an infinite number of horses.

This forest extended even to Mount Hermon, as the writer last quoted observes; and he supposes it to be a part or continuation of the famous forest of Lebanon. It needs little proof that such a country was likely to yield abundance of nourishment for Deer, which might display its prolific effects in the growth and magnitude of the horns, and their branches; so that this country might *literally* fulfil the Patriarch’s blessing; which is not always to be expected in *figurative* language. It may be added, that about a mile distant from *Paneas*, stood Laish or Dan, the inhabitants of which dwelt careless, quiet and secure, (*Judges* xviii. 7.) which implies a plentiful country, to say the least.

Of the adjacent district of Kesroan, which Volney tells us is similar to this side of Mount Lebanon, LE ROQUE says, (p. 220.) “Nothing equals the fertility of the lands in Kesroan: mulberry-trees for the silk-worms; vineyards, yielding excellent wine; olive-trees tall as oaks; meadows, pasturages, corn, and fruit of all kinds. Such are the riches of this agreeable country, which besides abounds in cattle, large and small, in birds of game, and in *beasts of chuce*. So beautiful a country, situated in a climate which I think is the mildest and most temperate of Syria, seems to contribute, in some manner, to the kindness of disposition, to the gentle inclinations, and to the praiseworthy manners of the inhabitants.”

He proceeds to say yet stronger things of the inhabitants of that country, whereof he is particularly speaking; but, I presume, what has been quoted, sufficiently justifies the patriarch Jacob in allegorizing the character and the situation of Naphtali by allusion to a Deer, rather than to any wild

beast of a savage and ferocious nature; as he does some of his other children.

It has been supposed, that the branching horns of this Deer allegorically denote fertility in children; and remarked, that though only four sons are reckoned to Naphtali, when he went down to Egypt, (*Gen.* xlii. 24.) yet his tribe at the exodus numbered above fifty thousand men.

There is then no necessity for recurring to the simile of a Tree, in order to reduce this passage to clear and simple meaning: neither are we obliged to retain the mistaken rendering of our public translation, which presents an *impossibility* and a *contradiction*.*—*lb.*

[From the Southern Religious Telegraph.]

THE IMPRISONED MISSIONARIES.

MR. EDITOR,—I take the liberty of enclosing for publication, the proceedings of the Synod of North Carolina in relation to certain missionaries in the State of Georgia.

I agree in opinion with those who think that this subject in all its details and bearings, ought to be kept constantly before the public; for when it is fully understood and believed, the result must be, one general burst of honest indignation through the whole length and breadth of the land.

The stab which has been given to our national reputation is, I apprehend, too serious, afflictive and humiliating to be regarded with indifference.

If such oppression and outrages are to be met by the great body of the American people with silence and tame submission, then I confess I have been mistaken either in my views of the affair alluded to, or in the character of the country which has given me birth.

CIVIS.

October 25, 1831.

The Synod of North Carolina in the exercise of a right which they possess in common with their fellow citizens, of freely and fearlessly expressing their views in relation to public measures and events which affect the honor, the dignity, and christian character of their beloved country, feel it to be a duty which they owe to themselves and to

* Fragments supplementary to Calmet: Nat. Hist. pp. 30—32. We embrace the present opportunity of acknowledging our obligations to Mr. Charles Taylor, who has given us permission to reprint such parts of the writings of his late father as may be deemed desirable: a liberty of which we shall frequently avail ourselves, knowing that the originals are placed beyond the reach of many of our readers.

that part of the community which they represent, to notice with expressions of deep regret and unqualified remonstrance, the treatment to which certain christian missionaries of different religious denominations have, under form of legal process, recently been subjected in the State of Georgia.

Having examined the subject as presented to them through the medium of the press, and presuming that the details which have been given to the public are substantially correct, they are constrained to say, that in the case alluded to there has been a spectacle exhibited more shameful and shocking than any within their recollection, which has hitherto disgraced the annals of our free institutions.

To the honorable and high-minded authorities of their sister state, they would say, respectfully in the words of the eloquent DESEZE, one of the learned council who defended Louis the Sixteenth on his last trial,

‘Recollect, that history will judge your judgment.’

And when the political agitations of the day shall have subsided, and when reason and humanity shall have resumed their ascendancy over the baser passions of the human mind, the Synod cannot but believe that the transactions of the summer of 1831 will be remembered *only* to be associated with the fell deeds of the dark ages, when tyranny and oppression were deemed no crimes, and when the principles of toleration and the rights of conscience were but imperfectly understood and scarcely recognized: *Therefore,*

Resolved, I. That the unrestrained insults—wanton indignities, and brutal cruelties to which some of the missionaries were subjected after their arrest, by individuals of the Georgia escort, savor more of the lawless barbarities of an Algerine banditti, than of the customary decencies and civilities of an American Guard.

II. That the severity of the sentence which, according to the laws of the state, has consigned to imprisonment and hard labor for the term of four years, some of the missionaries in question, can find no apology either in the moral turpitude of their general character, or in the heinousness of the offences which they have committed, but must be ascribed to the violence of party politics and embittered feelings displaying themselves in the arbitrary enactments of a high-handed dominion.

III. That the following assertion found in a letter bearing the signature of the Executive of the state, namely,

“The missionaries of the different religious societies stationed among the Indians, had found their situations *too lucrative* to give them up willingly”—contains an insinuation altogether gratuitous, and unworthy the high station whence it proceeds: and until the contrary is made to appear, must be regarded as ungenerous and unfounded.

IV. That the Synod recommend to their churches and to christians generally, to unite (especially at the Monthly Concert) in fervent prayer to God, that he would direct and sustain by his Almighty power and grace, the missionaries of the cross of Christ in the State of Georgia, who have been traduced and persecuted for righteousness' sake. That he would pardon the sin of all concerned in the transactions alluded to, and that he would not lay their sins to the charge of our beloved country.

[From the Presbyterian.]

A PLEA FOR PROTESTANTISM.

MR. EDITOR,—The following strong appeal to Protestants is an extract from a speech, delivered on the occasion of erecting, not long since, in Glasgow, a monument to the memory of John Knox, the reformer, by Rev. Dr. Dick, Professor of Theology in Glasgow, of the secession church. I trust your readers will duly appreciate the sentiments of this extract.

Dr. Dick observes,

“In vain do we celebrate the memory of Knox, if we do not duly appreciate, and firmly maintain the religious principles, which through the divine blessing, he established in our country; not because they were taught by him, but because they are consonant to the Scriptures of truth, and exhibit the only foundation of human hope, the only rule to regulate our conduct towards God and towards man—The religion of Protestants is the religion of the Bible. The transactions of this day, Sir, will, I trust, have the effect to revive our zeal, to make us more deeply sensible of the blessings of the Reformation, and to excite us to watch over them with jealous care, as a sacred trust to be handed down to succeeding generations. It is to be feared, that not a few Protestants do not feel that cordial affection for their religion, and give it that decided preference to which it is entitled.—What can we think when we hear some of them telling us, that all religions are equally good,—that popery is merely a modification of our common religion,—that Papists differ from us only in some idle ceremonies, which might well be dispensed with—and

that popery is gradually losing its worst features and is approximating nearer to the truth? Is this the language of sincere and enlightened Protestants? Popery is an infallible religion, and cannot be improved; the moment it should admit of improvement, it would become *felo de se*,—it would drop its lofty claims to implicit submission; its decrees would no longer be oracles; and every man would be at liberty to appeal from its decisions to the standard of Scripture. But this, we are all aware, would be a death blow to popery. Let Protestants plead, if they will, for the toleration of papists; let them plead for the concession of political power to them, if they deem it consistent with the public safety; but let them not, with a view to strengthen their argument, proceed to palliate the evils of their religion and to conceal its hideous deformities with the varnish of a spurious liberality. The Church of Rome is, at this moment, the same in principle and spirit that she always was; and if any man should doubt this assertion, I would refer him to the disgusting scenes of bigotry and violence lately exhibited in Ireland, to say nothing of Catholic countries abroad; and what the Church of Rome now is, she will continue to be, till the awful hour, when the voice shall be heard, "Babylon the great is fallen, is fallen, and shall arise no more." Let us pity the blinded followers of anti-christ, and pray that their eyes may be opened; but let us not forget, that the Scriptures make use of every term of detestation and abhorrence in describing their religion; let us, whether churchmen or dissenters, unite in the defence of our own religion, for which our fathers nobly contended. When they came forward to vindicate our christian liberty, they had to encounter a domineering and intolerant priesthood, and a government which was too ready to lend its aid to uphold the reigning superstition. They suffered in the cause, and some of them sealed their testimony with their blood. Their relics have not been preserved: when persecution chased their spirits up to heaven, their ashes were scattered by the wind.—But we feel how deeply we are indebted to them, and their names awaken in our bosoms sentiments of admiration and gratitude. May the memory of their Christian heroism excite us to tread in their steps."

HUMAN DEPRAVITY AND INABILITY.

As the sincere christian, set never so many *hindrances* and *discouragements* before him, yet (being under the *law of the Spir-*

it) he will *be* and *do good*, so, *e contra*, the man that is destitute of grace, set what *hindrances* and *discouragements* you will before him, yet (being under the *law of sin*,) he will *be* and *do evil*. Let the *threatenings* of the *law* of God stand in his way, (like the *angel* with a *drawn sword* in his hand,) yet *he'll sin*; let the *sceptre* of the *gospel* be held out to him, yet *he'll sin*; set the *love, grace, mercy* of God, before him, yet *he'll sin*; set the *wrath, justice, sovereignty* of God before him, yet *he'll sin*; set the *death, sufferings, agonies, wounds, blood* of the Lord Jesus before him, yet *he'll sin*; let *conscience* smite him, let *word, ministers, christians* reprove him, yet *he'll sin*; let him *resolve, purpose, vow, promise, covenant*. yet *he'll sin*; tell him of *heaven* or *hell*, that he'll *waste his estate, impair his health, undo his family, ruin his body, nay his precious soul*, 'tis all one, yet *he'll sin*; come *plague, pestilence, war, fire*, yet *he'll sin*; set the *law of scripture* before him, yet *he'll sin*; nay, (as to *some acts*) set the *very law of nature* before him, yet *he'll sin*. DR. JACOMB.

ECCLESIASTICAL RECORD.

On the 27th of Oct. (last) the Rev. Duncan Stalker was installed pastor of the Associate congregation of North Argyle, by the Associate Presbytery of Cambridge. The Rev. J. P. Miller preached from Ezek. xxxiii. 7. The questions in the FORMULA were proposed by Rev. A. Gordon; and the charges to minister and people were delivered by Rev. Dr. Bullions. (The sermon preached on the above occasion will appear in the next No. of the Monitor.)

On the 17th ult. the Associate Presbytery of Albany installed the Rev. James Irvine in the 2nd Associate congregation in the city of New York.—Sermon by the Rev. James Martin, from John v. 2—4. Charges by the Rev. Peter Campbell.

At the same meeting the Presbytery received Mr. Graham, a Licentiate from the Synod of Original Seceders, (Scotland) and gave him appointments to preach, in their vacancies, the everlasting Gospel.

IRISH EDUCATION.

His Majesty's Ministers have announced their intention of Discontinuing the Grant of £25,000, which has been annually made to the Irish Education Society, meeting in Kildare Street, Dublin; and that it is their design to form an Institution, under the direction of a board of Protestants and Catholics, in which general instruction shall be imparted to all children without distinction, and religious instruction by their respective Ministers at certain appointed times.

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[For the Religious Monitor.]

THE DUTIES OF THE WATCHMAN. THE NOTES OF A SERMON PREACHED OCT. 27th, 1831, AT THE INSTALLATION OF THE REV. DUNCAN STALKER, IN NORTH ARGYLE.

Ezek. xxxiii. 7. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

We have assembled this day, by the appointment of a court of Christ's house, for the purpose of constituting one of the most important relations, that takes place among men—for the purpose of placing a Bishop or Overseer over a portion of God's heritage; One, who is to break the bread of life, by which the children of Christ's family is to be fed; One, who is to stand in Christ's stead and intreat sinners to be reconciled unto God. This is his watch-tower, from which, he is from the mouth of God, to warn the house of Israel. From the station he occupies many solemn and weighty responsibilities arise. He must watch for souls as one who must give an account.

The duties of the pastoral relation are set forth in a striking and very impressive manner under the metaphor employed in the text. And many of the responsibilities which arise from this relation, are strongly pointed out in the context, as well as implied in the words of the text.

Ezekiel was called to the exercise of the duties of a prophet, in a time of much distress in the church. It was "in the fifth year of king Jehoiachin's captivity;" when the people seem only to have been hardened by their afflictions. The character of the people, to whom the prophet was sent, was set before him in a very discouraging light. [Chap. ii. 3—8.] "It was to a rebellious nation who had rebelled against God—To impudent children, and stiff-hearted—A peo-

ple compared to briars, and thorns, and scorpions, a most rebellious race," that he was sent. He was assured also that they would not receive his message. "But the house of Israel will not hearken unto thee; for they will not hearken unto me, [saith the Lord,] for all the house of Israel are impudent and hard-hearted." iii. 7. And it appears that nothing but a strong sense of duty—a fear to disobey the heavenly call, urged him on to his work. "For he went in bitterness and the heat of his spirit; but the hand of the Lord was strong upon him." v. 14. On his entrance to the discharge of the public duties of his office, as a prophet, his commission or appointment, was given in the same words, that are used in the text. Chap. iii. 17. For the space of upwards of four years, he exercised his office with a reference to his own nation, the professed and the covenanted people of God; with apparently no better success than had been foretold. For the space of three years longer he was employed in delivering the messages of the Lord successively, against Babylon, Tyre, Egypt, Syria and other enemies of the Jews. During which time the destruction of the city of Jerusalem was accomplished, when the prophet was recalled, and again sent with a still more solemn warning to the people of Israel. The account of which we have in chap. xxxiii. 1—16. In which passage the duties to which the prophet was called, are strikingly pointed out under the idea of a watchman. A watchman is a person, whose peculiar business it is to *stand guard*, or *stand sentry*, as it is expressed with us, over a city or an army. Whose duty it is to give notice of every movement or circumstance which may portend danger; or otherwise be of general interest. The necessity of watchmen as guardians of public safety, seems to have been early discovered. Hence we find

mention made of them in the earliest records of cities and armies. David had his watchmen continually on duty. And the watchtower was a necessary part of the public buildings of every well regulated city. Allusion is very frequently made to them in the sacred writings. In the office of prophet under the Old Testament dispensation, there were some things peculiar, but there were also many things in common with public teachers of the gospel under the New Testament. All that was here intimated to Ezekiel under the idea of a watchman, was nothing but what is common to every New Testament minister.

What I propose from these words at present will be introduced under the following method.

I. The general resemblance between the duties of a watchman and a minister of the gospel.

II. The special duties here enjoined, viz. 1. To hear the word or message at the mouth of the LORD. 2. To deliver that message, or warn the people from God.—To which I shall subjoin some improvement.

I. Respecting the general resemblance between the duties of a watchman and of a minister of the gospel, I remark—

1. Each occupies a post of observation. Hence the watch-tower was anciently on the tops of the houses, over the gate of the city or the most eminent place of all the public buildings. It was requisite that its position should be such as would afford the greatest facilities for observing every way of access to the city. And it was the watchman's duty to watch attentively and make report of every thing he should discover which might portend danger to the city. Thus King David's watchman gave notice, when he saw a man running alone towards the city, in broad day light. So must the minister of the gospel of Christ, observe every thing that may portend danger to the church of Christ, or to the souls of men. Does he discover any thing new or doubtful in doctrine or in practice? He must consider it attentively. He must compare it with the rule of the word. That must be his guide or directory. The doctrines of Christ laid down in his word, and the ordinances which he has instituted and revealed in his word, are the means, and the only means appointed to promote the interests of the Redeemer's kingdom; and which can have a sanctifying influence on the lives of men. With these, then, the minister of the gospel should be well acquainted; he should be exceedingly familiar,

that he may be able to detect and point out the least departure from the word either as a rule of faith or practice. In Rom. xvi. 17, the Apostle enjoins all believers to "mark them who cause divisions and offences," &c. The word which in this place is rendered *mark*,* just expresses this duty. In its primitive use it was applied to sentinels or watchmen of an army, to point out the manner in which they should regard the movements of the enemy. They should consider them attentively, narrowly, or closely inspect them. They should look at them with that closeness and accuracy with which the marksman eyes his target. This is what the Bereans did, whose noble example is recorded for our imitation and use.—"They searched the scriptures daily, whether these things were so."

2. They are both posts of trust. The property and lives of community are entrusted to the watchman of the city and the sentinel of the camp. The interests of community which rest on the care and fidelity of a single watchman is often immense. Often the existence of nations depends on his vigilance. So also the spiritual interests of the citizens of Zion, as to means and instruments of their promotion, are committed to her watchmen. To the watchman on the walls of Zion, are entrusted the keys of doctrine and discipline in the church; consequently to them the preservation of sound doctrine, wholesome discipline and the purity of divine ordinances, are entrusted. With all of which the eternal interests of the souls of men, are most intimately connected. To the watchmen on the walls of Zion, collectively and judicially, are committed the preservation of the purity of the scriptures—The great instrument of sanctification and means of salvation, "which are able to make wise unto salvation, through the faith that is in Christ Jesus," all those who believingly receive them. And every one, not only bears his part of the common trust, but also occupies a post of great individual trust. When rightly employed in the discharge of the duties of his important station, he is almost wholly occupied with the eternal interests of the souls of his fellow men; and the promotion of the cause of the kingdom of his Redeemer. Could greater trust than this be committed into the hands of man?

3. But as they are posts of trust, they consequently must be posts of *responsibility*. And in this too, there is an important resemblance between the duties of a watch-

* *σχεπεῖν*

man and a minister of the gospel. The watchman is considered responsible for the trust reposed in him. Want of vigilance or unfaithfulness in a watchman, among most nations is punished with death. The Romans and also the Jews were very strict in enforcing the penalties of the law on their watchmen for the least neglect of duty. So also a most solemn and awful responsibility rests on the watchman on the walls of Zion. If through his negligence, the soul of a single sinner of the many hundreds or thousands, to whom he may be called to preach, is endangered, he is held answerable for his blood. This is set forth in strong and plain language in the preceding verses in this chapter. "Son of man, speak to the children of thy people, and say unto them, "When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman; If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword once take him away, his blood shall be upon his own head. He heard the sound of the trumpet and took not warning, his blood shall be upon him; but he that taketh warning shall deliver his soul. But if the watchmen see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take away any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." v. 2—6. The whole of this beautiful passage is highly figurative and spiritual in its intention and application. It plainly points out the great responsibility under which the minister of the gospel acts. And under a full sense of this, let every minister of the everlasting gospel, remember "to watch for souls, as one who must give account." The day is fast approaching, when each one of us, must give an account of our stewardship. To us are committed the oracles of God.—And God will hold us responsible for every truth, doctrine and ordinance contained in them—That we transmit them "pure and entire," through our hands to the generations to come. Respecting every truth, doctrine and ordinance in his word, God is saying to us, as the man in the parable of the prophet, said, "Keep this for me, if by any means it be missing, then shall thy life be for it." But where, now, are many of those doctrines, and ordinances, of which the church publicly professed to take charge, at

the time of the Reformation; and for which her martyrs bled? With which of the children, that she has brought up and nourished, are they now to be found? Alas! The glory has, in a great measure, departed. The fine gold has become dim—the most fine gold changed!

4. There is a resemblance in the qualifications necessary for each post. Vigilance, faithfulness, boldness and firmness, are qualifications essential to every watchman. To prove sleepy, false, or cowardly, is treason in a watchman. The safety of every thing committed to him, is endangered. So also is the want of any of these, in a watchman on the walls of Zion, treason against the souls of men, and the cause of Christ. Some, through cowardice, or perhaps a worse motive, may cry "Peace, peace, when there is no peace." The most dangerous and fatal errors generally come in like a flood; and some through fear of exposing themselves to trouble, will not attempt to stem the torrent. Through fear of giving offence to individuals, they will pass over, or but slightly notice many prevailing vices. Some will be most vociferous when they are with the popular current, but whose voice becomes at once feeble or silent, when truth or duty requires them to oppose it.—Others may warn faithfully enough of errors at a distance, but are silent respecting those that are undermining the very post they are set to watch. With others every thing is so smooth and so fair, that their voice is never heard in a *warning* tone. When the sword comes, the city is lulled to security and repose by the soothing strains of its watchman. It is possible, and not very uncommon for a preacher to preach with the greatest regularity and punctuality, and even with apparent zeal, and to preach nothing but truth, and yet be a most unfaithful watchman. He either, never observes or never warns of actual impending dangers. Or if he alludes to them at all, it is in so timid and indistinct a way, that he is not even understood as *warning* at all. The trumpet of the faithful watchman does not give an uncertain sound.

5. They are both but instruments. "Except the Lord keep the city, the watchman waketh but in vain." So, "Paul may plant and Apollos water, but it is God who giveth the increase." People are apt to suppose, that if they had this or that popular preacher, whom they will name, for their minister; that he would certainly build up a congregation,—that the interests of Christ's kingdom would be more effectually

promoted by him, than by others less attractive in public estimation; and that their souls would be more edified. But God often writes, "Confusion and disappointment" on such expectations. He will show his own power by making use of the weak things of the world to confound the mighty, the foolish things to confound the wise. He has put the treasure in earthen vessels, that the excellency of the power may be of God and not of man. It is those who speak the word faithfully and in sincerity, that are unto God a sweet savor of Christ, in them that perish, and in them that are saved. See 2 Cor. ii. 15—17. The whole success of the gospel ministry, in gathering in souls, in building up and extending the church of Christ, depends on the will and blessing of God. "Who then is Paul and who is Apollos, but ministers, [servants,] by whom ye believed, even as the Lord gave to every man?" Though Paul the learned, and Apollos the eloquent, were both highly honored as instruments, in promoting the cause of God, yet their success was owing, neither to the learning of the one, nor the eloquence of the other. "Neither is he that planteth any thing; nor he that watereth; but God that giveth the increase." 1 Cor. iii. 4—8. The instruments, though eminent, were nothing; but God was all and every thing.

6. The watchman's post is a post of danger. The sentinel is not only exposed by his situation, but the enemy is most intent on his destruction. Hence ministers, especially eminently faithful ministers, are objects of the special enmity of Satan and the world. The world will hate them, because it hated their master before them. "Men," says the pious Mr. Henry, "will curse them that are faithful, but God will curse them that are false."

Lastly.—But it is a post of honor. Their honor consists not in the estimation in which either they or their office is held among men. But the true honor of the watchman on the walls of Zion, consists in the dignity of the work in which he is employed. He is the messenger of the Lord, whose business it is to hear the word, at the mouth of God, and warn sinners of things of eternal moment to them. They are ambassadors from the court of Heaven, to the sons of men.—They speak in the name of the King their master. Their honor consists further in the glorious things promised to them. "They that turn many to righteousness shall shine as the stars, forever and ever." "To him that overcometh, will I give to eat of the

tree of life, which is in the midst of the paradise of God." "Be thou faithful unto the death, and I will give thee a crown of life." "To him that overcometh will I grant," says the Amen, the faithful and true witness, the beginning of the creation of God, "to sit with me on my throne!"—What an honor is this! An honor too great to be comprehended;—"Sufficient," some one remarks, "to stagger the faith and overwhelm the ambition of the greatest saint below."

These are a few of the particulars suggested to us by the very interesting relation in which a minister of the everlasting Gospel stands to the church of Christ, as represented to us, under the idea of a "Watchman."

II. The next thing proposed for consideration, are the duties specially enjoined.—These I shall consider under two heads:

1. It is the watchman's or minister's duty "to hear the word at the mouth of the Lord." This same injunction was laid on the prophet, when he was first commissioned, as the messenger of the Lord. Chap. ii. 7, 8. "Thou shalt hear the word at my mouth," &c. And it is again repeated when the commission was renewed.

God, in former times, did reveal his mind and will in a special way, to the prophets; but his ordinary way is now by his word. The *mouth* of the Lord is now his *word*.—By his *word* he still speaks to his servants and people. It is then from his word, that the Lord's servant must derive the whole of his message. And its whole weight and authority arises from the consideration, that it is the LORD'S OWN word.

Particularly, 1st. Does he warn the people against a sin in doctrine, or in practice? He must show from the word of God, his warrant to do so; that the evil is contrary to the mind of God as expressed in his word. The minister of the New Testament, in dealing with those who have the word of God in their hands, and who have acknowledged its authority, need not occupy much time in endeavoring to show such, that they are sinning against the light of nature, or against the rules of propriety and decorum. But he should labor most diligently to convince men of their sins against the light of God's word. It is "the sure word of prophecy, to which we do well to take heed, as to a light that shineth in a dark place."

2d. Does he warn of the punishment due to sin—of the penalties and consequences which must follow? Let him show from the word of God, what he has threatened. For God is as faithful to his threatenings as

he is to his promises. A part of the duties of the gospel minister, consists in a declaration of the judgments and threatenings which God has denounced against sin, and against sinners. He has to say to the wicked, 'O wicked man, thou shalt surely die.' He must show him that 'the wages of sin is *Deatn*'

3d. Does he entreat and beseech sinners, in Christ's stead, to be reconciled unto God? He must draw all his encouraging and persuasive reasons from the word of God. He must show from his word, that God is now reconciled to sinners, through the peace-speaking blood of his Son. That through his atoning sacrifice, he is ready and willing to receive them. That it is on this ground, that he now offers in the gospel, his favor and acceptance, to the guilty and polluted sinner. That upon this ground he can now invite all sinners, all ends of the earth, all the sons of men, all weary and heavy laden sinners, and all, even the very chief of sinners, to come to him and accept of his salvation. For it is to sinners, as such, that the gospel is addressed, and to whom the ministry of reconciliation is sent. And the greatest and most effectual means to reconcile sinners to God, and to accept of this salvation, is to show them from God's own mouth, that he is reconciled to them.

4th. Is the watchman called to exercise discipline, for the preservation of the order and purity of God's house? He must show from the mouth of God that he has not only his authority to do so, but that he dare not neglect or omit to do it, without being guilty of treachery to his trust.

Lastly.—It was the practice of the faithful and true prophets of old to receive or learn their message from the mouth of the Lord. Micaiah, when called to prophecy before the kings of Israel and Judah, said, "As the Lord liveth, all that the Lord sayeth unto me, will I say." And says Paul, "Now then, we are ambassadors for Christ, as though God did, by us, beseech you; we pray you, in Christ's stead, be ye reconciled unto God." And this accords with the scriptures as a rule. They contain a revelation of God's will to man. And in this respect they should and must be the rule of his duty.

2. The second special duty enjoined on the watchman in the text is "to warn the people from the Lord." The watchman on the walls of Zion, must not only have ears to hear the word of the Lord, eyes to discern the sword approaching, but also a tongue to declare it. To point out the manner, in

which he should discharge this part of his duty, is what I now chiefly intend.

1st. He must warn *plainly* or *intelligibly*. The warning of God is lost on a people, if it is not delivered in a manner intelligible to those to whom it is sent. And as the minister of the gospel has to deliver his message to many different capacities of apprehension, his manner as to language, the use of words and forms of expression, and distinctness of enunciation, should be suited to all. The weakest capacity, the most uninformed judgment, or the slowest of apprehension, have as deep an interest in the gospel message, as those of the most refined taste, the most cultivated understanding, or the quickest discernment. And the difference can be but small whether the watchman proclaims his warning in an unintelligible manner, or an unknown language.

But there is another respect in which *plainness* is equally necessary. Is any truth of God's word controverted? (And where is the truth which has not been denied?)—The minister of the gospel must warn against and condemn the error, and defend the truth; for he is set for the defence of the gospel. This is included in declaring the whole counsel of God. And less than this would be treason against the God of truth. The Apostle has set this point in a strong light, in one of his Epistles to the Corinthians. "Now, brethren," says he, "If I come unto you speaking with tongues, what shall I profit you except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue, words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air." 1 Cor. xiv. 6—9.

2d. He must warn *faithfully*. And to be faithful he must be *full* "he must not shun to declare the whole counsel of God." It is at his peril and at the hazard of the souls of those who hear him that he keeps back a single declaration of that message which God sends him in his word. Jeremiah was enjoined "to speak all the Lord commanded, and to *diminish not a word*," Jer. xxvi. 2. When Christ commissioned his Apostles and sent them to all the world, to preach the gospel to every creature, he directed them to teach them to observe *all*

things whatsoever he commanded." And on the observance of the direction, he promised his perpetual presence, "and lo! I am with you always, even to the end of the world."

The faithful declarations of the doctrines of the gospel, may and will, often give offence to the men of the world—to unsound and hypocritical professors of religion. But this is no reason, why a single iota of divine truth should be kept back. When Christ in the days of his flesh, taught the doctrine of human inability—when he said, "no man can come to me except it were given him of the Father," his disciples took offence at it, "and from that time many of his disciples went back and walked no more with him," John vi. 65, 66. It appears that this doctrine was as unpopular then as it is now. But this should never deter the watchman on the walls of Zion, from faithfully discharging his duty. Of trials of this kind the prophet Jeremiah, seems to have had a large share. And he was accordingly as solemnly admonished of his duty. "The prophet that hath a dream let him tell a dream; but he that hath my word, let him speak my word *faithfully*, what is the chaff to the wheat?" Jer. xxiii. 28. What are the wicked? What are the men of the world? What are those who will take offence at God's truth, to God's own children? Shall the children be starved because their appointed, and their only wholesome food gives offence to strangers?

3d. He must do it *diligently*. He must embrace every reasonable opportunity. (and when would it be unseasonable, to warn sinners standing on the brink of eternal ruin, of their danger?) "He must be instant in season and out of season; reproving, exhorting, rebuking, with all long suffering and doctrine?" He must embrace not only the public stated opportunities of warning sinners of their danger; but he must seek for opportunities. Our Lord, whose example is a rule, "went about continually doing good." Paul, who has also left us an example worthy of imitation, was *diligent* as well as *faithful*. "Ye know," says he to the Ephesians, "from the first day that I came into Asia, after what manner I have been with you at all seasons; serving the Lord with all humility of mind, and with many tears and temptations, by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house, testifying both to Jews and Greeks, repentance towards God and

faith towards our Lord Jesus Christ." Acts xx. 18—21.

4th. The watchman of the Lord must warn with zeal and earnestness. When Christ came as the Father's prophet and messenger to men, he was "clad with zeal as a cloak." And in this too, Paul has left us a suitable example. "Whom we preach says he, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." But see the whole passage, Col. i. 23—29.

5th. He must warn with *meekness* and *gentleness*. There should be no harshness or unnecessary sharpness of manner. "The bruised reed he should not break, nor quench the smoking flax." There is a *becoming sharpness* sometimes necessary, in reproving for sin, but *harshness*, or an unfeeling roughness of manner is never necessary, and consequently always improper in a watchman on the walls of Zion. The Lord of glory himself, when personally discharging the duties of a watchman was plain, faithful, diligent, zealous and earnest, but he was "also meek and lowly." And Paul warned Timothy of the importance of cultivating a meek and gentle manner. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if peradventure God will give them repentance to the acknowledging of the truth," 2 Tim. ii. 24, 25. Meekness and gentleness are by no means inconsistent with the greatest plainness, firmness and faithfulness.

6th. He must warn *fearlessly*. "The fear of man is too apt to bring a snare."—The fear of consequences—of being cast out of a living—of meeting with opposition and trouble—of offending a kind and obliging friend or a leading and influential man in a congregation—or a popular party—the fear of preventing the increase or reducing the members of a congregation, may sometimes draw the messenger of the Lord into a snare. But God makes no allowance for any such consequences. His direction is absolute.—"All things whatsoever I command thee, declare thou." I know of no one thing more dangerous to a minister of the gospel, than to be deterred from a faithful discharge of his duty by a fear of consequences. When the prophet Jeremiah was called to the office of a watchman on the walls of Zion, he received a fearful and solemn charge on this very point. When first called, he objected.

"Oh, Lord God, says he, behold I cannot speak for I am a child." But God silenced his objections, and told him that he should go. "Thou shalt go, says he, to all that I send thee, and all that I command thee thou shalt speak." And charged him not to fear their faces. For his encouragement, however, God promised him, his protecting presence. "Be not afraid of their faces; for I am with thee to deliver thee saith the Lord." Jer. i. 6—8. And the same charge is again more particularly repeated, v. 17. "Thou therefore gird up thy loins and arise and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them." Here he was threatened with the very evil, which he dreaded, if he should suffer his fears to overcome him. God will confound those ministers, who are afraid to speak plainly and faithfully and boldly, and that before the very faces, by which they are intimidated. God has promised to take care of his faithful servants. No possible inconvenience to which the servant of God can be put, for a faithful discharge of his duty, will in the end prove a loss to him. Though the kings, the princes and the priests of Judah and all the people of the land, should set themselves in array, to fight against Jeremiah, he was not permitted to fear their faces or shrink from his duty. God had charged himself with his protection. He must go forward.

With what a noble disregard of consequences did Paul go bound to Jerusalem, not knowing what should befall him there?—[See Acts xx. 22—24.] With what sublime indifference to consequences did Shadrach, Meshach and Abednego refuse to comply with the requisitions of the king of Babylon, and cast themselves on the Providence of God for protection? Neither the flattery nor the threatenings of the king could prevail with them. They fearlessly informed him, that under no circumstances, and upon no condition, could they serve his gods or worship the golden image which he had set up. And what an encouraging lesson for a fearless discharge of duty, does this example afford?

The last thing proposed, was to notice some things by way of improving this subject.

1. From this subject, we see the importance of the gospel ministry. It is an office immediately of divine appointment.—The gospel minister holds his office under Christ. The qualifications for the office, the duties belonging to it, are very particularly prescribed by God himself in his word.

The gospel minister stands in the name and in the stead of Christ, the king of glory, and deals with the sinful children of men, respecting the things that belong to their eternal peace and interest. Hence the intrinsic dignity of the office. And hence, we see the reason, the Apostle had to magnify his office. However lightly the pastoral office be esteemed by the men of the world, we see that it is under the special care and protection of God.

2. We see from this subject, what a privilege the goodness of God has provided for mankind. To appoint an order of men, whose chief duty, and only business is to watch over and labor for the eternal interest of fallen, rebellious sinners. The holy angels are, by God's appointment, exercising a continued, though invisible, guardianship over God's elected children. 'For,' says the Apostle, 'are they not all ministering spirits sent forth to minister to them that are heirs of salvation?' But he has appointed 'men of like passions with ourselves,' as watchmen on the walls of Zion, to give intimations of his will to the sons of men—to publish the glad tidings of salvation to all perishing sinners—to stand on their watch-towers and keep a continued look out for the soul destroying sword, and give warning of the approach of every thing that can harm their souls. What a safety and a privilege it is to be under the care of a faithful minister, who is keeping continual watch for the spiritual and eternal interests of those who are committed to his care?

3. From this subject, also, we may see the danger of sin. *It is a sword*—a soul-piercing and soul-murdering sword. All sins may be comprehended in two classes. They may be considered as transgressions of God's word, either as a rule of faith, or as a rule of practice. They both equally expose to the wrath and curse of God, both in this life and in that which is to come. And against both it is the duty of the watchman on the walls of Zion "to warn." But a sin or error in doctrine may be justly considered as the more dangerous of the two; because it is more secret in its progress and more extensive in its influence. It is seldom confined in its consequences to the individual, who is under its influence. It corrupts the fountains from which all the streams flow. So that even the remotest stream cannot be tasted in safety. "It is the little leaven, which leaveneth the whole lump." Error in doctrine seems to be peculiarly referred to, in our text, under the idea of the destroying sword. For in v. 13th, there is

a very pointed reference to the very common, though very erroneous doctrine, that good works are both meritorious and efficacious in justification. Nothing should be said to extenuate error in practice, or lessen the horror with which it should always be viewed; or any thing that would convey the idea, that the watchman should not warn, reprove, exhort and rebuke for every sin. But he should very especially watch and warn against those errors in doctrine, which sap foundations, which corrupt fountains and which are more covert and secret in their progress. Error in practice is generally pretty manifest, mostly discernable by all; and consequently more easily detected—as the effect is often more obvious than the cause. For this is the true relation, which doctrine and practice bear to each other.— Doctrine is the *cause*, practice is the *effect*. The private citizen of Zion may readily detect many a departure, in practice, from the rule of rectitude, when the *cause* which produced it, would often elude his discrimination. But such is the danger to the souls of men, from unsound principles and sinful practices that God has appointed watchmen to stand continually on their watchtowers, whose duty it is to observe and warn of the very first approaches of the destroying sword. To guard the foundations and even the out works. If the foundations be destroyed, what can the righteous do? Hence a reason why the key of doctrine is committed chiefly to the ministers of the word.

4. From this subject learn also, the responsibility of the station of a watchman on the walls of Zion. It is necessary that the ministers of the word should have a deep and penetrating sense of the responsibility, under which they act, that they may be stirred up to becoming diligence, faithfulness and zeal. But it is no less important, that the people who hear, should also, be duly apprized of it, that they may know what to expect from their ministers, how to conduct towards them, and how to receive their message. That as they have to watch for souls, as those who must give an account, the people may see the necessity of great plainness and closeness in dealing with them. And that they should receive the preached word, "not as the word of men, but as in truth the word of God." That they may be aware of the interesting relation that subsists between them and their minister; that they may not be hindrances, but rather helpers to him in the discharge of the important duties of his high trust.

5. From this subject also, let people learn

the responsibility under which they hear.— They are commanded "to take heed how they hear." Let them look to the subject which we have been considering and learn the necessity and the force of the command. "If they do not hear [or obey] the watchman's voice, warning them of the approaching sword; the sword shall come upon them and they shall die in their iniquity." They are self-murderers. Their blood shall rest upon their own heads. The watchman, who warns faithfully, delivers his own soul. It is a solemn and weighty consideration to a people, that every gospel sermon which they hear must prove to them, either, "the savior of life unto life or of death unto death." And not to those alone, who actually hear; but also to all those to whom it is practicable to attend and hear.

In fine, let all concerned consider the important and awfully solemn relation which is just now to be judicially constituted between the people of this congregation, of this neighborhood, the Presbytery, and him, whom you have chosen "to set for your watchman," on this watch tower. Contemplate the solemn responsibilities which must consequently arise.

And may God of his infinite mercy give all grace rightly to improve and profit by the result of this day's transactions.—Amen.

[For the Religious Monitor.]

A MAXIM OF BIBLE RELIGION.

[Continued from page 404.]

In the last paper, it was my purpose to show that the Reformation from Popery went according to the Bible maxim. 1st It was a departure from iniquity, when every thing which malice could invent, was to be feared, and no remuneration of an earthly kind to be expected. 2d. Rejecting the authority of Popes, councils, Fathers and traditions, the Reformers set forward in the Bible way, adopting the Old and New Testaments as the only rule of their faith and practice— They translated it into the vernacular tongue, that the people might read the wonderful works of God. They searched it with a diligence and ability that has seldom, if ever been equalled. In all their disputations with their adversaries, their discourses to the people and theological instructions to their students, it lay before them as the supreme judge of their doctrine. They read it every Sabbath from the pulpit. They caused it to be read in the family and the school. They taught their children to say continually, "The word of God, which is

contained in the Scriptures of the Old and New Testaments, is the *only* rule to direct us how we may glorify and enjoy him."—They admitted none into their society who did not confess their belief in this proposition. The great labor of parents was, in storing the memories of their children with it, and of their ministers; in bringing the faith of their hearers to rest solely on the testimony of God in it.

Although there were discrepancies, they all agreed without any concert, that the sole ground of a sinner's acceptance before God, is the righteousness of Christ *imputed*, and received, as a free gift offered in the gospel, by faith alone.

The church of Scotland went farther than the rest, in the Bible way of government and discipline—in distinguishing the church of Christ to be entirely independent of the State, and as having intrinsic powers to transact whatever business concerned her—in asserting that Christ alone was the king, to which as a church, she owed allegiance—and in defining the duties which church and state respectively owe to each other.

In answer to the question, Are their doctrines (comprehended in the Westminster Confession and Catechisms) agreeable to the Bible? it was stated that there are incontestible proofs, of which our translation of the Scriptures is one, that they were *a te* to search it, and that they did search it with the greatest earnestness and diligence.—From this it might be reasonably supposed their doctrines would be agreeable to it. But the *fruits* and *effects* of their doctrines will be more tangible evidence of what they were. And this will be the Bible way of trying them too, for saith the great prophet, "By their *fruits* ye shall know them; do men gather grapes of thorns or figs of thistles?" Matt. vii. 15. No, and neither will they be able to maintain a conversation becoming the gospel, upon any other foundation than faith in the *truths* of the gospel. True evangelical holiness never has been and it never will be found growing upon another stem.

Before I notice the fruits of their doctrine, permit me to premise, that, while they advanced texts of Scripture, after the example of Christ and his apostles, according to their critical meaning, spirit and connection with other Scriptures to support their doctrine, and arrived as truly by induction at their conclusions as ever did a disciple of Lord Bacon; their adversaries have not taken this Bible way to overturn them, but such other ways as the following, viz: 1st.

By misunderstanding or misrepresenting the doctrine professed by the Reformers. Particularly the doctrine of election and reprobation. Very few if any have had the hardihood to take this doctrine as the Reformers understood and taught it, and attempt to show that it is not a Bible doctrine. They first define it according to their own opinion of it, generally separating the end from the means which God has joined together, and then commence the attack. Their doctrine respecting original sin and human inability, has been and still is opposed in the same way. And I might add all their doctrines respecting salvation, by sovereign free grace. 2d. By employing the Scriptures without regard to their connection and harmony; for example, employing James ii. 21 without regard to Rom. iv. 3 and Gal. iii. 6. So also most of those texts which set forth the commands of the law, have been employed, without regard to their express design, which is to be a schoolmaster to bring us to Christ, to infer an *ability* in man to *do* the things commanded. Innumerable other instances might be given of this way of using the Scriptures—a way by which they can be made to prove *any* thing. 3d. By introducing philosophical maxims and metaphysical distinctions into the explanation of revealed truth. This has been the curse of the visible church since the first attempt of the Gnostics to explain the doctrine of Christ upon their principles, but more especially since the days of Origen.—By this weapon the simplicity of the truth as it is in Christ has been constantly perplexed, disfigured, and overturned. And it has been employed chiefly against the doctrines of grace, and never with more subtlety and success than since they were so clearly and fully drawn forth from the Scriptures by the Reformers. Let philosophy and metaphysics be expunged, and let every thing stand or fall by a "*Thus saith the Lord*," and Pelaigian, Arminian and Hopkinsian advocates must be eternally silent. 4th. By insidiously setting up reason as the measure of things revealed. Here is the whole strength of Socinians and Arians of every shape. They have dared to bring to this corrupt and cursed standard and condemn what Angels adore—God manifest in the flesh. But others who do not rank with these, are found opposing sundry doctrines of the Reformation because they answer not to their reason and view of things. They cannot comprehend the *how*, and therefore reject what Christ himself, *without* explaining, makes matter of solemn thanks in the

name of the whole elect world. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father, for so it *seemeth good* in thy sight." 5th. By arguments adduced from history. In this way among others, Episcopalians endeavor to strengthen their hierarchy against Presbytery, which is the only form of government laid down in scripture. 6th. Besides all these methods, the Papists, their irreconcilable enemies, thrust against their doctrine with traditions, councils, Fathers, &c. 7th. In modern times, in addition to all the former, there is a great variety of new methods, of putting down the Reformation, devised; and although they are by no means more powerful in themselves, they are not less successful.—First, a spurious Charity has come abroad, which rejoiceth in *iniquity*, in some of its refined and fashionable forms; but rejoiceth *not* in the *truth*, except such of it as can be perverted to her service, and claims to be a Judge of our holy profession. "*The spirit of the age*" is another that has come forth, setting up and treading down at her pleasure. "*Success*," too, is set up as a plea against our doctrine. Our cold orthodoxy brings forth no revivals. produces no 'serious inquirers,' 'whispering meetings,' 'anxious meetings,' 'hopefuls,' &c., &c. therefore, it is not agreeable to the Bible. A *good heart*, with an erroneous head, also lifts up a loud voice against us. But what signifies all this host or its weapons? The Daughter of the Reformation shakes her head at them all, and laughs them to scorn! They may enlist the deluded millions of this age, to fight against God, and the eternal damnation of many may be the result. But can they shake her everlasting foundations?

But who are all they that are against us? Mistake it not, reader. It is not only some new and better enlightened divines, that have come newly up, and large and popular Christian Churches, who may have many of the Lord's hidden ones among them: But, who is it *Not*? Socinians, Arminians, Hopkinsians, Universalists, Catholics, Greeks, Jews, Mahometans and Pagans, and every other class of pretenders to religion, are against our doctrine. Deists of every creed, the brutal Atheist, the wicked and profane of every name, of every age, and clime, are all, all against us!! Are we for this, to believe the doctrine less, or less esteem those who hold it? No, truly. This comes near to a proof of its agreement with Christ and his cause. For he told us, that he and his

doctrine, and those who profess his name, should be thus universally opposed; "And ye shall be hated of all men for my name's sake." And it cannot be shown that there is another system of religious belief and worship, known among men, so universally hated.

I might ask, in turn, what is the tendency of the opposite doctrine? The opposite is that which lays some other foundation for a sinner's acceptance before God, than the imputed righteousness of Jesus Christ, which is received as a free gift by faith alone. If a man will lay some other beside or with this, and reason correctly from his premises, he must deny the total depravity of the human heart; from this again he must conclude against the imputation of Adam's first sin; then by an easy transition, the imputation of Christ's righteousness; and if his righteousness be not imputed, his death is not vicarious, and consequently there was no true and proper atonement or obedience in it.—Then it seems impossible to account for his suffering at all, upon the supposition that he was a divine person; and his divinity is denied, and he is only a creature, or a prophet, attesting in this manner his doctrine: consequently all those texts that speak of his divinity, his substitution, atonement, &c. &c. must be admitted with reasonable limitations. These limitations amount to a denial of the inspiration of the Scriptures; and then there is but one step to *Atheism*. And it is not too much to say that every stage of this progress to *Atheism*, has, in general, been accompanied with a proportion of its practical effects upon the heart, life, and social intercourse of men. And the world has before it a specimen of these, in their full maturity, in the system proposed by Robert Owen and Fanny Wright.

Having premised these things to show, that whether the doctrines of the Reformers be founded on the Bible or not, neither the character of the opposition, nor the way in which it has been managed, makes any thing against them, I proceed to consider their fruits. And, 1st. Those which are collateral and consequential upon the state of society. And here we shall perceive, that whatever these doctrines may be, the world has small reason to complain of them. It cannot be denied that those fetters by which the Popedom and its agents had held the nations of Europe and their Princes, in a state of vassalage for centuries, were by the light and fire of Reformation principles, melted away and destroyed. By *them* a mortal wound was inflicted on that galling despotism which the Bishop of Rome, with his

Conclave of Cardinals, had exercised upon the Kings and Emperors of Europe. Because all the thundering anathemas of the vatican could not dissolve a Reformer's oath of allegiance. By this circumstance alone, Princes were enabled to lead armies to the field and contend successfully for their prerogatives. The despotism of Princes, too, received at the same moment, and by the same means, a shock from which they have never recovered. The authority of great names in general, was mightily weakened, and men began to think for themselves on other subjects, as well as that of religion.—The nature of civil government became a subject for investigation, and the justice of long established laws and customs was called in question. The principles of civil liberty were brought to light in pleading for the rights of conscience. It was in this manner that the Reformation opened, as it were, a new fountain in the high place of the earth, which poured down its refreshing waters into all the channels of thought—that invigorated and quickened all the springs of action, upon which the political, commercial, social, and literary departments of society began to wear a new and healthful aspect. And the seeds of liberty were scattered far and wide, as were the principles of the Reformation itself, and began here and there to spring up. In this way they were brought to the United States. To the inflexible, uncompromising firmness of our Fathers, in holding and defending the rights of conscience, under the iron sceptre of the despotic and deceitful Stuarts, we owe that spirit of freedom which bore us triumphantly through the struggle of the revolution. And if the Atheistical brood which has now come up, were at all acquainted with the foundations of American liberty, or did esteem it, they would perceive true patriotism to be more in veneration of reformation principles, than in pointing their most envenomed shafts at all Christian institutions. The liberty which we enjoy, in every department of it, and the consequent prosperous and happy condition in which we may live, is a specimen of the collateral effects of which I am speaking.—The equal importance of the poor man's word, with that of his wealthy neighbor—the preference of merit to parentage or wealth—the mighty progress of the arts and sciences—the universal and multiplied facility of obtaining all useful knowledge—the ample and honorable provision made for the poor—the multitude of philanthropic institutions—and the protection afforded to every class of citizens in their rights, which

is the honor and happiness of these states, are owing, under God, to the spirit of the Reformation.

Now let us hear what the Bible says:—“Righteousness exalteth a nation.” Prov. xiv. 34. It cannot be a question whether any thing *else* can do it, for this is positively denied by the very next words, “Sin is a reproach to any people.” But the spirit of the reformation has given a great elevation to the nations and especially to the U. States—therefore it is the spirit of righteousness.” Again—“Righteousness tendeth to life.” Chap. xi. 19. But the spirit and principles of the reformation tend greatly to ameliorate the condition of man in this present life—therefore it is a spirit of righteousness. Again—“Withhold not good from them to whom it is due.” Chap. iii. 27.—But the principles of the reformation give to all civil and religious liberty, and all their attending good things—therefore they obey this command. Once more—The Bible enjoins magistrates to “be a terror to evil doers, and the praise of them that do well.” 1 Pet. ii. 14. But the reformation set men free from magistrates that were a terror to them that did well, and the praise of evil doers, and recognized the moral law as the only proper basis of social order—therefore, according to it, magistrates would be precisely what the Bible requires them to be.

We might next turn to those countries whither the reformation has not come—to Spain and Portugal, and ask why they enjoy not this day the same freedom and its long train of blessings? It is not for want of patriots, or men of talents, or brave warriors, or skilful politicians. They have thousands panting after it—they have made efforts to obtain it—why then, are they afraid this day to *spea*k, and almost to *think*? Can another answer be given than—that the reformation was crushed there in the very bud? Why has not France reached this happy estate? Enlightened, polished France! Twice revolutionized and regenerated France! Has she no statesmen—no warriors—no La Fayette's? She has, and twice she has hurled the despot from his throne. Why then is she still struggling to be free? The answer is at hand. The doctrines of the reformation have never had free passage through the length and breadth of her land. Her soil is yet fat with the blood of Protestants. She has but exchanged masters, nor is she better by the change.—She has cast off Popish tyrants, and made way for *Atheism*. And as certainly as that monster is allowed to stalk abroad, in open

day, will her liberty, now a second time in the birth, be stifled. Why is not Germany? Why is not Russia free? But nearer home—Why is not the liberty and happiness of South America, after years of revolutionizing, *y* *t* consolidated? The Reformation is by law excluded.

I shall now endeavor to discover what manner of people *they* were, who sincerely believed and practised the doctrines in question, and whether the tenor of their way, coincided with the way of the gospel or not. I say, *sincerely believed and practised*, for it were unjust to try any sentiment by the practice of *all* who go under its name. We are called a christian nation and our religion is marked Protestant on the map: would there be any justice in ascribing the wickedness and profanity, the Deism and the gross Atheism that is to be found among us, to the influence of the christian religion? or the astonishing increase of Roman Catholics in the States to the influence of reformation doctrine? There are several churches who profess to hold reformation principles, as they are summed up in the Westminster Confession, would it be a fair way of reasoning, to say that that Confession inclines those who hold it, to Hopkinsian sentiments, because there are very many Hopkinsians among them, perhaps the great majority in some of them? or that it teaches to set aside all creeds and confessions, because many of such sentiments are found holding up that confession to the world as their confession? Certainly it would not. And yet I am aware that it has been often condemned upon as slight grounds. And the cause of the Reformation, for no better reason, loaded with obloquy and reproach.

In this part of the argument, I claim to be as minute as my information will enable me to be. For this question, however light and trivial to others, is all important to the few, with whom I stand. If the principles of the reformation, be not *Bible* principles, then we know not the Bible, nor the way of salvation. If these principles *can* be overturned *really*, then our *all* is gone—we are yet in total darkness, and there is no hope.

The people whom I would introduce to the acquaintance of the reader, are to be seen about the end of February, 1631, flocking from every quarter in Scotland to Edinburgh, amidst a world of difficulties, in the face of determined opposition, from Charles I. and his blood-thirsty Prelates, and assembling by thousands, at Gray Friar's Church; consisting of almost all the nobles, magistrates, ministers, and people,

men and women, and there with their right hand lifted up to heaven, and their eyes flowing with tears of joy, swearing that they did **SINCERELY** believe the doctrines of the reformation; and were resolved, through God's grace, never to forsake them. And before the end of April, almost in every parish, they are to be seen soliciting an opportunity to join in this solemn declaration.—But let eye witnesses and those who took part on that occasion, speak: "When they began to descend into themselves, and thoroughly to search into their own hearts, the remembrance of their broken covenant did prick and wound their conscience. And therefore, being led by serious repentance, they resolved to renew their covenant, which they first sealed with their subscriptions, and thereafter a public national *fast* being appointed they publicly confirmed their subscriptions in the churches by a solemn oath, with their right hands lifted up, and with many groans and tears" (General Assembly's letter to the Helvetian Churches, 1640.) "The Lord from Heaven did testify his acceptance of that covenant, by the wonderful workings of his **SPiRiT**, in the hearts, both of pastors and people, to their great comfort, and strengthening in every duty, *above any measure that ever hath been heard of in this land.*" (Baillie p. 281.) Other two venerable ministers who were present, call it by way of eminence, "*The day of the Lord's power*, wherein they had seen his people most willingly offer themselves in multitudes, like the dew of the morning: That others of no small note offered their subscriptions, and were refused, till time should try that they joined in **SINCERITY**, from love to the cause and not from the fear of men; and that no threatenings had been used, except of the deserved judgment of God, nor force, except the force of reason." (Messrs. Henderson* and Dickson.) "I was present," says another, "at Lanerk, and several other parishes, when on a Sabbath, after the forenoon sermon, the covenant was read and sworn, and may truly say, that in all my life time, except one day at the kirk of Shots, I never saw such motions from the spirit of God; all the people generally and most willingly concurring. I have seen more than a thousand, all at once, lifting up their hands, and the tears falling from their eyes, so that through the whole land, except the professed Papists, and some few who, for base ends, adhered to the Pre-

* This is the same who was one of the commissioners from the church of Scotland, to attend the famous Westminster Assembly of Divines.

lates, the people universally entered into the covenant of God." (Mr. John Livingston) And hear the testimony of an enemy:—"The covenant was subscribed by the general meetings at Edinburgh, with *much joy and shouting*—and in the several parishes it was every where done with *joy*, except in the north parts" (Bishop Guthrie of Dunkeld) These were the people who sincerely and heartily embraced the doctrines of the reformation. And I must add that it will be difficult to find any thing more like the bible way of returning unto God and seeking for a revival. Compare it with the following passages:—"They shall come *with weeping, and with supplications* will I lead them. I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble, for I am a Father to Israel; Ephraim is my first born." Jer. xxxi 9. "In those days, and at 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." Chap. l. 4—5 "Therefore also, now thus saith the Lord, turn ye even to me with all your heart, and with fasting, and with *weeping*, and with mourning."—Joel ii 12.

But it is time to look for the effects or fruits which these doctrines thus solemnly professed, produced in their conversation.—And first I shall transcribe the substance of the order of holy life which was set before the people by the General Assembly; second, I shall adduce testimony to show how it was respected by them in different situations, and what was the general tenor of their conduct. 1st. "For secret worship (they say) it is most necessary that every one apart and by themselves be given to prayer and meditation. This being the mean, wherein in an especial way, communion with God is entertained, and right preparation for all duties obtained—it is incumbent on the head of every family to have a care that both themselves and all under their charge be *daily diligent* therein. 2. The duties of family worship are these: first, prayer and praise with a special reference to the condition of the kingdom, the church, the family, and every member thereof; second, reading of the Scriptures, with catechising in a plain way—Godly conference, and also admonition and rebuke upon all just occasions. The conference should be to make some good use of what has been read.

For example, if any sin is reprov'd, that the family watch against the same; if judgment is threatened, that the family should fear and beware of the sin that procured it, and if any duty be required or held forth in a promise, that the family stir up themselves to employ Christ for strength and comfort—The head of the family is to take care that none of the family withdraw from any part of family worship. On the Lord's day, after every one of the family apart, and the whole family together, have sought the Lord, in whose hands the preparations of men's hearts are, to fit them for public worship, and to bless to them the public ordinances, the master of the family is to take care that all repair to public worship, and join with the rest of the congregation. Public worship being finished, after prayer he shall take an account of what they have heard, and spend the rest of the time in catechising, and spiritual conference upon the word of God, or else, going apart they ought to apply themselves to reading, meditation, and secret prayer. Besides the ordinary duties in families, there are extraordinary duties of humiliation and thanksgiving to be carefully performed, when the Lord by extraordinary occasions, private or public, calleth to them; third, seeing the word of God requireth that we should consider one another, to provoke unto love and to good works, therefore at all times, and especially at this time, wherein profanity abounds, and mockers walking after their own lusts think it strange that others run not with them to the same excess in riot, every member of this church ought to stir up themselves and one another to the duties of mutual edification, by instructions, admonitions, rebuke, exhorting one another to manifest the grace of God in denying ungodliness and worldly lusts, and in living godly, righteously, and soberly, in this present world, by comforting the feeble-minded, and praying with and for one another, which duties respectively are to be performed on special occasions offered by divine providence, as namely, when under any calamity, cross, or great difficulty, counsel or comfort is sought or when an offender is to be reclaimed by private admonition, and if that be not effectual, by joining one or two more in the admonition, according to the rule of Christ—And because it is not given to every one to speak a word in season to a weary or distressed conscience, it is expedient that a person in that case finding no ease after the use of all ordinary means, both private and public,

have recourse to their own pastor or some other experienced christian. But if the person troubled be of that condition or that sex, that discretion, modesty, or fear of scandal, requireth a godly, grave, and secret friend to be present, it is expedient that such a friend be present; fourth, when persons of diverse families are brought together by divine providence, being abroad upon their particular vocations or any necessary occasions, as they would have the Lord their God, with them whether soever they go, they ought to walk with God and not neglect the duties of prayer and thanksgiving, but take care that the same be performed by such as the company shall judge fittest, and that they likewise take heed that no corrupt communication proceed out of their mouths but that which is good to the use of edifying, that it may minister grace to the hearers." (See Stevenson's history, vol. 3, p. 1191.) Here again, I would repeat my remark that this was the Bible way of practice for individual families and christian brethren. It is so obviously founded on those texts embodied in it, that any illustration would be superfluous.

The following testimonies will be sufficient to convince any unprejudiced mind, whether or not this was acted on: "The Lord did let forth much of the Spirit on his people when this nation did solemnly enter into covenant in the year 1638. Many yet alive do know how their hearts were wrought on by *the word*. The ordinances were lively and longed after. Then did the nation know the Lord, and was visibly owned by him; much zeal and an *enlarged heart did appear for the public cause* — *Personal reformation was seriously set about*, and then also there was a remarkable gale of providence that attended the *actings* of his people, which did astonish their adversaries, and forced many of them to feign subjection." [Fleming's fulfilling of the Scriptures.] That the blessing of God during this period did remarkably accompany the zealous exertions of ministers and churches, producing a visible reformation of manners among all ranks, and affording good ground to believe that multitudes were truly converted to Christ, will also appear from the following account of an eye witness: "Now the ministry was notably purified, the magistracy altered, and the people strangely refined. Scotland hath been, even by emulous foreigners, called Philadelphia, (brotherly love) and now she seemed to be in her flower. I verily believe there were more souls converted to Christ

in that short period of time, (viz. between 1638 and 1660) than in any other season since the Reformation, though of treble its duration. Nor was there ever greater purity or plenty of the means of grace, than was at this time. Every parish had a minister, every village had a school, every family almost had a Bible. Yea, in most of the country, all the children of age could read the Scriptures, and were provided with Bibles, either by their parents or their ministers. I have lived many years in a parish, where I never heard an oath, and you might have rode many miles before you heard any. Also, you would not for a great part of the country, have lodged in a family where the Lord was not worshipped by reading, singing, and prayer. Nobody complained more of our church government than the taverners, whose ordinary lamentation was, their trade was broke, the people were become so sober." [Kirkton's history of the church of Scotland, pp. 54, 64.]

Speaking of the people in London, during the sitting of the Westminster Assembly, Mr. Baillie, one of the Scotch commissioners, says, in a letter to the Presbytery of Irvine, "As if they had been the people foretold by Jeremiah, asking the way to Zion, with their faces thitherward, going and weeping in their search for the Lord their God. Many tears are sown here.— Many gracious people are here. They far exceed us in private fastings. The godly meet here several times in the week for fasting and prayer, and to hear gracious sermons. The people throng to our sermons as ever you saw our folks to Irvine communion, and their numbers increase daily. During my last sermon on Ps cxxvi. 3, "The Lord hath done great things for us," scarce a dry face could I look to, but the tears were trickling down." "Most of the inhabitants in the north of Ireland, who had survived the Irish massacre, being descended of Scotch parents, sent over commissioners to this (in 1642) and several subsequent assemblies, intimating their deplorable condition for want of the ministry. In those missions none of the Scotch ministers who formerly were settled in Ireland, were omitted, and the comfort which ensued therefrom was answerable to their most pleasing wishes. The people which were left of the sword, found a grave in the wilderness; their desire for the word of life was so vehement, and their sense of the mercy vouchsafed them in those visits so deep and affecting, that ministers were more pained by their hearers smart, than their own incessant la-

bor. No church was large enough to contain the audience, *no day long enough* to satisfy their craving. The Lord's arm was graciously revealed, the gospel report believed, and several of the greatest experience among them declared that they never saw nor felt such sweet and soul-refreshing days of the gospel as they now enjoyed, inasmuch that the ancient prophecy had a glorious accomplishment among them. "In the wilderness shall waters break out, and streams in the desert." Isa. xxxv. 6. [Stevenson's history, p. 1060.] When the men of these days went to sit in Parliament, neither the sight of royalty nor their own elevated station, which too frequently banish every appearance of the fear of God, made them forget the doctrines of the Reformation. Therefore, we find them passing many acts favoring that cause, of which the following are a specimen: "An act revising former laws concerning the qualification of patrons, (an evil which they could not at that time entirely remove) and ordaining that besides all their former qualifications, they should swear and subscribe the national covenant and oath—An act approving an act of the General Assembly, 1740, ordaining all monuments of idolatry to be abolished, and that Presbyteries see the removal thereof out of all churches, colleges, chapels, and other public places—An act ratifying former laws against the going of salt pans and mills, or hiring of shearers on the Lord's day, and discharging the using of merchandize and all other profanations or abuses thereof whatsoever, under severe penalties and corporal punishment—An act in favor of orphans and fatherless children." p. 1026. In London, a similar spirit animated the magistracy. "The laws against profaneness were *carefully* executed. And because the former ordinances for the observation of the Lord's day were not effectual, it was ordained that no wares, fruits, herbs, or goods of any kind be exposed to sale or cried about the streets upon penalty of forfeiting the goods—That no person, without cause, shall travel or carry a burden, or do any worldly labor, upon penalty of ten shilling for every burden—That no person shall, on the Lord's day, use or be present at any wrestling, shooting, fowling, ringing of bells for pleasure, market wakes, churchales, dancings, &c." p. 1109. Let us next go to the army, and see how they conduct themselves in the camp. And first, their views and spirit on going to camp. "Certainly (says Mr. Baillie) our dangers were greater than we might let our

people conceive, but the truth is, we lived *by faith in God*; we knew the goodness of our cause, and we were resolved to stand to it on all hazards whatsoever, knowing the worst to be a glorious death for the cause of God and our country." p. 700.—The war was in defence of their civil and religious rights. "They made great progress in the exercise of their arms, and every one assisted and encouraged his neighbor. The sight of the Nobles, the good sermons from their beloved pastors, and prayers morning and evening, under the canopy of heaven for their covering, to which exercise their drums did call them for bells, the frequent remonstrance of the goodness of their cause and of their conduct hitherto by a divine hand, made them all bold and resolute for battle. And which was as becoming and may teach an awful reproof not only to the military but to many others in our day, is, that morning and evening, all were careful to evidence their gratitude to their divine protector, and solicitous to have his guardianship continued towards them. Reading the Scriptures, praying and praising, might have been heard in almost every tent. Nor was this all; the temper and disposition of many was as devout and elevated as uses to be on the most solemn occasions. As for myself, adds Mr. Baillie, the author, who was there, I never found my mind in a better temper than it was all that time, from my outset till my head was again homeward. I was as one who had taken leave of the world, and resolved to die in that service. I found the favor of God shining on me, and a sweet, meek and humble, yet strong and vehement spirit, leading me all along." p. 731.—"They lay upon the border near three weeks, improving themselves in the art of war, and preparing for a sudden transition to the eternal state as their present situation called for. It was refreshful, says one of their chaplains, to remark, that after we came to our quarters at night, there was nothing to be heard through the whole army (consisting of about 28,000 in all,) but singing of psalms, prayer, and reading of the Scriptures by the soldiers, in their several tents." [Livingston's Life.] They were greatly given to fasting. "In the days of Episcopacy, which preceded 1638, the way they took to increase their numbers, (says Bishop Guthrie, an enemy,) and not without success, was, they kept a fast upon the first Sabbath of every quarter, whereof there was no public intimation, save that the ministers did privately desire so

many of their flock as from time to time they could draw over to their party, &c., and on these days they used to hint at the danger of religion from Prelacy, and in their prayers supplicate for remedy, &c." p. 90, vol. 1. "The power of the clergy (the Bishops) being so great that they carried all before them like an impetuous inundation, the friends of the Reformation could do little more but cry unto God under the weight of their oppression, and many meetings of private christians were set up for this purpose through the land, which animated professors with new zeal, strengthened their expiring hopes, and proved a great eye-sore to the Bishops." *ibid* 143. "Another thing remarkable, as noticed by some of our authors, was the coincidence or concurrence of the Holy Spirit with the prayers of his people, to defeat the counsels taken against the church. For there having been then *very* frequent fasts and humiliation days kept throughout the kingdom, it afterwards appeared that this happened especially upon such days as the king did consult with his council on Scots affairs, on which occasions much of the spirit of prayer was poured out, and great amendment of life did follow the same." p. 372. Again—"The triumphing of those oppressors, was, however, of very short continuance. The covenanteers every where betook them to their *old shift of fasting and prayer. A disposition for this*, was not, perhaps, more remarkable in any period, and the Lord soon showed that he heard their cry, by sending them deliverance and confounding their adversaries." *ibid*, p. 1169. Once more—"Religion was the fashion of these times; the Assembly (of Westminster) was often turned into a house of prayer, and hardly a week passed without solemn fasting and humiliation in several of the churches of London and Westminster." *ibid*, p. 1109.

[To be continued.]

[For the Religious Monitor.]

THE STAR IN THE EAST.

Remarks on Matt. ii. 1, 2. May not the important purpose which the Star in the East served, in conducting the magi or wise men to where the child Jesus was, be considered as no inappropriate emblem of the glorious gospel of the blessed God? It is the property of all stars to give light, and the star in question, we may well suppose, was distinguished by its brilliancy. So we read of the "light of the glorious gospel of Christ." It is called His Star in the East. In reference to the geography of a great

part of the world, which has been irradiated with the light of the gospel, it made its first appearance in the East. Isa. ii. 3, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Luke xxiv. 47, "Commanded, that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.*"

The grand use of the Star was to bring those under its guidance to the infant Saviour. What is the chief design of the gospel? Surely to make known the Saviour, to bring sinners to believe in him, to life everlasting. So far as it fails, or comes short of this, its principal and leading end is not answered. But it is only as the truths of the gospel are carried home to the consciences and hearts of hearers by the almighty energy of the Holy Spirit, that they will have a saving effect. 2 Cor. iv. 6, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." 2 Cor. iii. 6, 3, "Able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." "The ministration of the spirit." Those whom the Star conducted are said to be wise men from the East; perhaps, being Gentile philosophers, famous for their study of the laws and works of nature, and especially for astronomy, or the contemplation and knowledge of the starry heavens, a branch of study much cultivated in Chaldea. Those who are savingly enlightened by the gospel, whatever they naturally are, are thereby made wise unto salvation. The wise men, when they found him, whom they inquired after, as born King of the Jews, immediately did him divine honor. Matt. ii. 11, "They fell down, (or prostrated themselves) and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh"—which may be considered as honoring him in all his offices. So, most certainly, all who by means of the gospel are brought to Christ, will manifest their faith in accepting and honoring him in all his offices, as their prophet, priest, and king. The wise men rejoiced exceedingly, when the Star which had been withdrawn from them for a season, re-appeared. The light of the gospel, shining into the heart, naturally produces holy joy. Rom. xv. 12, "The God of hope fill you with all joy and peace in believing."

[For the Religious Moutior.]

REGENERATION.

Part of a sermon on John, iii. 7.

"Marvel not that I said unto thee, ye must be born again."—It is a *wondering* in a way of *offence* and *objection* that is intended.—This and every part of salvation is marvellous in the eye of the renewed soul. A glorious and wonderful display is therein made of *divine* sovereignty, of the grace, wisdom, power and other perfections of God, which will be an inevitable subject of admiration and praise through time and eternity. It is all seen to be the doing of the Lord. But till persons are brought under the teaching and influence of the Holy Spirit, the doctrine of the new birth will be treated as absurd and incredible, like as the whole scheme of salvation by Christ and him crucified, is to the Jews a stumblingblock, and to the Greeks foolishness. But why should it be wondered at, or objected to, that being born again is so absolutely necessary to our being the true subjects of the kingdom of grace, and heirs of the kingdom of glory? It is owing to ignorance and pride and self-sufficiency.

1. To ignorance. Nicodemus' mistake about, his prejudice against, and wondering at, what our Lord taught on the subject, are chargeable to his ignorance, shameful ignorance. "Art thou a teacher of Israel, and knowest not these things?" Many, learned with the light of the gospel, would consider it altogether out of character to express themselves in the language of Nicodemus, while in reality they are of his sentiments. They cannot see the necessity of being born again. All dissatisfaction however with this doctrine, and disbelief of it, is to be traced to ignorance—ignorance of man's real state and character by nature, as dead in trespasses and sins, alienated from God, his carnal mind at enmity against God—ignorance of the holy character of God, who is "of purer eyes than to behold evil, or look on iniquity." "Fools shall not stand in thy sight; thou hatest the workers of iniquity"—ignorance of the holy and perfect law, the image of the divine holiness, and the unalterable rule of man's nature and actions, without conformity to which, we can neither be pleasing to God, nor capable of true happiness. Hence it is a special promise of that new covenant, "I will put my law in their inward parts, and write it in their hearts"—ignorance of the design of the gospel, which is to restore all things, open men's eyes, and turn them from darkness to light, and from the power of Satan to God. Thereby, God, who commanded the light

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to shine out of darkness, shines into the heart, to give the light of the knowledge of God, in the face of Jesus Christ; and thereby changes us into the same image;—ignorance of the nature of salvation, as including holiness as well as happiness, the principles of which are infused in regeneration—ignorance of the office of the Spirit—ignorance of the true heaven, and of the dispositions necessary for and suitable to it.

2. Pride and self-sufficiency. Men have naturally an overweening conceit of their own goodness, of the extent of their powers, and the worth of their performances; presuming that they are rich and stand in need of nothing, they cannot think that in them dwelleth no good thing. They trust that if there be something wrong in their temper and manners, there is still a great deal good; that if they be regular and correct in the general tenor of their conduct; if they be sober, kind, just, benevolent and charitable, injurious to none, and if they attend to some forms of religion, surely God will not be severe to mark every thing that may be amiss about them. They hope that their virtues will nearly balance their sins; and if they are without strength to do all that the divine law requires, they are not in such a helpless state as to need to be indebted to sovereign grace in Christ for all salvation, or such a change of heart and nature as the new birth imports. Some reformation they may need, to effect which, the assistance of God's grace and Spirit is required, but not a total renovation. Such proud reasonings of the carnal mind must, however, be abandoned as fallacious; must be rejected as abominable, derogatory to the glory of God, and ruinous to the souls of men, by all who would enter into the kingdom of God. On the interesting subject of Regeneration, the following general remarks are subjoined.

1. The moving cause of this blessed change is the mere mercy of God. "Born not of the will of man, but of God;" "not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" "according to his mercy, he saved us."

2. The procuring, meritorious cause is the blood of Christ. "The Holy Ghost is shed on us abundantly, through Jesus Christ our Saviour."

3. The instrumental cause is the word of God. "Born not of corruptible seed, but of incorruptible, even the word of God." "Faith cometh by hearing, and hearing by the word of God."

4. The efficient cause is the Spirit of God.

Hence it is called the renewing of the Holy Ghost, and we are said to be born of the Spirit. Without his influence, neither the law, nor the gospel, however faithfully dispensed, will have any saving effect upon the souls of men. The dry bones cannot live. "Come, therefore, O breath of the Lord, and breathe upon these slain."

5. The immediate end is holiness of life, which is impossible without antecedent renovation of nature. As much so as for men to gather grapes of thorns, or figs of thistles. "We are his workmanship, created again in Christ Jesus unto good works."

6. The supreme, ultimate end is the glory of God's grace. "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again." "Of his own will begat he us, by the word of truth!" He pitied us and loved us, when we were in our blood: he said to us, live. The time was a time of love. "It is God that worketh in you both to will and to do of his good pleasure."

EXTRACT FROM DR. MILLER'S ESSAY ON
THE NATURE AND DUTIES OF THE OFFICE
OF RULING ELDER.

As the members of the Church Session, whether assembled in their judicial capacity or not, are the pastor's counsellors and colleagues, in all matters relative to the spiritual rule of the Church; so it is their official duty to encourage, sustain and defend him, in the faithful discharge of his duty. It is deplorable, when a minister is assailed for his fidelity, by the profane or the worldly, if any portion of the Eldership, either take part against him, or shrink from his active and determined defence. It is not meant, of course, that they are to consider themselves as bound to sustain him in every thing he may say or do, whether right or wrong; but that when they really believe him to be faithful, both to truth and duty, they should feel it to be their duty to stand by him, to shield him from the arrows of the wicked, and to encourage him, as far as he obeys Christ.

But besides those duties which pertain to Ruling Elders, with the Pastor, in their collective capacity, as a judicatory of the church, there are others which are incumbent on them at all times, in the intervals of their judicial meetings, and by the due discharge of which, they may be constantly edifying the body of Christ. It is their duty to have an eye of inspection and care over all the members of the congregation; and, for this purpose, to cultivate a universal and inti-

mate acquaintance, as far as may be, with every family in the flock of which they are made overseers. They are bound to watch over the children and youth, and especially baptized children, with paternal vigilance, recognizing and affectionately addressing them on all proper occasions; giving them, and their parents, in reference to them, reasonable counsel, and putting in the Lord's claim to their hearts and lives, as the children of the church. It is their duty to attend to the case of those that are serious, and disposed to inquire concerning their eternal interest; to converse with them; and, from time to time, to give information concerning them to the pastor. It is their duty to take notice of, and admonish, in private, those who appear to be growing careless, or falling into habits in any respect criminal, suspicious, or unpromising. It is their duty to visit and pray with the sick, as far as their circumstances admit, and to request the attendance of the pastor on the sick, or the dying, when it may be seasonable or desired. It is incumbent on them to assist the pastor in maintaining meetings for social prayer; to take a part in conducting the devotional exercises in those meetings; to preside in them when the pastor is absent; and if they are endowed with suitable gifts, under his direction, occasionally to drop a word of instruction and exhortation to the people, in those social meetings. If the officers of the church neglect these meetings, (the importance of which cannot be estimated,) there is every reason to apprehend that they will not be duly honored or attended by the body of the people. It is the duty, also, of the Ruling Elders to visit the members of the church, and their families, with the pastor, if he request it, without him, if he do not; to converse with them; to instruct the ignorant; to confirm the wavering; to caution the unwary; to reclaim the wandering; to encourage the timid; and to excite and animate all classes to a faithful and exemplary discharge of duty. It is incumbent on them to consult frequently and freely with their pastor, on the interest of the flock committed to their charge; to aid him in forming and executing plans for the welfare of the church; to give him, from time to time, such information as he may need, to enable him to perform aright his various and important duties; to impart to him, with affectionate respect, their advice; to support him with their influence; to defend his reputation; to enforce his just admonitions; and, in a word,

by every means in their power, to promote the comfort, and extend the usefulness, of his labors.

Were the foregoing views of the nature and duty of the Elder's office generally adopted, duly appreciated, and faithfully carried out into practice, what a mighty change would be effected in our Zion! With what a different estimate of the obligations and responsibilities which rest upon them, would the candidates for this sacred office enter upon their sacred work! And with what different feelings would the mass of the people, and especially all who love the cause of Christ, regard these spiritual counsellors and guides, in their daily walks, and particularly in their friendly and official visits. This is a change most devoutly to be desired.—The interests of the church are more involved in the prevalence of just opinions and practice, in reference to this office, than almost any other that can be named. Were every congregation, besides a wise, pious, and faithful pastor, furnished with eight or ten Elders, to co-operate with him, in all his parochial labors, on the plan which has been sketched; men of wisdom, faith, prayer, and christian activity; men willing to deny and exert themselves for the welfare of Zion; men alive to the importance of every thing that relates to the orthodoxy, purity, order and spirituality of the church, and ever on the watch for opportunities of doing good; men, in a word, willing to take the oversight of the flock in the Lord, and to labor, without ceasing, for the promotion of its best interests. Were every church furnished with a body of such *Elders*—can any man doubt that knowledge, order, piety and growth in grace, as well as in numbers, would be as common in our churches, as the reverse is now the prevailing state of things, in consequence of the want of fidelity on the part of those who are *nominally* the overseers and guides of the flock.

Through the kindness of a friend, we have been enabled to procure in exchange for the MONITOR, the following *Periodicals*, published in Ireland.—The ORTHODOX PRESBYTERIAN, edited by Doct. Cooke, the champion of Orthodoxy in the Synod of Ulster.—The COVENANTER, edited by the Rev. T. Houston, of the Reformed Presbyterian Synod—and the BIBLE CHRISTIAN. This last work advocates the cause of the Remonstrant (*Arian*) Synod of Ulster. It is of use to us, *first*, as it develops the effect of the NO CREED System, or tendency of *Presbyterian* relinquishment of subscription to the Confession of Faith and Catechisms—and, *secondly*, as it shows the *affinity* which subsists between the

new school divinity of this country, and Irish *Arianism*—particularly on the subjects of *Original Sin, the Atonement, and Justification by imputed Righteousness*. The first two works appear to be ably conducted, and are zealously devoted to the interests of their respective churches. We may occasionally furnish our readers with some extracts from them. The following is from the Orthodox Presbyterian:—

PSALMODY.

To the Editor of the Orthodox Presbyterian:

Sir—In your third Number, there is an article on Psalmody. As I cannot concur in the sentiments contained in it, and I know that I am joined in my dissent by many of the sincere friends of your undertaking, I trust you will allow me the indulgence of offering a brief reply. With your correspondent, "A Layman," my business shall be short. I might retort his argument on himself, and say, that the improvement (as he terms it,) which he proposes—the substitution of uninspired compositions in the praises of God, for songs indited by the Holy Spirit, is, in the judgment of many of the staunch friends of Orthodoxy, a most unwarrantable and dangerous innovation. I doubt not that the writer of the article on "Psalmody" is sincere, when he tells us, that "he is not for excluding the Psalms of David from the public Psalmody of the church;" and yet he requires, perhaps, to be informed, that, in places where his plan has been adopted, the Psalms *are* almost entirely laid aside. In those congregations where Hymns and Paraphrases are sung, it is a notorious fact, that, in many instances, the flimsy and vapid effusions of modern poetasters have supplanted the communications of the Divine Spirit; and for once that the simple and sublime inspired song of Zion is sung, ten times the congregation is required to present to God the sacrifice of praise in the jargon and jingle of modern hymns. The commendation of the "Paraphrases," that are usually bound up with our Bibles, might have been spared. Into an examination of the merits of these compositions I shall not now enter; though, did the occasion demand it, I have materials, in abundance, at hand, for such a work.—Your correspondent, or, at least, some of your readers, may require to be informed, that these Paraphrases were *not* authorized by the *same* assembly of the Church of Scotland that brought in the metrical translation of the Psalms usually sung in Presbyterian congregations; that they were composed when that Assembly had degenerated much from its original purity, and when, it is well known, the *anti-evangelical* par-

ty had obtained very extensive influence in it; that they contain several doctrinal errors; and that the cast of many of them is, either to leave out of view the distinguishing principles of the Gospel, or to obscure its bright features by giving prominence to works of human performance.

The General Assembly, which met in 1647, (one of the brightest reforming periods of the Church of Scotland,) and the venerable Ralph Erskine, whose praise is in all the churches, have been referred to by "A Layman," as giving countenance to the practice for which he contends. Were the case even as he has represented it, I would consider myself justifiable in opposing the proposed innovation in divine worship. We have "a more sure word of prophecy" than the authority of men, however eminent, to which we do well that we take heed, as unto a light that shineth in a dark place. But, when the matter is a little examined, neither the General Assembly nor Mr. Erskine favor the views of your correspondent; and we rejoice to be able to lay claim to their support in our efforts against the introduction of uninspired Psalmody into the worship of the church. Our argument is, that it is wholly unwarrantable to employ any thing in the ordinance of praising God in the church but what is of divine appointment; and that as we have an *inspired* canon of praise, by this we should abide, to the exclusion of every thing that is of human origin. We object not against using for this purpose other portions of the divine word, turned into metre, as well as the Psalms, if they contain only the sentiments indited by the Holy Spirit, and be not mixed up, as is done in almost all the Paraphrases we have seen, with the opinions and conceptions of men; though, after all, we cannot much see the necessity for this, as the Psalms contain matter suited to express the praises of the church, or of the individual believer, in every possible condition.—The General Assembly only aimed at this; for, by consulting their Act of 1647, and the notice which they took of this point in subsequent years, it will be seen, that what they sought for was a version of some other parts of inspired Scripture, executed in the same manner of the version of the Psalms translated by Rouse, namely, by clothing the ideas of the original in a metrical dress, without expanding or commenting upon them. The Assembly afterwards laid aside the subject, because they could not get the object accomplished in the way they desired; and in all probability, too, because they be-

came convinced that the Psalms alone were sufficient. With respect to Mr. Erskine, it appears, that though he indulged his poetic talent in composing pieces of sacred poetry, which have been blessed to the comfort and edification of many private Christians since his days, yet neither he nor the Secession Synod ever employed them in the worship of the congregation or the family.

The using of Hymns and Paraphrases is, indeed, the invention of modern times. It is undeniable that the ancient church, in the worship of the temple and synagogue, never employed any thing as the vehicle of praise, but the pieces contained in the book of Psalms. It is capable of the fullest proof, that our Lord and his apostles made no innovation; and a very able writer, *M. Muser*, in his "Apology for the book of Psalms," has satisfactorily shown, that, during the first and second century, nothing was used in praising God in the churches, but inspired Psalmody; and that Hymns of Human composure were only introduced when error began to insinuate itself into the doctrine and worship of the church. Dr. Watts has contributed more, perhaps, than any person else, in modern times, to this innovation; but the celebrated and pious Romaine has well expressed his opinion of the merits of his Psalms and Hymns, when he styles them *Watt's jingle*; and gives, at the same time, his testimony to the superior excellence of the version of the Church of Scotland to any that had come under his observation. And Dr. J. P. Smith, an eminent living divine, in his *Scripture Testimony for the Messiah*, acknowledges that Dr. Watts has employed a manner of expression highly censurable; and that it is calculated to generate erroneous conceptions in important articles of the Christian faith. In many of the modern Hymns there is not a particle of Gospel truth; and so far has the arrogance of man, in meddling with the things of God, proceeded in this matter; that, in a collection of Hymns used in several respectable Arian congregations in the North of Ireland, there is actually found "Pope's Universal Prayer." The case holds almost universally, that when a minister or people begin to depart from the simplicity of the faith, the Psalms are laid aside, and Hymns of human composition are brought in. I am aware, that several individuals, whose Orthodoxy cannot be impeached, have lent the sanction of their example to this practice; but yet I would fondly hope they have done so only through inadvertence. Sure I am, that

would they properly consider the evil that this innovation has produced in the church, and the inlet that it has opened to error, they would be the first to raise their voice against it.

Let it not be said, that I am arguing, from the abuse, against the use of what is otherwise allowable. The fact, that a great majority of the Hymns and Paraphrases that have been used in the public praises of the Church in modern times, contain objectionable matter, give false views of some cardinal articles of the Christian faith, sanction the use of most improper terms in addressing the great object of worship; and that they thus are become a most insidious way of propagating error, is certainly a sufficient reason why the lovers of Zion's peace and purity should to say the least, entertain more than ordinary scrupulosity on this point; and why they should be content with the inspired Psalmody of Holy Scripture, where there can be no deception. But I conceive the case comes to a still more weighty and solemn settlement. The sacred Scriptures contain a collection of inspired songs, especially given as the vehicle of praise in the worship of God. The compositions of this collection were actually employed in the church of God with divine approbation; and it is capable of the fullest showing, that they are suitable for this service under every change of the dispensation of Jehovah's grace. We claim for the Psalms, then, a divine appointment, to be held in continued use in the praises offered to God in Zion. While no pieces of human composition can pretend an equal claim, we will rejoice in praising the God of our fathers in the same strains that prophets, and apostles, and martyrs of former times uttered; and in contending earnestly for the faith once delivered to the saints, by rejecting from divine worship, and regarding as an arrogant and dangerous innovation the Hymns and loose Paraphrases of human invention. That the Psalms contain allusions to Jewish customs and peculiarities, is no more a reason that they are thereby unfitted to express the praises of a Christian assembly, than it would be to argue, that many parts of the New Testament, the Epistle to the Hebrews, for instance, do not properly exhibit the truth of the Gospel; because in them the references are generally to the things of the Old Testament, and the phraseology borrowed from the economy of the law. Nor do the directions of the Apostle, (Eph. v. 9, 10, and Col. iii. 16.) to which "A Layman" has referred at the close of

his communication, prove any thing in favor of his system, or furnish any good argument against the exclusive use of inspired Psalms. It is incumbent on your correspondent, and those who think with him, to show, that when the Scripture makes mention of *Hymns* and *Spiritual Songs*, human compositions, and not those of divine inspiration, are intended. The Book of Psalms, we can show contains many sacred Songs that come properly under both designations; and, therefore, the apostle could direct to the employment of them in the public and private intercourse of believers, when, all the while, his eye was fixed on the simple and sublime inspired Songs, in which the church had, through successive generations, praised the God of Israel.

One thing permit me to say in conclusion. The Psalms are, above almost any other part of Sacred Scripture, calculated to promote spirituality of mind and affections among the members of the church; to confer on the humble believer comfort and strong consolation; and to animate the soldier of Jesus Christ in his warfare with error and wickedness. An intimate acquaintance with the matter contained in them will be found mainly to contribute to the invigoration of the believer's faith, and to bring joy and peace in believing. It is undeniable that, at the present time, those who make a profession of religion, have less knowledge of the Psalms than had those, who, in days of greater purity in the church, held her membership, and to this, we believe, it is to be attributed as a main cause, that so few are to be found having a realizing sense of the joys of God's salvation. Does not the laying aside of the Psalms from the praises of religious worship, and the introduction of Hymns and Paraphrases, evidently tend to produce such a diminution of knowledge? And ought not, therefore, every person who feels himself called upon to oppose the inroads of error; and who is desirous of seeing the doctrine and worship of the church displayed in their primitive beauty and simplicity, to use his influence in rooting out of the churches a fertile source of corruption, and in endeavoring to establish universally the use of an inspired Psalmody? In a future number, I may more fully discuss the subject, as it is one with the importance of which I have long been impressed. In the mean time, you have my most hearty wishes, that you may be blessed and abundantly prospered in your undertaking.

T. H.

Knockbracken, 30th Jan. 1830.

[From the Covenanters.]

MARTYDOM OF THE MARQUIS OF ARGYLE.

The restoration of Charles II. was too true a fulfilment of the prophetic declaration of the eminently pious Livingstone, who warned his associates, who accompanied the King on his return, that in bringing him back without a direct recognition of the Covenantants, "they brought *God's curse* along with them to the nation." Charles was a sensualist, a perfidious man, and a despotic tyrant. In Scotland, he had once and again taken the Covenant, and even at the period of the restoration, he avowed it his glory to be a Covenanted King, and to be called to rule over a Covenanted People. During his exile on the Continent, he had secretly conformed to the rites of the Romish church. After his restoration he had the baseness to stipulate for and receive an *annual pension* from the Court of France, for the purpose of introducing, when a fit opportunity presented, the abominations of Popery; and, under this influence, his subsequent measures, in oppressing the Presbyterians, and in advancing to favor the most violent abettors of Prelacy, aimed at the establishment of absolute power, and the utter subversion of the liberties of his subjects. The struggles of the persecuted Covenanters, under his reign and that of his bigotted and ferocious brother, may be justly regarded as a noble contest for the dearest rights of their country; and there can now be no doubt that the people of the British Empire owe these devoted men a debt of gratitude which they never can repay, as to their exertions they are indebted for all the civil and religious freedom which they at present enjoy.

Bent on the pursuit of the most criminal pleasures, and on the establishment of arbitrary power, Charles was regardless of the most solemn oaths and treaties. In despite of his Covenant engagement, he marked out Presbyterian Covenanters, the men who had suffered much for adhering to the fortunes of his family, and through whose instrumentality he was restored to the British throne, as the victims of his cruelty. The first and most illustrious object of his vengeance was the Marquis of Argyle. This nobleman had uniformly evinced ardent zeal for the best interests of his country; and amid the troubles that distressed the nation, during the civil war and under the Protectorate, he had maintained a conscience void of offence towards God and man, and had besides hazarded and suffered much for his known attachment to the House of Stuart. After the death of the first Charles, he had placed the

crown of Scotland on the head of his son, and taken an active part in the Restoration. He was a Covenanter, and in all his public measures, he sought to promote the Covenanted liberties of his country. This was enough, in the estimation of the despots and hirelings of that time, to mark him as a fit object of oppression. Tyrants and libertines are destitute of gratitude. Charles would have sacrificed his dearest friend, if he had stood in the way of the gratification of his brutal passions, or had he appeared to oppose an obstacle to the enslaving of his subjects. Seldom have tyrants in any age wanted men obsequious to their will. The Parliament of Scotland was composed of men of infamous character: instead of protecting their most valuable citizen, they readily gave him up to the rage of the despot; and, throughout the whole of the persecuting period, they exhibited their servility and degradation, by carrying promptly into execution every oppressive measure which the Court contrived against the Reformers.

The Marquis of Argyle had embraced an early opportunity of testifying his affection and loyalty to his sovereign, by repairing, soon after the Restoration, to London, for the purpose of paying his regards to him in person. With the most detestable ingratitude, he was there seized, by the King's orders, and committed a prisoner to the Tower, whence he was conveyed to Edinburgh, and imprisoned in the Castle, on the 20th December, 1660. On the 13th of February following, he was placed at the bar of the Parliament, and arraigned by the King's Advocate on a charge of high treason, for crimes alleged to have been committed by him previously to the Restoration. The indictment which contained fourteen charges, insisted chiefly in his having sworn the Solemn League and Covenant; raised an army, and levied subsidies in defence of the Covenants; and asserted that, in some cases, kings may be deposed by their subjects.—The other charges advanced against him, such as having a part in the death of Charles I., and in supporting Cromwell, were either clearly shown to be scandalously false, or the cases alleged were included in the indemnity that had been recently granted.—Indeed, the whole trial, was a piece of as gross legalized oppression, as was ever perhaps exhibited in the face of any nation. Only a few weeks were allowed the Marquis to prepare his defence against charges that concerned the greater part of the history of his public life, and that if proven, involved the crime of treason.—

Every application from him to have the usual forms of procedure in criminal cases observed, or for leave to supplicate the King, was disregarded; and even it was with extreme difficulty conceded to his lawyers, that "what should escape them in pleading for the life, honor, and estate of their client, might not afterwards be charged against them as treasonable!" On several occasions, when brought before them, he spoke with great firmness and self-possession, and, with much force of argument, exposed the illegality of their proceedings, and vindicated his own public conduct. All his reasonings, however, and the conspicuous proofs of his innocence which were advanced, were of no avail. He was in the hands of monsters thirsting for his blood, and they were determined to show him no mercy.—Frequently during the course of the trial, were insult and reproach added to cruelty. On one occasion, the King's Advocate called him an "impudent villain." The Marquis replied, with dignity and composure, that "he had learned in his afflictions to bear reproaches, and if the Parliament saw no cause to condemn him, he was less concerned at the railing of the King's Advocate." When first brought before his judges, he reminded them that "this trial nearly concerned him, and was a preparative to the whole nation, themselves and posterity, and he wished them to take heed what they did; for," said he, "you judge not for men, but the Lord, who is present to observe your conduct in judgment." And at a subsequent period of his trial, he concluded an able and moving speech with the following declaration—"For his own part, he desired nothing but the truth to take place. They might do with his person as they pleased, for, by the course of nature he could not expect a long time to live, and he should not think his life ill bestowed to be sacrificed for all that had been done in these nations, if that were all."

On Saturday, the 25th of May, he was brought to the bar to receive his sentence, which declared him to be found guilty of high treason, and condemned him to be beheaded at the Cross of Edinburgh, on Monday the 27th instant. Having reminded his persecutors that the Emperor Theodosius had enacted that sentence of death should not be executed till thirty days after it was passed, he requested only ten, that he might have time to acquaint the King of his condition. This being refused, he attempted to speak, but was prevented by the trumpets, which were ordered to be sounded.—

When they had ceased, with a fortitude seldom surpassed, and with Christian magnanimity, he said—"I had the honor to set the crown on the King's head, and now he hastens me to a better crown than his own:" and, turning himself to the Commissioner and Parliament, he added, "You have the indemnity of an earthly king among your hands, and have denied me a share in it; but you cannot hinder me from the indemnity of the King of kings, and shortly you must appear before his tribunal. I pray he may not mete out such measure to you as you have done to me, when you are called to account for all your actings, and this among the rest."

After receiving his sentence, he was sent back to the tolbooth, where he was received by the Marchioness, his wife, who had been waiting with intense anxiety the result of the trial. The meeting was tender and affecting. On seeing her, he said, "My dear, they have given me till Monday to be with you; then we must part; let us prepare for the event." All present were affected to tears. The Marquis himself was perfectly composed, and gave utterance to such expressions as exhibited the unmoved serenity of his mind, and as were calculated to solace his friends. "Forbear, forbear," said he; "truly, I pity them (his persecutors); they know not what they are doing; they may shut me where they please, but they cannot shut out God from me. For my part, I am as content to be here as in the Castle, and as content in the Castle as in the Tower of London, and as content there as when at liberty; and I hope to be as content on the scaffold as any of them all." He added, that he remembered a passage of Scripture, cited to him lately by an honest minister in the Castle, and endeavored to put it in practice—"When Ziklag was taken and burnt, and the people spoke of stoning David, he encouraged himself in the Lord."

His whole conduct and conversation, indeed, on this trying occasion, evinced the meek disciple of Jesus, the magnanimous witness for Christ, and the heroic martyr for the truth of the Gospel. During his life, the Marquis was reckoned rather timorous than bold to excess; and in prison he said he was naturally inclined to fear in his temper, but he desired those about him to observe, as he himself could not but do, that the Lord had heard his prayers, and removed all fears from him. The period after receiving his sentence till his execution, was one of undisturbed tranquility; the

light of God's countenance gladdened his soul; and the work of his friends who ministered to him was rather to restrain his fervent longings after dissolution, than to support him under the near views of it. At his desire, on Sabbath evening, the Marchioness, his lady, took an affecting and final leave of him, that he might, from that till the time of his execution, attend, without discomposure, to prayer, meditation, and Christian conversation. Two ministers preached to him in prison on the Lord's Day, and with them and other christian friends, he enjoyed much enlargement in mutual prayer, and was refreshed by spiritual conversation. On Monday, as the hour of his death drew nigh, he seemed filled with joy unspeakable, and full of glory. About seven o'clock in the morning, after being busily engaged in subscribing some papers relative to the settlement of his outward affairs, on a sudden, when in the midst of company, he was overpowered with the sensible effusion of the Holy Spirit, and he exclaimed in a rapture—"I thought to have concealed the Lord's goodness, but it will not do; I am now ordering my affairs, and God is sealing my charter to a better inheritance, and just now saying to me, 'Son, be of good cheer, thy sins are forgiven thee.'" At twelve o'clock, he dined with his friends, and manifested his accustomed composure and cheerfulness. Soon after he retired, to be alone for a short time. When he returned, Mr. Hutcheson, one of the Ministers who attended him in prison, asked, "What cheer, my Lord?" He answered, "Good cheer, Sir; the Lord hath again confirmed, and said unto me from heaven, 'Son, be of good cheer, thy sins are forgiven thee;'" and on saying this, he shed abundance of tears of joy, so that he withdrew to the window, and wept there. Thence he came to the fire, and made as if he would stir it a little, to cover his concern—but all would not do; the tears flowed copiously: and coming to Mr. Hutcheson, he said, in accents of perfect rapture—"I think his goodness overcomes me—but God is good to me, that he lets not out too much of it here, for he knows I could not bear it—get me my cloak, and let us go." Then they told him the clock had been kept back till the bailies should come. He answered, they are far in the wrong; and kneeling down, he prayed before all present, with much fervour and earnestness. When he had ended prayer, an officer came to inform him that the hour for ascending the scaffold had arrived. On this, he called for a glass of wine, and, standing,

he invoked the divine blessing on the refreshment, and said, with the utmost cheerfulness, "Now let us go, and God be with us." Taking leave of such as were not to accompany him to the scaffold, he said—"I could die like a Roman, but I choose rather to die as a Christian. Come away, gentlemen; he that goes first, goes cleanliest."—On the stairs, he met the Rev. James Guthrie, who suffered a few days after, for the same cause. The venerable minister addressed the Marquis in these words—"My lord, God has been with you, is with you, and will be with you; and such is my respect for your lordship, that were I not under the sentence of death myself, I could cheerfully die for your lordship." The Marquis was accompanied to the scaffold by many noblemen and gentlemen, all dressed in black, and by several pious and faithful ministers. His mien was dignified and composed, and his countenance serene and placid. Burnet, who was no friend to the cause for which he suffered, says—"He came to the scaffold in a very solemn, but undaunted manner, accompanied by many of the nobility and some ministers. He spoke for half an hour, with a great appearance of serenity. Cunningham, his physician, told me he touched his pulse, and it did then beat at the usual rate, calm and strong."* On the scaffold, he prayed once and again with the ministers who attended him; and delivered a very pathetic, seasonable and affecting speech. In this he declared his firm adherence to the doctrines of the Reformation, to the National Covenant of Scotland, and the Solemn League and Covenant; asserted that sons unborn were bound by them, and that no power under heaven could absolve the people of these lands from those oaths of allegiance to Messiah, Prince of the Kings of the earth. 'Those,' said he, 'are the best subjects that are the best christians. We must either sin or suffer; those who seek the better part will prefer to suffer; and even those who choose to sin cannot expect to escape suffering.'" After this address, he prayed, then took leave of his friends and presented the executioner with some money and a handkerchief. He again composedly kneeled down, prayed a little, laid his head on the block, and by lifting up his hand gave the signal, and at one stroke, his head was severed from his body. Thus died the noble Marquis of Argyle, being 'beheaded for the testimony of Jesus.'" He may be considered the proto-martyr of the

Burnet's Hist. of Own Times, vol. i. p. 179.

Covenanted Reformation in the British Isles, and one of the most illustrious sufferers of the persecuted Presbyterians in the 17th century. He sealed by his blood those Covenants which by his counsels, his eloquence, and his sword, he had defended.—Many followed him in the maintenance of the same glorious cause, and, animated by a similar spirit, they “resisted unto blood,” not loving their lives unto the death.

“Yet, yet their deeds,
Their constancy in torture and in death;
These on Tradition’s tongue still live—these shall
On History’s honest page be pictured bright
To latest times.” *Graham’s Sabbath.*

Now are they among the “souls under the altar,” being “slain for the Word of God and the testimony which they held.” Day and night they supplicate vengeance on them that dwell on the earth. Ere long, their prayer shall be heard. The evil systems which they opposed, and by which they were oppressed, are tottering to their fall; soon shall they be overturned, and the truth and testimony of the servants of Jesus shall triumph.

SOME EVILS CONNECTED WITH THE MINISTRY IN THE PRESBYTERIAN CHURCH.

We judge it not improper to lay before our readers the following extracts from an article in the last No. of the *BIBLICAL REPERTORY*, to show that many of the *new things* and *new ways* that are presently in vogue in the General Assembly Presbyterian Church, are in a measure condemned by some of her most distinguished ministers. The *BIBLICAL REPERTORY* is edited by “An association of Gentlemen in Princeton and its vicinity.”—The Professors in the Theological Seminary are understood to be the principal contributors to its pages. These Gentlemen are by no means blind to the *evils* which exist in their communion and which are so destructive to the interests of truth and godliness; but why do they not use their influence to have them remedied by *judicial correctives*? How vain is it to imagine that, the feeble voice of a few individuals can produce any extensive salutary effect, so long as the evils complained of are *judicially tolerated*? Have these Gentlemen proposed any measures for *stemming the torrent* in the “ecclesiastical courts,” to which they have access? Have they in this way attempted to bring matters in their communion to a conformity with their own settled convictions of truth and duty? It is believed that they have not, on the contrary, they appear to be inclined to favor *healing measures*. And it is to be regretted that even in the extracts below, when they occasionally speak out boldly and plainly and according to truth, they throw in, at the same time so many *concessions*, as nearly to destroy the whole effect. The constant reader of the *Monitor*, however, will not fail

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to discover a pleasing harmony, in many respects, between their sentiments and those, which have frequently been inculcated in our pages, on the same topics. Says THE REPERTORY,

“We trust that we shall not be considered as indulging a censorious spirit, or as overlooking any of the favorable signs of the times, while we proceed to state our views of some things more or less nearly connected with the ministry in this country, especially in the Presbyterian Church, which we are constrained to regard as hostile to the interests of evangelical order, truth and piety.

“One of the evils to which we refer, is a disposition, which indeed is not new in the Church, but which we understand is rapidly increasing in some parts of the country; a disposition to rush into the sacred office without the adequate preparation.

“Another feature in the character of the ministry, which seems to us unfavorable to its best and highest influence, and which belongs perhaps in an equal degree, to the church, is a *spirit of innovation*—a restless desire of change. Far be it from us to object to any change which is obviously for the better; or to wish to see a stereotype edition of every thing that relates to ministerial or church policy; unless indeed it were so corrected and improved as to be exactly accordant with God’s word. We are willing to walk in new light, provided it be the light of truth and wisdom; but we would not follow every “wandering star,” lest it should lead us into “the blackness of darkness.” We are willing to leave the “old path,” provided it can be shown to be unsafe, or any other can be proposed in which we can walk with more security or advantage; but we are not willing to leave it, merely because it is old; on the contrary we confess that this is a reason why we choose still to be found in it, provided it be on the whole as good as any other. Now that spirit of which we complain, is not a desire to lay aside old things because they have been proved bad, or because others have been discovered that are better; but merely because we have inherited them from our fathers, and they perhaps from their’s, so that we can claim no credit in respect to them on the score of invention. True it is that the world is somewhat older than when they were on the stage; and the plan of God’s providence is in some respects more fully developed; and there may be corresponding changes from time to time actually called for by the exigencies of the church;

but, if we do not mistake, it is becoming too much the order of the day to regard measures which have been adopted, and adopted with success, by christians and ministers who have gone before us, as good enough in their place, but as far too tame and frigid for this period of light; and it is to be feared that many have their minds so full of the idea that they are living in a sort of new dispensation, that they have scarcely room remaining for the more trite idea, that the Bible is our only Directory, both as it respects faith and practice. Any great change of policy in the church can never be a matter of small moment, and ought never to be adopted without much deliberation. If it relates, in the first instance, only to a single particular, it is sure ultimately to affect all the interests of the church; for one member cannot suffer, but the other members will suffer with it.

* * * *

It is often said, and justly said, that the present is pre-eminently an age of action; and that no minister can in any way meet the claims of the age, who does not possess active habits. But if we do not greatly mistake, this truth, the importance of which no one can doubt, is often urged to the exclusion of another, which is really not less important:—viz. that the exigencies of the age require that ministers should possess *studious habits*. We would not at all lower the standard of pastoral duty, or unreasonably lower the standard of public enterprise, as connected with the ministry; nevertheless, it is manifest that the highest exercise of the ministerial function is that of preaching the gospel, and dispensing its ordinances; but if we do not greatly mistake, the tendency of the spirit of the times is to depress the standard of preaching, by diminishing the opportunities for study. There may, indeed, be some uncommonly gifted minds, which can produce at least a few respectable sermons, with comparatively little intellectual labor; but we confidently assert, that no preacher can make the best of his powers, or can preach habitually in an instructive and edifying manner, who has little or nothing to do with his study. Whatever there is, then, in the spirit of the age, which leads a minister to neglect the general culture of his mind, and especially his particular preparation for the pulpit, must be wrong; because it interferes with the successful discharge of the most important part of his office; that of a public religious instructor.

If we should mention some of the prominent faults in preaching, which seem to us

to be gaining ground at the present day, we should notice as one of the most important, the substitution of mere exhortatory and impassioned address for a sober view of christian doctrine. Not that we object to exhortation in its place; we do not even object to its making part of every sermon; but where the introduction, and the body of the discourse, and the peroration, are all made up of a succession of appeals to the feelings, (no matter how earnest,) we do not expect in ordinary cases, any very desirable result. Men are sanctified by truth and not by sound; and this truth consists in the genuine doctrines of the Bible. As an example of what we mean to object to, we have sometimes heard sermons, the whole of which were made up of a succession of changes, rung upon the word *repent*; when there was no effort made to show the sinner the nature of repentance, or to bring his understanding in contact with those truths, in view of which repentance, if it exist at all, must be exercised. The sinner has been told, that he had nothing to do previously to repentance, and that it is wicked for him either to read the Bible or pray; and has gone away impressed, perhaps, with the conviction that repentance is a duty, but, unhappily, with an accompanying conviction that that which repentance necessary involves,—viz. a contemplation of God's truth, is a sin. There may have been earnestness in the exhortation to rouse his fears, and seize hold of his feelings; but no light to guide him in the path of duty, and to the cross of Christ.

And this leads us to mention another feature in the character of our preaching, which we fear is becoming more prominent, we mean a *partial exhibition of the truth*.—As a striking example of this, we would refer to the subject of divine and human agency, in the work of man's salvation. We doubt not that there has prevailed in former years, and perhaps there still prevails, to some extent, a disposition to magnify God's grace, at the expense of reducing man to a mere passive recipient of impressions; and that many ministers have held up the doctrine of divine influence, as so disconnected with man's activity, that their hearers have perverted it to excuse their neglect of religion. We regard it as essential to the faithful preaching of the gospel, that man's obligation to love and obey God should always be kept in view; and we believe that experience proves that the omission of this in any course of religious instruction, must neutralize its good influence; but if we do not greatly mistake, the tendency of many min-

isters, at this day, is toward the opposite error; to exhibit man's obligation to the exclusion, in a great degree, of the divine agency. We have known, for instance, of cases in which sinners have been directly told, that it was easier for them to repent than not to repent; easier to be converted than to leave the seat which they occupied; and though we do not think such language can be justified in any connexion, or accompanied by any explanation; yet when left, as it was, without even any attempt at explanation, we could not but regard it as fearfully adapted to mislead and destroy. We have heard of such language coming from men who profess to believe, and who we doubt not do believe, the doctrine of the influence of the Holy Spirit; but they think it prudent to say little about it in their addresses to sinners, lest it should serve to weaken their sense of obligation. It seems to us, that the effect of such preaching must be, either to induce a spirit of scepticism in sinners, as it respects the whole gospel, finding the view which is given of one feature of it at least, contradicted by their experience; or else to lead them to defer repentance to a future day, on the ground that it is so small a matter, that it may be attended to at any time; or else to mistake a momentary impression for true conversion, and go out into the world flaming enthusiasts, and miserable self-deceivers. We confidently expect the greatest and best results from the preaching of the gospel, when it is preached just as it is found in the inspired oracles—in all the extent of man's obligation on the one hand, and in all the glory of a divine influence on the other.”

* * * * *

“The importance of a right standard of preaching, is manifest from the consideration, that the prevailing character of the preaching in any community, gives a complexion to the character of its piety. The christian character, as it is exhibited in the gospel, is consistent; it is made up of a variety of virtues and graces, which exist in harmonious combination; and this is the character which it ought to be the design of the ministry to form. But just in proportion as there is any thing materially wrong, either in the matter or the manner of preaching the gospel, the christian character will either not be formed at all, or it will rise in unseemly proportions. If a minister urge the duty of repentance, without explaining its nature, there is a great probability that some who hear him, will become fatally self-deceived. Or if he urge the obligation and ability of

man, keeping out of view, to a great extent, the doctrine of a divine influence, here again there will probably be self-deception, and certainly presumption and self-confidence.—If his preaching is characterized by enthusiasm or extravagance, a portion of his hearers will probably become fanatics, and will be “unstable in their ways;” and there is reason to fear that another portion of them will turn off in disgust into the paths of skepticism and infidelity. But if he preach all the truths of the gospel, in their due proportion, and preach them with the simplicity and dignity and earnestness which such truths, in connexion with the relation which he bears to his hearers, demand; then, and only then, may he expect that he will fully gain the purpose of his ministry; that his preaching will be instrumental of producing sound conversions, and of forming a consistent, and well balanced, and efficient christian character.

“There is no one subject to which evangelical ministers of this country sustain a more important relation, or in respect to which they have a more fearful responsibility, and perhaps, we may add, are more in danger of being misled, than that of *revivals of religion*. These revivals are indeed no new thing in the Church. They have existed both in former and latter years; and they have brought with them some of the richest blessings which the church has ever experienced. We have perhaps a right to presume, from the present aspect of God's providence, that in this country at least, the church is to gain her extension and triumph principally by means of these special effusions of the Holy Spirit; and if there be any subject at this moment, which is fitted to waken up all the energies of the Christian, both as it respects prayer and effort, we cannot doubt that *this* is it. But the very same considerations which ought to lead him earnestly to pray and labor for revivals of religion, ought to lead him to give all diligence that these revivals do not become corrupted; for while genuine revivals are a mighty engine for the advancement of Christ's cause, spurious revivals will inevitably shed mildew upon the best interests of the church. We would not decide that any thing which we have known, purporting to be a revival, is *entirely* spurious; for we doubt not that some cases of genuine conversion occur, even where there is the most that is irregular and exceptionable, where human passion becomes even boisterous; and it would seem that the moral world, within a small space at least, were fast ver-

ging toward a state of chaos; even in such scenes, we are willing to acknowledge that there may be instances in which the Holy Spirit performs an effectual work; but we say, unhesitatingly, that just in proportion as revivals assume this character, they lose the blessed energy which legitimately belongs to them, and become fearfully subservient to the work of self-deception.

“Now we do not desire to conceal our apprehensions, that there are some things in the signs of the times, that look inauspicious to the genuineness, and, of course, to the best influence of revivals. There is, if we mistake not, a disposition to connect with them, too much machinery; to speak of them with too little of a spirit of dependence on God, as if they were to be got up by a course of measures; and to adopt in respect to them, a species of policy, which is built on the dangerous maxim, that the “end justifies the means”. There is, moreover, in too many instances, an ostentatious manner of conducting them, which certainly appears badly in the sight of men, and which we cannot think appears well in the sight of God. There is a habit of speaking abruptly to impenitent sinners, concerning their salvation, and in a manner not only adapted, but designed, to irritate them.— There is a habit of praying for people by name, and sometimes even telling the Most High of their prominent faults, and saying things which would scarcely bear to be repeated in decent society. There is a habit of urging sinners to leave their seats and walk into the aisle, that they may there have the prayers of christians, and even of denouncing those who will not go, and of speaking in a manner which is fitted to leave the impression, that their refusal is itself a rejection of the gospel, and will probably be the means of sealing their damnation. As to this last measure, even when adopted in its most unexceptionable form, we cannot perceive any advantage that it has over what seems to us a much less ostentatious procedure, while we see, or think we see, positive evils resulting from it. If the purpose to be gained by calling upon anxious sinners to rise, or change their seats in the presence of the congregation, be to commit them to a course which shall be some security for cherishing their serious impressions, this purpose, we think, can be gained, at least as well, by bringing them together at the close of the public service into an inquiring meeting.— Besides, there is something in this course, which seems to us, fitted to produce a positively bad effect; though it will of course

be different upon different minds. The more timid and delicate will probably shrink from such a proposal, because they have not courage enough to yield to it; or if they actually do yield, will do it in such perturbation of feeling, that they will be ill prepared to join in the prayers which are offered for them. Those of a bold and self-confident temperament, may find in it but a small sacrifice, and possibly none at all; and with the expectation that they are to become Christians while taking up this cross as it is called, how natural is it for them to suppose that they actually do become such; and then there is all the joy and peace, which results from this self-confident conversion, though there is reason to fear that it is quite a different thing from the peace and joy that accompanies a true faith in the Lord Jesus Christ. We cannot repress our apprehension, that this measure which has recently become very popular in some parts of the church, is warranted neither by the letter nor the spirit of the Bible, and is eminently fitted to bring in its train, enthusiasm, self-confidence and hypocrisy.

“There is also, what seems to us an injudicious mode of treating those who indulge a hope that they have experienced the power of religion. It is common for Christians, and we regret to say, too common for ministers, to speak of them immediately, and apparently with entire confidence, under the name of *converts*; as if there were no possibility of their being deceived. The effect of this upon those who are thus spoken of, is to discourage self-examination; and to lead them to repose quietly in the good opinion which their minister has expressed of them. They regard him as far more experienced in these matters than themselves; and though they know that he “sees only as man seeth,” yet they scarcely think it possible, that he should mistake in respect to their character. Under such an influence there is manifestly great danger that they will think themselves Christians, when they are not; and even if they are, that they will, from the beginning, be lamentably deficient in a spirit of humility.— The effect of this mode of treating them is bad also upon others; for it conveys an erroneous idea of the evidence of Christian character, and is fitted to form a false and arbitrary standard of judgment.

“In connection with the preceding, there is another kindred evil, which ought to be mentioned; that of admitting persons, and especially young persons, with little or no opportunity for trial, to the communion of the

church. This is a course which Presbyterians have been accustomed to reprobate in some other denominations; but we fear that they are themselves becoming, in no small degree, partakers of the evil. Every one knows that the heart is deceitful above all things, and that nothing is more easy than for persons to mistake a momentary impression of rapture, for a saving work of the Holy Spirit. Probably every church, even those which are most cautious in the admission of members, has sometimes been disappointed to find that those who have given the fairest promise of an active and devoted christian life, could not stand before the power of temptation, and have finally gone back and followed no more after Christ. As every case of this kind brings great dishonor upon the cause, to say nothing of the influence on the individual who is the subject of it; it is manifestly the duty of churches to guard the entrance into the sacred enclosure with great vigilance; and after they have done their utmost, they must expect to find tares mingling with the wheat. We regard it, then, as a circumstance exceedingly unfavorable to the purity and strength of the Church, that so many of our ministers are receiving young persons, the supposed fruit of revivals, to communion, before they have had any opportunity to test the genuineness of their experience. We shall be greatly disappointed if the course which has already been adopted in this respect, in some of our churches, is not followed by consequences, which will convince even the most incredulous, that it has been wrong. We do not suppose that any rule can be laid down on this subject, which will apply to every variety of cases; there is the age, the natural temperament, and many other circumstances, which must needs come into the account in deciding upon each particular case; though we think, that must be an extraordinary case, which would justify an admission to the church within less than five or six weeks, after the period of a supposed conversion; and even then, the minister ought to regard it as an important part of his duty to impress the individual with the danger of self-deception, and the importance of self-examination. It ought indeed to be the desire of every minister to see the borders of the church enlarged; but nothing ought to be considered as enlargement, which is inconsistent with its purity. The real strength of a church will always be found to be rather in proportion to its purity than its numbers.

“While upon the subject of the treatment due to young converts, or those who are

professedly so, we intended to have offered a remark, (and it may not be much out of place here,) in respect to the danger of assigning places to them in the share of religious action, which should be considered as belonging to more experienced christians.— We are far from wishing to see them set out in the religious life, with a low standard of feeling or effort; and we would encourage them to be active and zealous from the beginning; and we would gradually bring them forward to stations in which their influence may be extensively felt: but we regard it as a matter in which their christian character and usefulness are most deeply concerned, that nothing should be done to lead them “to think more highly of themselves than they ought to think.” Even if there is grace in the heart, it is generally, at the time of its first implantation, an exceedingly feeble principle; and it requires but little in such circumstances, to bring into vigorous operation a principle of spiritual pride. Let a young person at such a time, (admitting him to have been renewed,) be treated as if he were an experienced christian; let him hear his case much spoken of as a remarkable conversion; let him be encouraged to take the lead in religious meetings, at which persons of all characters are present; and if he has not uncommon strength of character, or an uncommon share of grace, he will feel almost at once the bad influence of this treatment. We have known cases in which young men, who have supposed themselves converted from profligacy, have seemed to forget the “hole of the pit from which they were digged,” the moment they imagined themselves brought out of it; and have forthwith assumed the air of censors on the christian character of those around them; and have talked loudly and harshly of the coldness of the church, and especially of aged christians; and have discovered that the minister was asleep, or was deficient in zeal, or did not come up to the spirit of the times in his measures, unless indeed he happened to be too much under the influence of the same spirit with themselves. We expect in all cases of this kind that there will soon be a melancholy reaction; and we do not remember a case that is of long standing enough to have been put to the test, in respect to which we have been disappointed.

“We think that the cause of religion has suffered not a little, and in connection with that, the influence of the christian ministry, from the premature and sometimes ostentatious accounts of revivals, which have been given to the world. Amid the excitement

which usually attends such a scene there is a great probability that the person who attempts to make a statement of facts will be himself too much excited to be satisfied with an unvarnished story; but even if he were ever so favorably disposed, the circumstances of the case render it impracticable that he should attain to any thing certain or definite. And yet it is not uncommon to see it stated in some religious newspapers, that so many were "converted" in a week, or so many in a night, or so many at a meeting, or even so many during a prayer, with as much confidence as if the writer had, in each case, looked directly at the heart, and beheld the regenerating act take place.—Hence, it turns out that a large part of these accounts are not a little exaggerated; and christians are often pained to learn that the newspaper statement has more in it of prediction, and of false prediction too, (though most unintentionally so,) than of sober and authentic narrative. This has a bad effect in every point of view; and especially as giving occasion to the enemies of revivals not only to call in question their reality, but to impugn the christian integrity of those by whom these statements are furnished. We are not opposed to publishing accounts of revivals at a proper time, and in a proper manner. If it be any thing more than a very general account, we think the proper time is not till the excitement of the revival is over, and its fruits at least ready to be gathered in. And as to the manner of doing it, we think there should be as little of parade—as little of the appearance of ostentation, as possible. It should come, in all ordinary cases, from the minister with whose labors the revivals was immediately connected, and should be confined to facts, in respect to which there is no question. If we state the number that attend an inquiring meeting, or the number that are admitted to the church, or the number who have commenced family worship, we may speak with confidence, because here we are dealing in matters which are visible and palpable; but if we undertake to say how many have been converted, or how many are likely to be converted, we are evidently, at least seeming to assume the province of Him who searches the heart."

The Wesleyan Society supports a Mission in Paris. The Missionaries have lately circulated an Appeal in behalf of their design, from which we extract a notice of the

ACTIVITY OF THE SAINT-SIMON INFIDELS.

Political and civil liberty lends itself as freely to the manifestation and development

of evil as of good. Infidelity, with her attendant immoralities, may make it a deadly curse; as Christianity with her suit of graces, may make it a blessing. As yet, Infidelity has profited much more than Christianity, by the late changes. Men have slept and the enemy has sown tares with the greatest diligence. One branch of Infidelity, St. Simonism, has applied the now-practically-acknowledged right of association to the accomplishment of its designs, with wonderful intelligence, perseverance, and success. It has its meeting-houses, its preachers, its missionaries to the departments, and to foreign countries (it has sent five to Brussels)—its journals—and its funds for proselyting. The System thus embraced, thus supported, thus taught, openly proposes the thorough subversion of most of the till-now-generally-received principles of religion, morals and politics; and yet, such is the weakness of all existing institutions on the continent, or at least in France and the countries bordering on it, that no reflecting man can see any human power to which he can confidently look for safety from the threatening, the coming, the impending ruin.

The following account of this new modification of Infidelity, is given in a Note to the Appeal:—

St. Simonism derives its denomination from M. St. Simon, one of its most eminent advocates. It is a system of philosophical infidelity, constituting a refined species of Pantheism, in which God is said to be an "infinite, omnipresent Being, constituting whatever is, every thing being in him, and by him, and he being every thing—in his living unity, being love; and, in the modes of his manifestation, being intelligence, wisdom, strength and beauty. Man is a collective and progressive being—the finite manifestation of God, and capable of constant approaches towards perfectibility." In many instances, the theology of this Infidel System corresponds with Pope's celebrated but sceptical "Essay on Man," and his "Universal Prayer."—*London Missionary Register*.

LETTER FROM FRANCE.

M. de Felice, Protestant pastor of the church in Bolbec, near Havre, in a letter to Dr. Jacob Porter of Plainfield, Mass., inserted in the last Religious Intelligencer, thus speaks of the present civil and religious state of the French people:

I shall say little at present concerning our internal affairs, either religious or political. The departure of a messenger for Havre, does not permit me to enter much into details. The work of Christ advances but slow-

ly among us. The National Guard, which assembles every where on Sunday, renders our religious meetings less frequent than they were formerly. On account of the reviews the Lord's Day becomes, in many places, a day of parade, instead of being employed in religious duties. It is a melancholy spectacle to see, on the Sabbath, all those, who ought to be thinking of Christ, thinking only of trifles and worldly employments.

The Lord, however, is warning us in a wonderful manner. Commerce, and especially industry, is almost entirely annihilated. The people are suffering extreme misery; many of the manufactories are closed. There prevails throughout the nation a restlessness, which nothing can overcome. Every one is asking, What will become of us? Where are we going? This want of confidence paralyzes every thing. It seems to me that all these unhappy events are to be considered as the voice of God to recall us into the way of the gospel, which France has forsaken. But alas! that as yet the French people should not have understood these great dispensations of Jehovah; and it will be necessary, perhaps, that the strokes should be still more terrible, in order to snatch them from the darkness of death. May his will be done! and may the good news awaken, though it should be by means of great afflictions, hardened and rebellious hearts!

The reformed christians are making very great efforts. Several religious sheets will soon be published, to ascertain whether it is possible to scatter some good seed in this country. We are not discouraged. They that are for us, are more than they that are against us. The Protestant Church of France is reviving; she will bear the torch that is to conduct those who are now gone astray, to Christ, our Saviour.—*N. Y. Obs.*

[From the New York Observer.]

THE KIRK OF SCOTLAND.

A correspondent of the Richmond Telegraph, who has recently travelled in Scotland, gives the following interesting statistical information relating to the established church of that country:

According to the most recent statement, which I have seen, there are under the General Assembly, 16 Synods, 79 Presbyteries, 952 Parishes, and 967 ordained ministers.

There are besides, in the Highlands and Islands, 39 parishes called parliamentary, to which as many ministers are named by the crown. There are also 61 chapels of Ease, which are in every respect a part of the Establishment, being by permission of the Assembly, and under its control, except that the congregation choose their minister, and pay him by voluntary contribution. The church of Scotland, therefore, may be said to number 1,062 congregations, and 1,067 ministers. In a published list of the above 991 parishes, there is appended to each the name of its patron. A summary of this patronage, hastily made but sufficiently correct, will probably be interesting:

- In 581 parishes the clergyman is selected by individual Noblemen or Gentry.
- In 289 by the crown.
- In 52 by Town councils.
- In 31 by the crown in conjunction with nobles or gentry.
- In 10 by Universities.
- In 4 by Heritors in conjunction with the Session.
- In 4 by the heads of families in the parish.
- In 3 by heritors.
- In 2 by the parish in conjunction with the Town council.
- In 2 by the Session.
- In 2 by Directors.
- In 1 by the Session, and an Incorporation.
- In] 1 by the Session, and the Town council.
- In 1 by the Church Patronage Society.
- In 1 by Trustees.
- In 1 by the inhabitants.
- In 1 Disputed.
- 5 overlooked in the summary.

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In only five instances as it will seem to you, is the right to select a religious teacher vested where it should be. And although a patron from regard to his own popularity and comfort, may be expected to consult the wishes of his parish, yet it is obvious that the system is liable to great abuses. These abuses, however, are said to be of much less frequent occurrence than in former years. Many patrons allow the parish to select some two or three of the candidates whom they may have heard, and out of this number he selects their pastor. Others may allow the parish an unconditional choice, or may choose themselves, under the influence of religion, the most useful and best qualified candidate. But others again must be expected to consider their right of patronage as a part of their estate, and to use it accordingly. To such it is money; it is influence; it procures votes; it obtains office; and unaccompanied as in such cases it is, by any serious notions of responsibility, it must be greatly desired. The following newspaper advertisement I lately observed, I do not know that such advertisements are common. "There will be exposed to public roup at —, on the 7th June, 1831—the patronage of a church, in a southern county. The stipend amounts to upwards of £300 a year." This stipend belongs to the patron, and it is not probable that he will always bestow it, without some solid consideration in return. At any rate it is easy to see that in this part of all religious establishments, a cure of souls may become matter of bargain and sale. "But," says Dr. Hill, "the abhorrence of simoniacal practices is, in this country, so strong and general, that reports and suspicions of such practices are extremely rare."

In the statement just given, the number of ministers and of parishes is nearly the same. That does not include, however, the licentiates and unplaced ministers, who in great numbers are waiting for employment. They are known in the pulpits which they may occasionally supply, by not wearing the band. They are known elsewhere by not having a wife. Ministers who have "a living," may wear the band and marry a wife if they choose—and I believe they generally choose to do both—but young ministers without charge are expected to wait. I do not find that it is a law; but such at least is public opinion, which in Scotland has nearly the same authority. To obtain a living, then, it would seem, is to obtain a wife, but that is the difficulty. A young man who possesses no extraordinary talents nor high connexions, has no chance, I have been repeatedly told, unless he can obtain the place of a tutor in a nobleman's family. This you will understand better by the following statement given me by an excellent minister of Glasgow. It is a "list of students that have undergone probationary trials, before the presbytery of Glasgow, for the 7½ years immediately preceding July, 1828, and the way in which, at that period, they were disposed of," ex-

clusive of 19 still under trial, rejected or dead. The whole number licensed and received from other Presbyteries was 73, who are accounted for as follows:

Obtained Parish Churches,	4
Obtained Chapels of Ease,	6
Obtained Assistantships,	5
Obtained Situations abroad,	6
Transferred to other Presbyteries,	10
Unemployed July, 1823,	42
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This respects one Presbytery only out of seventy-nine. The average number of vacancies in the whole church, annually occurring, is about 30, which at the above rate, three of the seventy-nine Presbyteries could supply. It is to be regretted that these young men have not the missionary spirit which would send them to other countries. "The world is all before them where to choose." On the subject of missions, however, the Scotch church has slumbered longer and more profoundly than many of her dissenting sisters. She is now, I believe, beginning to awake. A missionary was ordained for India, and an auxiliary society in behalf of missions was organized for Canada, during my stay in Edinburgh.

The ministers of the establishment are divided into two classes, according to their religious sentiments. The terms *Moderate* and *Evangelical* will sufficiently explain their different character. The former have the greatest number, reckoning six hundred ministers out of ten, or three fifths of the whole; but the latter have the greatest increase, are most sought after, and I need not add most useful. The moderate preachers, it may be supposed, do not elevate their standard, either of doctrine or practice too high, nor make the way of their hearers too strait; but yet they may not disregard their vocation as many in the English establishment are said to do. Scotland does not tolerate a pluralist, nor a non-resident, nor a "dumb dog" and still less the practice of open vice. Indeed the *moderation* of merely ineffectual and official religion, is in such bad repute, that many Town Councils, though moderates themselves, will only patronize the evangelical minister. Where the gospel is not preached, the congregation dwindles, and policy therefore may introduce it, keep out dissent. But besides that, the evangelical ministers are admitted into high places, not only because their aid is needed, but because their doctrines are esteemed, or at least are considered true, and in many of the higher circles are not in disgrace. Dr. Chalmers, a preacher, has done much to gain from the wealth, the fashion, "the ears polite" of the principal cities of Scotland, a frequent and respectful hearing for the evangelical doctrines; and now, as a theological professor, with about 200 students under his instruction, he is doing still more to insure the preaching of those doctrines throughout the land.

I have said nothing of the tythe-system in Scotland. There are properly no tythes. One fifth of the rental of each parish, called the teinds of the parish, is paid to the Teind Court, and forms a fund out of which the national clergy are paid. The highest city salary in Scotland does not exceed £300, whilst the poorest parish is so aided as to be worth £150. Besides this there is a Manse and a four acre glebe allotted to every minister, which may be reckoned at £30. The court just named, which grew out of a commission of parliament in the reign of James II. determined the salary which shall be paid out of the teinds of each parish to its minister, subject however to an appeal to the Presbytery. If either manse or glebe be wanting the minimum salary of £150 is raised to £180. If both are wanting the salary becomes £200. No minister is invited to preach in any church of the establishment, who is not connected with it; and one cannot be connected by ordination, until after long and thorough training.

The order of public service differs little from that of America. Rouse's version of the Psalms, with a few good Scripture paraphrases, is the only medium of public praise. So it is also I believe, universally with the dissenting Presbyterians of Scotland and Ireland. Even the Baptists and Independents

of Scotland retain it in partial use. The singing is conducted by a precentor, under the pulpit, and not by a choir in the gallery, as is common with us. The lines are not read. The name of the tune is announced or hung, in large printed characters, over desk.

But to conclude this unintentionally long and I fear tedious notice of the kirk of Scotland. There are in this establishment, no superior clergy to engross the wealth, and inferior clergy to perform the work. There are no cathedral and collegiate sinecures. There are probably no examples of clerical profligacy. There are not the glaring evils of the tythe system, which in Ireland sustain Popery, and in England dissent. And, said Dr. Chalmers on returning some members of the Telegraph, with which he was much pleased, and which introduced the subject of an establishment: "It is altogether an inveterate American idea, that ministers paid by the state must be subject to political influence. We are subject to the state so far as to accept from it our bread, but this implies no desecration of ministerial principle." Still this Presbyterian establishment, after all my observation, I must pronounce as inexpedient as I always considered it unscriptural. And whatever its friends may say in its favor, they must I think, hold it dishonored and condemned by the injustice of compelling half the kingdom to pay for its support, who have conscientiously withdrawn from its pale.

DISTURBANCE AT THE NATIONAL SCOTCH CHURCH.

On Sunday the Rev. E. Irving delivered two sermons on the extraordinary gifts of the Spirit, on each of which occasions the congregation was disturbed by individuals pretending to the miraculous gift of tongues. During the sermon in the morning, a lady (a Miss Hall,) thus singularly endowed, was compelled to retire to the vestry, where she was unable (as she herself says) to restrain herself, and spoke for some time in the unknown tongue, to the great surprise of the congregation, who did not seem prepared for the exhibition. The rev. gentleman resumed the subject in the evening, by discoursing from (or rather expounding) the 12th chapter of the 1st Corinthians. Towards the conclusion of the exposition, he took occasion to allude to the circumstances of the morning, and expressed his doubts whether he had done right in restraining the exercise of the gift in the church itself, and compelling the lady to retire to the vestry. At that moment a gentleman in the gallery (a Mr. Taplin, who keeps academy in Castle street, Holborn) rose from his seat, and commenced a violent harangue in the unknown tongue. The confusion occasioned was extreme. The whole congregation rose from their seats in affright. Several ladies screamed aloud, and others rushed to the doors. Some supposed that the building was in danger; others, that their had either been a murder, or an attempt to murder some person in the gallery; inasmuch, that one gentleman actually called out to the pew-openers and beadle to "stop him, and not let him escape." On both occasions the church was extremely crowded (particularly so in the evening,) and it would be impossible to describe the confusion produced by the display of fanaticism. There was, indeed, in the strange unearthly sound and extraordinary power of voices enough to appal the heart of the most stout hearted. A great part of the congregation standing upon the seats, to ascertain the cause of the alarm while the rev. gentleman standing with arms extended, and occasionally beckoning them to be silent, formed a scene which perhaps partook as much of the ridiculous as of the sublime. No attempt was made to stop the individual, and after two or three minutes he became exhausted and sat down, and then the rev. gentleman concluded the service. Many were so alarmed, and others so disgusted that they did not return again into the church; others formed themselves into groups in the entry of the church, and discussed the propriety of the rev. gentleman suffering the exhibition, and altogether a sensation was produced which will not be soon forgotten by those who were present.—*World.*

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REMARKS ON MR. BARNES' SERMON.

[Continued from page 418.]

The next doctrine which presents itself for consideration is interwoven with the denial of original sin, and afterwards more fully discussed in the third particular of the sermon. It may be denominated,

The doctrine of man's perfect ability to keep all the law of God, both in this life and that which is to come.—That this is a true statement of Mr. B.'s opinion will appear from the following quotations:—“Christianity does not say that God has given a law which man has no power to obey. Such a requirement would be most clearly unjust. The law requiring love to God, supreme and unqualified, and love to man, is supposed to be equitable; fully within the reach of every mortal, if there was first a willing mind. Every man is supposed to be under obligation, perfectly and forever, to obey that law; be he in heaven, earth or hell.” Again it is said, “Men require *less* physical power to love God than to hate him. It is found that it is far easier to be reconciled to him, and love him, than to remain at war and oppose him.” Nor is the author speaking here of men as assisted by grace, but of their physical ability—of the power which men have ‘in themselves.’ In speaking of the work of the Holy Spirit, men are also said in reference to the gospel offer, to have “all the requisite power to comply.”

Let us first apply this reasoning to the single exception which is made in regard to the will. It is supposed to be most clearly unjust in God to require of us that which we have not power to perform; God has required that we should serve him with a willing mind; we must therefore have power to make ourselves willing, and thus to overcome the only obstacle in the way of

our perfect obedience, and to do for ourselves the only thing for which it is supposed we need the influence of the Spirit.—Many different notions have been entertained respecting the ability of man—some supposing it to be perfect, some that it is partial, and some that it is wholly lost. It is remarkable, that two of the most prominent sects of the present day, plead for the soundness of the two principal faculties of man.—The Arminians plead for the soundness of the will, the Hopkinsians for the soundness of the understanding, and all except the will; so between them, they would persuade sinners that both head and heart are well, and that there is no sickness or unsoundness in man. And it appears evidently to be the most consistent ground to occupy, if we plead for ability at all, to maintain a perfect ability: and to this the reasonings of all advocates of ability tend. If it be clearly unjust to give us laws which we have not power to obey, this must be equally true of all the laws given us, and of all creatures who are under law; so that it is a fair consequence of this reasoning, that we have power in this life, to love God with a supreme, unqualified love, and that this power also continues in hell, and that nothing is wanting but the will to make the damned pure and perfect as the angels of light; and, as we have endeavored to prove, even the will they must have power to obtain.

But again: if the law of God must be suited to the ability of man, it seems equally clear, that this ability must be suited to the law. It is not removing the difficulty in respect to the justice of God, to say that we have ability in *some* sense. If it be not ability in *every* sense, it is only exposing the Divine Being to the charge of inconsistency, in addition to the charge of injustice. There would be no show of justice in requiring men to work, and giving them im-

plements which were either unsuitable or insufficient:—In giving, for instance, the implements of agriculture, and then finding fault that men did not make themselves scholars; or, furnishing them with books, and then finding fault that they did not employ them in the cultivation of the field. Ability must always be employed about subjects corresponding to its own nature. The powers of the mind must be employed about intellectual subjects—the powers of the body about things material. The mind plans, but cannot build the house; the hand builds, but cannot plan it. So physical or natural ability can only be employed about the physical or natural things of religion, such as attending on ordinances and the other outward acts of religion. This ability can never go beyond its proper sphere, and assist us to do things spiritual and supernatural. A physical ability to change the heart, to believe on Christ, and to love God, is as great an absurdity as a physical ability to master the most difficult science, or a mental power to remove mountains. We conclude, then, that though this physical ability be all that is inferred from the justice of God as our lawgiver, yet the train of reasoning adopted, leads far beyond this, and necessarily infers a full and adequate ability for all the obedience required of us. And, in this manner, the doctrine is generally inculcated by its advocates. They tell us at the last, that the sinner “has all the requisite power to comply.”

Ability to do any thing, is not an ability in *some* sense, but in *every* sense. It supposes full power, and the removal of all obstacles. If there be any sense in which we have not ability, it can never be said absolutely that we have ability. The scriptures speak in the most absolute terms of our impotence; they represent us as *without strength, and dead in sin*. *Without me, says Christ, ye can do nothing*. And if we suppose that we have *all the requisite ability* for obedience, it is evident that we have no need of the influence of the Spirit to help us; all sense of dependence must cease—prayer and thanksgiving must degenerate into empty forms. Nor can there be any impropriety in having confidence in the flesh, for why are we told of our physical ability, unless it be that we may have confidence in it. Is not this notion of ability the very same of which Paul speaks when he tells us that he was *alive* without the law once? He had an high opinion of his natural ability, till the commandment came, then sin revived and he died, and we hear

no more of his natural ability; but, says he, *By the grace of God, I am what I am*.—Besides, if any reliance may be placed on facts, we see no proof of this ability in the practice of men. There is no “supreme, unqualified love to God, or love to man,” growing upon this stock. The natural ability of man hath produced no good fruit for many thousand years, and what can we infer, but that the tree is corrupt. Is not talking about ability to do all things, while *there is none that doth good, no not so much as one*, like beating the enemy at a distance, with boasting words, while we dare not so much as look him in the face? Let men give us the proof of their ability by their practice, and then we may believe that they indeed find it “easier to love God than to hate him;” but till then we cannot but look on them as boasting of things beyond their measure.

Though closely connected with the doctrine of human ability, we shall notice separately, another opinion of frequent occurrence, which is, *That the want of will is the only obstruction in the way of our salvation*. We are told that perfect obedience would be “fully within the reach of every mortal, if there was first a willing mind. The Bible ascribes the sinner’s inability to the will. The effect of conversion is on the will. The Spirit of God acts on the will. We see what excludes men from heaven. It is simply because *you will not be saved*.” This point is also regarded as of the first importance, and one which “will give a complexion to all a man’s theology, and to all his efforts to save men.” This distinction between the depravity of the will and the integrity of the other faculties, appears to be both unphilosophical and unscriptural. The understanding is the leading faculty of the soul. Though the will reacts upon it, to produce a corruption of principles corresponding to its own aversion to good, yet the first and main action, is that of the understanding upon the will. Men do not choose and then judge, but they judge and then choose. If the understanding be upright, the will must follow it in the choice of what is good, and if the choice be evil we must infer that the judgment is erroneous. It is true, men sometimes choose the evil things they profess to condemn, but in this case, their secret judgment differs from their profession. Men also may refuse the evil things which they profess to approve, but we do not infer from this, that the will is better than the judgment, but that the secret judgment is better than the profes-

sion. The corruption or integrity of the different faculties of man must always bear a mutual correspondence. *Men know not*; This ignorance, or error of the understanding, is the first step in sin—then follows the perversion of the will; *They will not understand*—and then the perverse practice, *They walk on in darkness*. The scriptures assert the blindness of the mind to be as great a hindrance to our salvation, as the corruption of the will. Men are said to be enemies to God, *in their minds*. They have their understandings *darkened*—yea, they are said to be darkness itself:—*Ye were once darkness, but now are ye light in the Lord*. They cannot know the things of the Spirit of God, by natural means: however well inclined the will, yet, *eye hath not seen, nor ear heard them, nor hath it entered into the heart of man to conceive them, and the natural man cannot know them*, not simply because he will not, but *because they are spiritually discerned*.—We are not merely in the dark as those who are out in the night, and may yet see when the morning cometh, but this *darkness hath blinded our eyes*, so that we must not merely have light: our eyes must also be opened. This is all the natural ability of the understanding, to know the things of the spirit of God; it is such as the blind man has to see, or the dead man to know. The corruption of our nature extends to the whole man, so that the whole head is sick, the whole heart is faint, and there is no soundness in us. It is such that we need to be wholly renewed in heart and mind, to be wholly sanctified in soul and spirit and body. It is such that the whole honor is given to God, and nothing to the faculties or abilities of man. And when men are renewed, often the will is the least of their hindrances in the way of God. They *cannot* do the things which they *would*. *To will* is present with them, but how to do good they find not.

To the truths opposite to these two doctrines, many objections are offered. If these were more scriptural, they would deserve more attention; but the main source of argument against these particular truths of the word, is the same "common sense" which Paine and others, have thought to be so fruitful in objections against the whole Bible. And there is great reason to fear that if common sense or reason be made the judge in matters of religion, men will approach nearer in opinion to the conclusions of Paine, than to the true doctrine of the mystery of godliness. It is often said that

it would not be just in God, to make man such sinful and helpless creatures. We say so too; *God made man upright, but they have sought out many inventions*. It is said that if we have no ability to keep from sin, we cannot be guilty. To this, also, we assent. But it is not supposed that we have no exercise of our ability in sin. In this we have the full use of our freedom and abilities, so that we are justly charged with guilt. But if we have no ability to serve God aright, how can we be guilty of the neglect of duty. The common answer has never been shown insufficient:—Our putting it out of our power to obey does not destroy God's right to demand obedience. But how is it consistent to preach the Gospel, and at the same time tell men, that they are totally corrupt and impotent? Is not this to discourage them from doing any thing to save themselves? Is it not to drive them to despair? Yes—and would to God, that all who hear the gospel, were in the depths of this despair, and utterly cut off from all these notions of doing something to save themselves. There would then be more casting themselves on the mercy of God, and trusting wholly for salvation to our Lord Jesus Christ.

As to the assertion of Mr. B., that the Confession of Faith teaches the same doctrine with the sermon, respecting the will, we shall say nothing. The doctrine of the Confession will be evident enough to any one who will take the trouble of looking at chap. ix., sect. 3., the place cited by Mr. Barnes.

We notice next, *The doctrine of indefinite atonement*. "The Son of God, we are told, was selected and given to die for the race, that a way of salvation might be opened for all. The atonement was for all men—it had no particular reference to any class of men." The doctrine of the sermon appears to be, that Christ died not so properly to justify us, as to justify God in saving us; his blood does not properly wash us from sin; but washes the throne of God clear of all inconsistency and blame in forgiving our sins. We are expressly told that the atonement had not a respect so much to individuals, as to the law and perfections of God.—And we are not said to have forgiveness by it, but only, it renders forgiveness consistent. This is neither Calvinism nor Arminianism, but Socinianism, under a new name. We have often heard with sorrow, the advocates of the indefinite atonement charged with Arminianism. This is doing much injustice to the Arminians, and shows an ignorance of the real danger of the Hopkinsian senti-

ments. The Arminians hold that Christ died for all; in other respects there is a general harmony between their views of the atonement and those of Calvinists. We believe that they generally hold, in common with us, the substitution of Christ and the vicarious nature of his sufferings; that, as our surety, he took upon him our debt, suffered the penalty of the law, and made a real satisfaction to the justice of God. On the other hand, the Hopkinsians maintain that the death of Christ had a respect to the race of men only inasmuch as it had a respect to the law and perfections of God:—That it only opens the way of salvation, and renders it consistent in God to forgive sin. They deny the substitution of Christ, the transfer of our guilt to him, his suffering the penalty of the law, his satisfaction to justice, and the efficacy of his atonement to save us. They appear to attribute only a moral effect to the death of Christ. It shows the displeasure of God against sin, is designed to impress this on our minds; and when this and other moral effects are produced, we can see nothing more ascribed to it. Mr. B. indeed says that Christ died in the place of sinners, but to this he must attach a very different meaning from proper substitution, seeing he denies that his death had a particular respect to individuals, and that he suffered the penalty of the law. It must be some such dying in the place of sinners as that of the man who sacrifices his life for the good of his country in general, and not of the man who dies in the room of his friend to save him from death. This puts the sufferings of Christ upon a level with the sufferings of the saints, of wicked men, and of the damned. What end is attained by the death of Christ, according to these views, which is not attained by the sufferings of any other. The sufferings of all others have a respect to the law and perfections of God, and are designed to manifest his displeasure against sin. And if nothing more than this testimony were necessary to render it consistent to forgive sin, then we have this testimony in all the sufferings endured by the creatures of God; and though it may not be so full or satisfactory, yet it is of the same kind with that obtained by the death of Christ. And in this sense, Paul might be said to be crucified for us, the devils tormented for us, and all the creatures of God punished for us.—We think also that if the substitution of Christ be denied, the advantage is altogether in favor of the sufferings of those creatures which are punished for sin, and we can see nothing but a testimony of displeasure

with holiness, in the sufferings of Christ, if he be not regarded as bearing the sins of his people. The moral lesson taught by sufferings depends on the character of the sufferer. The punishment of the guilty shows justice, but the punishment of the innocent shows malice, or cruelty, or any thing, rather than justice. If the plague of wrath should enter heaven, and consume every angel, and every saint before the throne, and if grace rebelling against justice, should open the pit of torment, and set every imprisoned sufferer at liberty, what would be the moral lesson taught respecting the government of God? Would such proceedings magnify his law, and make his justice, and holiness, and truth, to shine forth gloriously? As little would the sufferings of Christ magnify the law, and display the justice, holiness and truth of God, if he neither had sin of his own, nor bore the sins of his people. According to this view of the sufferings of Christ, we see no necessity for his assuming our nature or suffering at all; we see no reason why his sufferings may not render the forgiveness of devils as consistent as the forgiveness of men. We see no other kind of justification by his death, but that of impunity—no refuge from the conclusion that God does clear the guilty.—How different is the language which this doctrine imposes on its advocates, from the language of the scriptures. The Bible tells us nothing of the death of Christ opening a way of salvation for any, or for all, but of its making peace, reconciling us to God, and saving us. Through his death, the apostles preached, not the consistency of forgiveness, but forgiveness itself.

This subject is of the first importance; but it will not do to enter into a full discussion of this and other questions, else we should be obliged to write volumes, instead of a few remarks. Nor is there any occasion, as many valuable treatises have been already written. We shall only farther notice the author's evasion of the question at issue. He defends his doctrine, as if the whole question were in respect to the sufficiency of Christ's death, or "its original applicability to all," and our warrant to preach the gospel to all. Now, he certainly either knows or ought to know that this is not the real question. Calvinists maintain the sufficiency of Christ's death, and its applicability to all men, and preach the gospel not to "the elect or a part of men," but to all without exception; they believe that God is sincere in making this unlimited offer of Christ. And they be-

lieve that all the other doctrines which they maintain are agreeable to them, though they would not wish, as Mr. B. to "gauge" their views of all the doctrines of the Bible by their opinion of one; in other words, to take one of the doctrines of the Bible as a cardinal truth, and then hold what they believe to be consistent with this, whether consistent with the rest of the Bible or not. The controversy in respect to the extent of the atonement is quite distinct from its sufficiency or value. That it is sufficient for all, and that it will be effectual only to a part, is generally admitted by Calvinists, Arminians, and Hopkinsians. The question, then, between them, is simply this: Was that which is effectual only to a part, *intended* for the whole? Did Christ give himself intentionally for all men, or for the church? Did he purchase all, or the flock? Did he lay down his life for the sheep, the wolves, and the goats, or for the sheep?—Did he die intentionally to save those who were not given him of the Father, those to whom he forbade his apostles to preach, those for whom he refuses to intercede, those who were in hell when he died? Had the author taken this fair view of the real question, he would have found it a very different matter from what he makes of it. In this case, also, his opponents have reason to complain of the persevering misrepresentation of their opinions. Here, also, we find reason and feeling struggling for ascendancy over the power of God's word. Mr. B. tells us that he holds no doctrines, and by the grace of God, will hold none inconsistent, not with the word of God, but inconsistent with his opinion of the free and full offer of the gospel to all men. And here, also, we find him endeavoring to reconcile his views with the Confession of faith. Were it not for the facility of sliding from heretical doctrines into orthodox explanations, it might justly astonish us to find him, after advancing these opinions on the atonement, asserting that "he does not in the least depart from the standards of his own church." If any one doubts whether the doctrine of "a limited atonement" is to be found in the Confession, he may consult chap. 8, sections 1, 5, 8. Larger Catechism, questions 44, 59, 71. It appears as if, notwithstanding this supposed harmony with the Confession, there had been some hesitation, for he speaks as one cramped, or rather not to be cramped by any such frame work as the Westminster divines have reared around the Bible. We apprehend that many would be far less cramped in their theology, if they would

carefully examine and make themselves masters of those standards.

It is no wise surprising when we learn Mr. B.'s views of the nature and extent of the atonement, to find him explicitly *denying* that Christ suffered the *penalty of the law*. "He did not endure, indeed, the *penalty of the law*,—for his sufferings were not eternal, nor did he endure remorse of conscience." And in a note it is asserted that "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," &c. The old way of answering these objections to the truth, appears as good as any thing more original. The essence of the penalty of the law was spiritual death, consisting in desertion and wrath, both of which were endured by Christ. Hell is not the penalty, but the *place* where sinners endure it. The eternity of suffering arises from the finite nature of the subject, and belongs not to the essence of the penalty; remorse arises from the guilt being actual, and not imputed, and despair from the sufferings being eternal. The infinite dignity of Christ gives a value to his temporary sufferings far beyond the eternal sufferings of the greatest possible number of finite creatures. So that while the law never could be satisfied by all the sufferings of creatures, it is not only satisfied but magnified by the sufferings of Jesus Christ. If the law in its penalty had been set aside, it could not have been magnified, but would have been diminished and disgraced. If one ask for much and receive little; if he ask for bread and receive a stone, or for an egg and receive a scorpion, something only "distantly resembling" what he asks, and almost infinitely inferior in value, he is certainly not honored or magnified by this treatment. And if the law of God asked for the penalty, and neither received the penalty nor a proper equivalent, but only something "distantly resembling it," it is impossible to understand how this *magnifies the law and makes it honorable*. If we suppose that the law demanded the full penalty of the sinner, and God answered it "Nay: the sinner must escape, but here is my Son, satisfy all your demands upon him: in him you will not merely have the debtor to cast into the prison, but the full payment of the debt, which could never be obtained from the bankrupt sinner." It is easy to see how in this way the law is not only satisfied, but honored. It asks the sinner, and gets the

Son of God ; it asks the imprisonment of the debtor, and receives the full payment of the debt. But if the penalty be set aside, however mercy may shine in our redemption, the law and justice of God must be obscured. Grace must reign not through righteousness, but on its ruins. God can never be just in justifying the ungodly, but must unite with unjust judges in justifying the wicked in his sin.

It is only a different grade of the same offence, to say and to do injustice. If justice do not require the infliction of any penalty annexed to the law, then justice did not require that this penalty should have been annexed to the law. And if justice did not require that it should be annexed to the law, it was unjust and cruel to do so.—Unnecessary restrictions and penalties are the very essence of tyranny. If, then, the justice of God might now dispense with the penalty, it was tyranny, at the first, to annex it to the law. And by giving to Adam a threatening beyond what justice demanded, he exhibited himself to his creature as capable of tyranny and oppression. It was, also, the duty of Adam either to believe the threatening to be sure or doubtful. If it were his duty to believe it sure when yet it might be set aside, it was his duty to believe a falsehood. If it were his duty to believe it doubtful, then it could not answer the end for which it was given ; he would have had in the uncertainty of the penalty the very same encouragement to sin by which Satan prevailed against him. The reason why God threatens must be the same as the reason why he punishes ; it is because *the righteous Lord loveth righteousness*. And it would be as opposite to his justice to clear the guilty, as to punish the innocent.

If Christ did not suffer the penalty of the law, God has exhibited himself as a changeable being. He can no longer say that he is not a man that he should lie, or the son of man that he should repent, for that which he hath said, he hath not done, that which he hath spoken, he hath not made good.—He said, *in the day thou eatest thereof thou shalt surely die*, yet this death is never endured ! If there might be such changes in God, he never could be the proper object of faith. If he change from that which he hath threatened, who can tell but that he may change from that which he hath promised ? If he said, “ If thou eatest thou shalt surely die,” and yet do not inflict that death, but only something “distantly resembling” it, who can tell but that having said, “ If thou

believest thou shalt be saved,” he may set aside this promise, or only give us something “distantly resembling” this salvation ? You say, perhaps, the goodness of God forbids this ; *mercy rejoices against judgment*. True ; but who can tell if God do what justice forbids, whether he may not, also, do what goodness forbids ? And if mercy rejoice against judgment, so as to set aside its demands, may not judgment rejoice against mercy, so as to set mercy aside ? There is certainly more cause to fear that God may omit the exercise of mercy to the undeserving, than to hope that he will omit the exercise of justice against the guilty.—The wonder is, that God shows mercy where he might show his wrath, and not at all that he shows his wrath when there is an opportunity for showing mercy. The acts of mercy are free ; the course of justice is essential. So that if our confidence in the immutability of God be destroyed, there is far more reason to fear that he will be provoked to suspend the exercise of mercy, than ever there was reason to hope that he would set aside the demands of justice.

Again : if God have once departed from his word, in not inflicting the evil threatened, who can tell but that he will do so again ? and having now said, *If ye live after the flesh, ye shall die ; he that believeth not, shall be damned* who can tell but that he may be satisfied with something “distantly resembling” this death and this damnation ? Would not this doctrine put a good plea into the mouth of the sinner before the bar of his Judge ? When charged with his impenitence and unbelief, might he not say, “ Lord, I knew that death was declared to be the wages of sin, but I knew, also, that thou wast merciful, and that having threatened this death against man at the first, thou didst set aside this penalty, and I was persuaded that thou wouldst act consistently with thyself, and not do as thou hadst said, but as thou hadst done. I thought to escape at least with something as far different from the penalty, as the temporary sufferings of the human nature of Christ are different from the eternal sufferings of all for whom he suffered.” If such a plea as this could be offered by the sinner, it is difficult to see what answer could be given to it, or how the Most High could be *justified in his sayings, or overcome when he is judged*.

If Christ did not endure the penalty of the law, then God has set up Satan's word in opposition to his own. God had said, *Ye shall surely die ; Satan said, Ye shall*

not surely die. If, then, the penalty be set aside, it is evident that Satan spoke the truth rather than God, and if we suppose God to have spoken seriously, and really intending to do according to his word, it will also follow that Satan knew the mind of God better than God himself. He must be the wisest counsellor of the two. And this proceeding of God will do more to establish the kingdom of Satan, than all his own arts and exertions.*

If the sufferings of Christ had a respect chiefly to the law and perfections of God, and were equally intended for all the race of men, and if by them the penalty of the law is set aside, how can any of the race of men suffer that penalty, unless it be without and therefore against law? The penalty must be considered as removed from the law itself, so that men have nothing to fear from it, whether they believe or not. If for any reason, the penalty of imprisonment be set aside from the civil law, not for a portion of the citizens, but for the whole race of them, there would be good reason to cry out of wrong, if any should afterwards be imprisoned, because they would suffer where there was no law against them. If the penalty of the divine law be set aside, and any still endure it, it must, according to the author's own reasoning respecting the perseverance of the saints, be a double infliction of punishment; first, on Christ, that which God was pleased to accept as a substitute for satisfaction; then on the sinner, who suffers the same penalty which was previously abolished by the sufferings of Christ. The author appears to have foreseen this consequence of his doctrine, and to avoid it, when speaking of the sufferings of Christ as a substitute for the penalty, he suddenly drops down from the high ground of an atonement for the race, to the language of a limited atonement. "Christ," says 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 by him be saved." We are unable to comprehend what the author means by an atonement intended for all, and yet accepted as a sufficient satisfaction only for a part. Yet it is easy to see that to have spoken consistently with himself, he must have admitted that God had accepted of the sufferings of Christ as an equivalent for the penalty of the law as due to all, and that therefore the penalty can never be inflicted on any.

This doctrine is not only not honorable to

* Charnock.

the justice, immutability, and truth of God, but exhibits salvation as not honorable to the sinner. It could not be to the honor of the sinner to come into heaven by a mere act of impunity; to come with all the monstrous births of sin still cleaving to him;—with all the foulness of his guilt indelibly marked upon his person, and inviting every one to cast the same in his teeth. According to this doctrine, he must come into heaven, not like a debtor, whose debts have been paid, but like an insolvent, who has evaded the law,—like a criminal, who has escaped the gallows. He could never be without spot before the throne, never could look up with boldness and say, "Who shall lay any thing to my charge?" Though justified, his justification could never be *from* sin, but *in* it. The law and justice of God would forever frown upon him as injured and unsatisfied creditors; conscience could never be perfect; the person could never be righteous.

If the views of the atonement defended, appear too "commercial" to some, they have the Scriptures to blame for it. They almost uniformly speak of it in this light.—Christ gave himself a *ransom* for many. He *bought* the Church; and if he had been no more than an honorable man, we could not doubt but that he would give a fair and full price for what he purchased. He is our *surety*, not to procure for us an evasion of the law, or the relinquishment of its claim, or to pay a part of our debt, and leave the rest forever unsatisfied, nor to teach us and encourage us to pay it for ourselves, nor to put us into the way of paying it, but he is our surety to pay all for us. He undertakes for us, or in our room, and by his death ransoms us from death. Mr. B. not only says that the Scriptures do not affirm that Christ endured the penalty of the law, but "in the whole Bible there is not the *semblance* of a distinct affirmative that he did." Many have, at least, thought they perceived a semblance of this doctrine in such texts as these: "The Lord laid on him the iniquity of us all," or, as it is rendered in some versions, "The Lord laid on him the *punishment* of us all;" "Christ has redeemed us from the curse of the law, being made a curse for us;" "He who knew no sin, was made sin for us;" "Christ died for the ungodly," that is, according to the "common sense" of men, as to the meaning of words; he died for the ungodly, the same kind of death, from which he delivers them.

The inefficacy of the atonement follows naturally from the preceding doctrines. If

what is taught respecting its nature be true no one has any reason to doubt the conclusion to which Mr. B. comes, that, "the atonement of itself secured the salvation of no one." He tells us farther that "It made it consistent for God to offer pardon to rebels—it was an opening of the way for pardon,—a making forgiveness consistent." The atonement then is only an effort to save men, and the author speaks of our "efforts to save them," so that Christ's works and ours are put upon a level. He has attempted to be our Redeemer but has not redeemed us; he has only opened the way. Men also, use efforts to save men. Is it supposed that they are more successful or do they also fail, and merely open the way and make it consistent that sinners should be saved? This opinion of the inefficacy of the atonement runs through the whole discourse, and occasions a very singular use of language. We are continually told of this scheme, this plan of redemption.—Men are to be saved by the scheme taught in this document, and unbelief consists in rejecting this scheme, "are you, says the author, prepared to commit the interests of your immortal souls to this plan of salvation?" It would not do to commit them to the atonement itself, for the atonement will save no one: but one must commit them to Mr. B's scheme, this will save them, and this scheme is the only way in which men can be saved, that is, as he adds, if he mistake not, though afterwards he waxes more bold, and appeals to the *consciences* of men to say if this be not the scheme of the Bible; yea, he becomes assured that no one, no, not one can gainsay or resist it or prove or *believe* that it is not:—not a man dare or can deny it. And then he asks his hearers, if they feel safe in this scheme;—and do you love this scheme?—"To this scheme set before you trembling mortal fly, fly before it is too late." He tells us with great truth, that his plan of God's mercy had been "presented again & again." It is indeed presented so much "again and again" as rather to offend against the laws of good taste, especially in the conclusion, when this scheme and this plan turn up in almost every line. He dwells on it as one determined that whatever else might be omitted, overlooked or forgotten, no one might fail to carry away with him the out-lines of this scheme. But however much attached to this plan, he must excuse us, if we prefer to this preaching of schemes, the preaching of Christ Jesus the Lord, the preaching of Christ and him crucified, the calling of men to believe on him, to receive

him, not with the assurance of the consistency of forgiveness and salvation, but with the assurance of reconciliation, forgiveness, salvation and all things by his blood and by it alone. It is acknowledged that several things concur with the atonement, as means; but in respect to merit, the atonement, and nothing else will save us. Several things may concur with the bequest of an estate in making it ours, such as the proof of the bequest and the acceptance of it, yet we would still say the bequest and that alone makes the estate ours; if we say that the bequest or the bequest alone did not make it ours we mean that we have other claims, such for instance as arise from purchase, donation, or titles independent of the bequest. So if we say absolutely that the atonement will save no one, we must mean that our title must be derived from some source, either different from the death of Christ, or in connection with it; accordingly Mr. B. assures us that our salvation is not secured by the atonement, except on the conditions of repentance and faith, of which sentiment we may speak hereafter. We only add here what we cannot but lament to find, that in professedly describing Christ's work in saving us, in the second particular of the sermon, though Mr. B. is very minute, so much so as to follow Christ through the vallies and mountains of Judea, to look on his various works of good to the bodies of men, and to take us with him to the cross to behold his dying agony, yet he says nothing of his death being a sacrifice or offering for sin; nothing of his being made sin or a curse for us; nothing of his being wounded for our transgressions, bruised for our iniquities; nothing of his finishing sin, fulfilling all righteousness, that the righteousness of the law might be fulfilled in us; he says nothing of his obedience making us righteous, or of his blood cleansing us from all sin; there is a silence on these subjects which speaks as unequivocally as words. How can we suppose the doctrines to be scriptural which lead men to neglect these scriptural representations of the nature of Christ's death? What is his death to us, unless we may by faith reckon ourselves to be dead through our Lord Jesus Christ, crucified with him and so freed from sin? How can we have peace unless we see the burden of our sins laid on him as our sacrifice, carried away and removed from us as far as the east is distant from the west? In these doctrines men live, and in all these is the life of our souls. To teach the inefficacy of the atonement, is to take away the foundation; and what then can the righteous do? If we write on these

topics with freedom and with feeling, we think their importance justifies and demands it. If we will not contend for doctrines which are the head and heart of the true gospel,—if we will not contend for the foundation of our eternal hope, for what will we contend? Better have nothing but war and confusion, than that the bread of life should be taken away from perishing sinners. May the time soon come when the great study of men will be to exalt the Lord, and to be exalted in his righteousness.

[To be continued.]

[For the Religious Monitor.]

THE SEVEN LAST PLAGUES; OR THE VIALS OF THE WRATH OF GOD.

MR. EDITOR,—It has long appeared to me, that some notice of good and seasonable books, might be instrumental in advancing the great cause of truth, to the support of which, the pages of the Monitor seem to be devoted. Under this impression, some time since, I commenced, what I intended as a review of a little volume, with which it is probable many of the readers of the Monitor may yet be unacquainted. The book to which I allude, is entitled, "The seven last Plagues; or the vials of the wrath of God; a treatise on the prophecies, in two parts. Consisting of Dissertations on various passages of Scripture; particularly on the vii. viii. ix. and xii. chapters of Daniel; and on the xi. xii. xiii. xiv. xv. and xvi. chapters of the book of Revelation. By Robert Reid, A. M., minister of the gospel in Erie, Pa." The book is a plain, but decent volume, 12mo. pp. 305, Pittsburgh, Pa.

The writer of this article read the book with much interest, and he trusts with profit. The subjects discussed in it, are of such immense importance to the eternal interests of mankind, that, in order to extend the knowledge of the subjects, and the truths brought into view, in the book, he intended to give, in the form of a review, an analysis of the author's views, on the subjects on which he writes. But in the execution of this plan, it soon appeared that the writer proposed too much for the necessary limits of a monthly miscellany. In this article, he proposes only to invite the attention of the readers of the Religious Monitor to the book itself.

By turning to the passages of Scripture, which are made the subjects of the dissertations, the reader will find that they contain predictions of events, to which the church has been long looking forward with intense

interest. All who give credit to the word of God, must believe, "that truth shall finally prevail over error—that Jesus Christ shall establish his kingdom in every part of the world—that truth and righteousness shall not always be cast down, and trampled under foot; but shall have the ascendancy for a thousand years—that the saints shall possess the kingdom, and inherit the earth."—But we are equally bound to believe, on the very same authority, that this happy dispensation shall be introduced by terrible and tremendous judgments,—“a time of trouble, such as there never was since there was a nation, to that time.” By this means, “the sanctuary,” the church of God, “shall be cleansed” from its present defilements; and the way prepared for the introduction of the most glorious period which the visible church has ever yet seen. These are the outlines of the plan which God has revealed in the prophecies. And to the accomplishment of which, the church is warranted to look forward. And to the consideration of which, Mr. Reid calls the attention of his readers in the volume before us. In which there are certainly much just reasoning, weighty reflections, and important conclusions. His views of the present state of religion, and the condition of the church, appear to be just and correct.

And one of the principal and most striking peculiarities in Mr. Reid's book, is the view which he takes of Anti-Christ. He finds Anti-Christ's in most, if not all, the Protestant churches. The following extracts from the preface, will give some idea of his views on this point. Speaking of himself, he says, "He [the author] followed the track of Poole, Newton, Hurd, and other approved expositors, because he found, after mature deliberation, that they had adopted the only true method by which the mystery of God is to be developed. But he afterwards found that those eminent men did not rise above the common error of Protestant expositors, who all agree in pointing out the church of Rome as the great Anti-Christ, but never seem to suspect that their own churches were in the least degree tainted with the same principles and practices which have produced this monster of iniquity.—They have all reasoned on the supposition that there is but one Anti-Christ, and that he has his seat exclusively in the city of Rome. So generally have Protestant commentators been blinded by this common delusion, that the late Doctor Scott observes, that "during the period of the very low state of Christianity, in which the witness-

es shall be slain, there will probably be very flourishing churches in America, in Africa, and the East Indies, and other parts of Asia.' They all, in fact, supposed, that the prophecy relates to no other parts of the christian world, but the western Roman empire."

And again, he says—"There has been much said by the Protestants against the usurpations of the Roman Church, against 'the changing of times and laws,' and 'making war against the saints;' but there is every reason to believe, that if any of the sects, which have risen to power and popular influence in the Christian world, were placed in the circumstances of the Church of Rome, we should see the very counterpart of the great Anti-Christ. This inference is fairly drawn from the innovations they have made in the worship of God;—in the doctrines they preach, and the forms and ceremonies which they introduce, evidently for the purpose of increasing their number and influence among certain classes of mankind. We do not mean to cast an indiscriminate censure, on the Protestant Churches:—We speak only of those who have introduced human inventions into the worship of God. And we think proper here to inform our readers, as this phrase will frequently recur in the following work, that we mean by it, every doctrine, every mode of worship, and every church regulation, for which there is no authority in the word of God. We do not ask them to show us an express command for every part of worship, as this would be both unfair and unreasonable; but we ask them to show a foundation in the Scriptures of truth, for every doctrine which they believe, and every practice which they adopt; and every thing for which this foundation cannot be shown, we call a human invention, and say that it stands in the will of man, and not in the wisdom of God. But we say more: Jesus Christ is the King and Head of the Church, and he alone has a right to make laws for its government,—to show us what doctrines we are to teach and believe, and what kind of worship we are to offer to our Maker. Therefore every human invention is an infringement on his prerogative. It takes his glory and gives it to another. This we say is the great Anti-Christian principle, which operates generally throughout the Christian Churches."

In his dissertation on the vii. of Daniel, particularly on the 9—13 verses, he remarks, that "there are more thrones to be cast

down, than that of the great Anti-Christ, who sits in the metropolis of the Roman empire. This spiritual power, which arrogates to himself the making of laws and ordinances in the church of God, has his throne, at this moment, in all parts of the Christian world. This is matter of fact, as well as matter of prophecy. But in the latter days, the first interposition of the divine power will be to cast down the thrones that are established in disregard of his authority. The accurate observer of the works of Providence, cannot fail to notice something of this kind, at this present time. In the political world, the thrones of despots are evidently tottering. Their authority is supported only by the strong arm of power, and their subjects are every day becoming better and better acquainted with the weakness of their claims, and the unjust and oppressive exercise of their power. The spirit of emancipation, which refuses to submit to any kind of bondage, is evidently growing stronger, through the civilized world. And the power of every despot, from the monarch, who wields the force of a great nation, to the petty oppressor, who sits in the lurking places of the villages, and slays the innocent, shall finally be overturned. In the religious world too, we see that the influence of forms and ceremonies, on the human mind, is gradually decreasing. It is indeed true, that the mass of the christian world, has not discernment enough to distinguish between the ordinances which are appointed of God, and those which are merely of human contrivance; and therefore, his institutions must, for a time, undergo the same fate with the *times and laws*, which the man of sin has established: but God has determined to support his authority by his judgments: and, therefore, we see, that when the thrones are cast down, the Ancient of days takes his seat." pp. 34, 35.

This view of the aspect of affairs, both in the religious and political world, is given to confirm the computation, that the period when the power of the little horn shall be finally destroyed, is drawing near; but its correctness is remarkably striking, when we consider the events that have taken place, particularly in Europe, since it was written, 1828. The book, we think, one of the most reasonable that has appeared in our times; and we would earnestly recommend a careful and attentive perusal of it, to all those who prefer the truths of God's word, to the fashions of this world. J. P. M.

[For the Religious Monitor.]

A MAXIM OF BIBLE RELIGION.

(Continued from page 479.)

In the last paper it was noticed that the way in which the doctrines of the reformation have been opposed, viz. by misrepresentation, misinterpreting of scripture, &c. makes nothing against them,—that the opposition to them being universal, and from all sorts of persons, is a strong presumption in their favour—and that the happy amelioration which they have indirectly caused in the social and political condition of men, leaves but small ground of complaint against them, whether they be true or false. We have looked at the *men of these principles* in the family, the social circle, the cabinet and the camp, and we have seen them in every situation, “denying all ungodliness and worldly lusts, and living godly, righteously and soberly.” They were men that placed the interests of community and the purity and prosperity of the church, above all other concerns; and for these they put every thing to hazard; with weeping, supplication and fasting, they besought God to *revive* religion, and to countenance their cause, and he heard their voice and answered them.

I proceed to notice farther, that they gave evidence of a very humble spirit. And it will not be denied that this is a Bible spirit.—“Be ye clothed with humility, for God resisteth the proud and giveth grace to the humble; humble yourselves therefore under the mighty hand of God.” 1 Peter. v. 5. “Let this mind be in you that was also in Christ Jesus, who being in the form of God, and thought it no robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant,” &c. Phil. ii. 5. “Take my yoke upon you and learn of me, for I am meek and lowly in heart,” Math. xi. 29. This grace is so very important that it decides at once the character of the doctrine which produces it. God has ordained the doctrine of the gospel to be the instrumental cause of this humility. The prophet speaking by the Spirit characterizes the gospel day in the following language: “The loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day.” Isa. ii. 17. Again, “for 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” 2. Cor-

inth. x. 4. And no other doctrine can have any agency in effecting this humility, unless we should believe that the gospel is superfluous. Now it cannot with any force be denied, that the Reformation doctrines, with respect to the sinfulness of that estate into which the fall brought mankind, and also the absolutely sovereign and free grace of God in appointing the way of salvation, cut off from man absolutely all occasion for boasting, and leave him nothing to say, but—“unclean, unclean,” “behold I am vile,—“in me, that is in my flesh, dwelleth no good thing”—“by the grace of God I am what I am”—“it is not of my willing, nor of my running, but of God that showeth mercy.” The truth is, the secret cause of all the opposition in the world to these doctrines, is because they are found to make no compromise with, and give no quarter to human pride, but *will* have the whole human family to be one undistinguishable mass of corruption in the hand of a God absolutely sovereign, either to save all or punish all, to save a part or punish a part, according to the good pleasure of his will, without any other possible consideration. And this amounts to a full admission of the truth which I am endeavoring to illustrate, and this truth amounts to a proof, that the doctrines of the Reformation are the doctrines of the gospel, according to the Bible. Out of many evidences of the humility of the Reformers, I select one; it was their *frequency, humble, supplicating* for that which was their unquestionable right, and in some instances, where they had power to right themselves. In their supplication to the private council of Charles I. against forcing upon them the new book of common prayer, the Noblemen, Barons, Ministers, Boroughs and commons of Scotland held the following language. “We do therefore in all humility, supplicate that your Lordships, out of your care of religion, so seriously recommended to your Lordships by his Majesty, and your compassion on our present case, would be pleased fully to represent to his Majesty these and the like considerations known to your Lordships, that this affair of so great importance may not appear to his Majesty a needless noise, but as it is indeed the very desire of our hearts, for the preservation of true religion amongst us, which is dearer to us than our lives and fortunes; and if this be refused we humbly crave a hearing of our just grievances before your Lordship’s conclusion, that by your Lordship’s counsel some way may be found whereby we may be delivered from the fear of this and all other innovations in this kind,

and may have the happiness to enjoy religion, as it hath been by the great mercy of God reformed in this land, and is authorized by his Majesty," &c.*

This was not words and nothing else—Court flattery, nor slavish fear. It was but a few years till they gave the King and his wicked advisers a proof that they were in earnest, and determined to suffer the loss of all things rather than lose their religion and rights of conscience, when all ranks in the nation and the whole nation, with a few exceptions, arose simultaneously, and with great harmony, to repel the king's invasion. And they did it with great success, yet at the very moment of their success they showed the greatest readiness to *supplicate* again for their rights, and obey as loyal subjects. "In the end," says the same historian, "having permitted the Scots to make known their demands the Lord Lowdown *upon his knees* said that *their demands were only to enjoy their religion and liberty according to the ecclesiastical and civil laws of the kingdom.*"

At this time, the friends of the Reformation, through the great mercy of God, were almost the whole nation, which made it both lawful and practicable for them to stand up in their own defence; and this made their humility in supplicating more conspicuous. But about 20 years after this, the *enemies* of this doctrine got the balance of power into their hands, which they exercised for 28 years with unrelenting cruelty, during which time steadfastness in the truth and every christian grace was tried almost to the utmost. And if their faith in their doctrine was able to bring them through, we should certainly conclude that it was genuine. I shall here give the testimony of one who lived in that time and was an eye witness and likewise a sufferer.

"In the latter end of this year (1687) I heard Mr. Renwick preach with much life on the covenant of grace from Song iii. 9. 10. He soon after suffered as our last martyr for the truth. Notwithstanding he was peculiarly hated and reproached by many, he was one of the most upright, meek, bold and prudent, lively and judicious Christians or ministers that I ever met with. Nay, indeed, our faithful sufferers between A. D. 1661. and 1688, were zealous for the truth and cause of Christ—upright according to their views—solid and serious—much given to mortification—hospitable and compassionate *even to their enemies*—they spent much of their time in fervent prayer, in which they had

* Stevenson's History, vol. 2. p. 202.

often great enlargement and familiar intimacy with God. They often ate but once in the twenty-four hours, and sometimes not so often. They provoked one another to love and to good works; they freely communicated their spiritual experience to each other, and if any of them fell under any spiritual dumps—the rest wrestled with God in his behalf till often his case was turned into the very best among them. They solemnly surrendered themselves to suffer for the truth whatever the Lord pleased. They had much familiar fellowship with him, and studied to be bold and faithful in his cause. They were much given to search into and bewail their own sins as well as those of the land, and to admire and exalt the Lord Jesus Christ. And when they came to suffer to the death their souls were commonly overwhelmed with a sense of his love and comforts of his Spirit.*

Reader, was not this going *forward* in the way of Bible religion, and following them who through faith and patience inherit the promises. It is true they and their principles were despised in their day—counted as the *offscourings of society*—and they were compelled to wander in mountains, and dens, and caves of the earth, destitute, afflicted and tormented, in every way which malice could invent. But the world was not worthy of them. These were they that went after God through a vast and howling wilderness, in the strength of first love, the love of espousals. They counted their titles, their estates, and all earthly things, but loss and dung, that they might win Christ. The splendour of courts and the favour of kings had *no charms*, and persecution, torture, and death, had *no terrors*, to keep them from going forward to the city which hath foundations. And they went in the firm faith and practice of Reformation principles. Ah! reader, how have we fallen! and how is our gold become dim, and our fine gold changed! Ah! the churches of the reformation! their sun has gone down! and it is night, and a dark and dismal cloud now rests upon them! Some are in a profound sleep, and others dream of revivals and prosperity, while beastly impostors are coming out of their holes, and howling around our dwellings. Lamentation and sore weeping in this night, for the woful backsliding of the daughter of the Reformation, and for the darkness and deep desertion in which our God has left us, becomes every real friend of these principles. But I shall conclude this part of the evidence, when I have conducted the reader to their

* Life of Sergeant James Nisbet.

death bed, where he may see what support these principles give to the soul in the last moments, when all earthly considerations are removed, and when the judgement seat and the eternal state stand out full to the view. And first, that of John Knox, whose sincerity and firm persuasion in them, cannot with any face be questioned.

“During this cloudy period, (says the same historian,) Mr. Knox our famous Reformer died at Edinburgh upon Nov. 24, 1572. Of Mr. Knox’s life we have already given some hints, and if we follow him to the last we shall find his latter end peace—this holy man finding his dissolution at hand and being anxious to have his flock comfortably provided with a faithful gospel minister, and being assured of the fitness for that purpose, of Mr. James Lawson, at that time professor of Philosophy at Aberdeen; a man especially famous for his preaching faculty, he dealt with the council and Kirk Session of Edinburgh, and got them to concur with him in an invitation to Mr. Lawson to be his successor in the work of the ministry. That call was accepted, and though by the time of Mr. L’s admission, Mr. Knox’s voice was become so weak as not to be heard at any distance, and his strength so abated that scarce could he crawl to the church, yet would he be present and preach, which he did to the admiration of many. For at no time was he heard to speak with greater power or give more satisfaction to the hearers. In the end of his sermon calling God to witness that he had walked in a good conscience among them, not seeking to please men nor serving either his own or other men’s affections; but had in all sincerity and truth preached the *gospel of Christ*; he earnestly exhorted them in the most pathetic terms *to stand fast in the faith they had received*, and concluding with a fervent prayer for the *continuance* of God’s blessing upon them and the multiplying of his Spirit upon the person to be admitted—he took his last farewell of them. And that same afternoon he was forced by sickness to take to his bed from whence he never rose—Among those that came to visit him he addressed himself to Messrs. Lindsay and Lawson, ministers, and the Elders and Deacons of the church as follows:—Brethren, the time is approaching for which I *have long thirsted*, wherein I shall be relieved of all cares and *be with my Savior Jesus Christ forever*. And now God is my witness, whom I have served with my spirit in the gospel; that the end I proposed in all my preaching was to instruct the ignorant, and to confirm the weak, to com-

fort the consciences of those who were humbled under a sense of their sins, and bear down with the threatenings of Gods judgments, such as were proud, and rebellious. I am not ignorant that many have blamed, and yet do blame, my too great rigor, and severity; but God knows, that in my heart, I never hated the persons of those against whom I thundered God’s judgments. I did only hate their sins and laboured with all my power to gain them to Christ. That I did forbear none of whatsoever condition, I did it out of the fear of my God, who had placed me in the function of the ministry and who I knew would bring me to an account. Now brethren for yourselves I have no more to say, but to warn you that you take heed to the flock over whom God hath placed you overseers, and whom he hath redeemed *by the blood of his only begotten Son*. And you Mr. Lawson, fight a good fight, do the work of the Lord with courage and with a willing mind, and God from above bless you and the church whereof you have the charge; against it, *so long as it continueth in the doctrine of truth* the gates of hell shall not prevail. Having dismissed the elders and deacons he detained the ministers to whom he said—“there is one thing that greiveth me exceedingly, you have sometimes seen the courage and constancy of the Laird of Grange in God’s cause, and now unhappy man, he hath cast himself away. Will you two take the pains to go unto him and say from me—that unless he forsake that wicked course wherein he is entered, neither shall that rock in which he confideth (meaning the castle of Edinburgh, which he then held out for the Queen against the King,) defend him, nor the carnal wisdom of that man, who mhe accounteth half a god, make him help, but shamefully shall he be pulled out of that nest and his carcase hung before the sun. The soul of that man is dear to me, and if it be possible I would fain have him to be saved. The ministers went as he desired and conferred a long space with Grange, but with no persuasion could he be diverted from his course till the castle was next year taken for the king, and Grange with a few other of the rebels publicly executed as Mr. Knox had foretold.

Next day he gave orders for making his coffin, and was that day, as during the whole time of his sickness, much in prayer ever crying, come Lord Jesus, sweet Jesus, into thy hands I commend my spirit. Being asked by those about him if his pains were great? He answered that he did not esteem that a pain which would be to him an end of all trou-

ble and beginning of eternal joys. Frequently after meditation he burst out in these words, O serve the Lord in fear, and death shall not be terrible to you—blessed is the death of those that have part in the death of Christ.—The last night of his life he groaned much in his sleep, and being asked the reason he answered ;—“Of times Satan hath cast my sins in my teeth to drive me to despair, and now that subtle serpent seeks to persuade me, that my labour and fidelity hath merited heaven and immortality. But blessed be God, who brought to my mind these scriptures, “what hast thou that thou hast not received—and not I but the grace of God in me” with which he hath gone away and shall no more return. And now I am sure my battle is at an end, and that without pain of body or trouble of spirit, I shall change this mortal life for that happy and immortal life. After prayer he was asked whether he heard it ? he replied, would God that ye had heard it with such an ear and heart as I have. Then he said, Lord Jesus receive my spirit, and without any emotion as one falling asleep, rather than dying, he resigned his soul to the hands of God.”

I shall next turn to the end of Mr. Robert Bruce, who was frequently persecuted because of his firm adherence to the Reformation, and especially to Presbyterian government, and was at the time of his death prohibited from preaching and limited to his own dwelling.

“Several of these ministers,” says Stevenson, “were indeed under confinement, on the Bishop’s censures, whose ministry was, nevertheless, remarkably blessed of God, to the edification of multitudes; and some of them were, about this time, removed by death, as Mr. Bruce, whose reverence of God and his ordinances, earnestness to gain souls to the Redeemer, success in that happy work, and faithfulness in reproving sinners among all ranks, cannot be enough commended. On the 13th of July, 1631, being at breakfast, in his house of Kinnaird, he felt death fast approaching, and forewarned his daughter that his master called him. With these words his sight failed him, whereupon he called for the Bible, but finding his sight gone, he said, cast up to me the 8th chapter of the Romans, and set my finger on these words: “I am persuaded that neither death, nor life, &c. shall be able to separate me from the love of God, which is in Jesus Christ my Lord.” Now, said he, is my finger upon them? When they told him it was, without any more, he said, “Now, God be with you, my children,—I

have breakfasted with you, and shall sup with my Lord Jesus Christ this night; and so gave up the ghost, death shutting his eyes that he might see God.”

I might next present them to the view of the reader, individually and alone—in their converse with God; in their self-examinations—in their conflict with Satan’s temptations, and the lusts of the flesh—in their personal and family adversities, and their self-dedications; and I might multiply extracts from their memoirs, to show that they were habitually sensible of their own weakness and defects—that they carried on a constant war against the sins of their own hearts, as well as of the times in which they lived—that they humbly relied, in all their duties, temptations and afflictions, on divine promised aid—that they aimed at entire resignation to the sovereign will of God—were strangers here and looked to heaven as their father’s house;—and that the glory of God, the maintenance of the Gospel in its purity, and the salvation of fellow-men, were next their hearts; but I forbear, lest my readers become wearied.

I hasten to make a few observations on the third point of resemblance between the Bible Maxim, and the Reformed Religion, viz., *the end* to which it leads, and for the reason above mentioned, I shall be brief; and

1st. They are the doctrines which are ordained to lead the militant church to *victory*, over Satan’s visible kingdom. Their influence at present, may be greatly circumscribed, and the fewness of their friends may be fitly represented by *two witnesses*; and even these few may lose the power and life of witnesses, in the struggle;—but these doctrines cannot be overthrown, or altogether banished out of the visible church; they are destined to continue to the end of the world. These are the very truths that have already inflicted on Popery the severest blow it has ever received, and by *them* will it be demolished. Who sees not that the single reformation principle, of putting the Bible into the hands of all the people, is calculated to overpower and crush all the strength of that mighty system of darkness and superstition? Before their standard, shall the present overwhelming flood of Socinian, Arminian and Hopkinsian blasphemies and human devices be rolled back upon its own sources with confusion, and be dried up. Before them, that new attired infidelity, which stalks abroad in open day, and impudently lifts up its head in every place, sacred and civil, shall be put to eter-

nal shame. By them, will the Lord's ancient people be restored to the visible church, and the nations gathered to Christ. In proof of all this, I would remind the reader, that the great doctrine of justification through the imputed righteousness of Christ, and received by faith, identifies the doctrines of the Reformation, wherever it is found; and the people who profess this doctrine, are identified with the Reformers, wherever they appear. Now let us see to whom the Bible gives this great victory which I have mentioned. We shall find them described in Rev. xix. 14. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, clean and white." This 'fine linen, white and clean,' is explained to mean, verse 8, "the righteousness of saints," and in the same verse it is called a *grant or free gift*,—"and to her was granted that she should be arrayed in fine linen, clean and white." These are the same party, chap. vii. 9, "that stood before the Throne, and before the Lamb, clothed with white robes, and palms in their hands." Now these white robes, or this righteousness of saints, are "washed and made white in the *Blood of the Lamb*," v. 14. This righteousness is, therefore, plainly, the *righteousness of Christ imputed*. And, therefore, "these armies in heaven," chap. xix., that are led on by him to this great victory, are none other than a people appearing in the doctrines of the Reformation. And through Christ they are the conquerors.

2d. These are the doctrines that are destined to lead the church to the comparatively peaceful and happy reign with Christ, that is to be during the Millenium. A wide field opens here for illustration, in the numerous predictions of this period, in which it is exhibited in connection with these doctrines, as its instrumental cause. But it may fairly be inferred from the truth illustrated in the preceding observation. For, if they lead to victory, it follows that all opposite doctrines are overthrown, and *they only* remain to be the life and spirit of that happy, peaceful time. I would here call to remembrance, that it has been shown, that they have met with bitter opposition from all quarters, through all generations. And this opposition has invariably manifested itself by persecuting, in some form or other, those who have espoused them. And by the help of this circumstance, we are able to identify those who are to "live and reign with Christ the thousand years," chap. xx. verse 4., with the friends of these very doctrines.

For they are such as "were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, nor his image, neither had received his mark in their foreheads or in their hands;" which description answers to none better than to the Reformers and their predecessors, the Waldenses.

3d. They will lead the soul who sincerely embraces them, unto *perfect holiness*.—By holiness the Reformers meant perfect conformity with, and obedience to, the revealed will of God; for they defined its opposite, sin, to be "a want of conformity to, or transgression of, the law of God." But they taught that this *perfect holiness* is not attainable in this life, or "that no mere man since the fall is able, in this life, perfectly to keep the commandments of God; but doth daily break them, in thought, word and deed." At the same time, they held true and saving faith, to be a vital principle, which continually tended to this perfect holiness, and by habitually receiving and resting in Christ, "who is made of God unto us, sanctification as well as righteousness and wisdom," we shall in this way only, but in this way infallibly, reach it in death; and that then the soul, made perfect in holiness, will immediately pass into glory. Besides this, it is manifest that their doctrine of imputed Righteousness is the strongest possible motive to the study of this perfect holiness. The man who truly holds it will reason thus:—I am bought with a price, even the precious blood of Christ; therefore, I owe it, as a debt of gratitude, to glorify God in my body and spirit which are his. But there is no way in which we can glorify him in a voluntary way, but by conforming to his revealed will in our heart and life.—While they hold the means to be ours, they ascribe the whole of their efficacy in sanctification to God. It is a work of God's free grace, whereby we are renewed in the whole man, after the image of God; and this is where Christ himself places it. He addresses God the Father thus:—"Sanctify them through thy truth; thy word is truth." So the Apostle:—"Now the God of peace, &c., make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight." Again:—"It is God that worketh in you, both to will and to do." Can God fail to accomplish this work, or will he change his mind? Will not he that begins the good work carry it on to the day of the Lord Jesus? All this certainty of progressive sanctification, and its issue in perfect holiness, by the mighty pow-

er of God, the Reformers held to be infallibly consequent upon justification by imputed righteousness. For the "benefits which accompany or flow from justification, &c., are assurances of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end."

4th. They will lead to a blessed and glorious resurrection of the same body, at the last day, fashioned like Christ's glorious body. For, by receiving the imputed righteousness of Christ, by faith, they become *one* with him, and have an interest not only in his death, but in his resurrection and glory also. It is *his*—it is *theirs*. It makes their resurrection infallibly certain. Christ is *theirs*—consequently he is *theirs* as "the resurrection and the life." They are *his*—consequently their bodies, after the soul has departed, are "still *his*, and united to him, do rest in their graves till the resurrection, at which they shall be raised up in glory."

5th. Their doctrine leads to an open acquittal in the day of judgment. For, since this acceptance of Christ's imputed righteousness forms a union between him and them, and since in the day of their effectual calling, God declared them clear of all charges on this ground, it is not more possible that they should be found in fault at the day of judgment, than that Christ himself should, or that his righteousness should be found deficient.

6th. They lead to the "full enjoying of God to all eternity," because being united to Christ, they become children in the family of heaven, heirs of God and joint heirs with Christ.

7th. Their last and greatest end is glory in the highest, to God the Father, Son and Holy Ghost. They ascribe the origin of the way of salvation to the absolutely sovereign love of God the Father, the undertaking, to the free grace of the Son, and the application, to the condescension and mercy of the Holy Spirit. They hold that all the means, times and manner of operation were included by infinite wisdom, in the purpose of the end, so that nothing is left to the vain creature to contrive. They hold that the whole work of salvation in a soul, from its first discovery of Christ, in effectual calling, until by a work of sanctification, it arrives in glory, is the effect of divine power alone. He that useth the means, either in planting or watering, is accounted nothing. In a word, they fully consent to sing this song in heaven forever—"Unto him that loved us and washed us from our sins in his

own blood, and hath made us kings and priests unto God and his Father, unto him be glory and dominion forever and ever."

I trust that now I have shown that the religion of the Reformation is according to the Bible Maxim, and is entitled to be accounted the religion of the Bible, and consequently that they who sincerely believe, and steadfastly practice it, are Bible Christians, most certainly strangers and pilgrims here, and going forward to their Fathers' house above.

I shall, if God will, next show, that it is according to the same maxim, to ADHERE TO THIS REFORMATION, and who they are that have done it.

(To be Continued.)

(From Professor Bruce's Discourses.)

THE SAINT'S DELIGHT IN RELIGIOUS ASSEMBLIES.

PSALM LXXXIV. 1.

How amiable are thy tabernacles, O Lord of hosts!

God is not only incomparably great, but is infinitely gracious. As he is glorious in holiness, so abundant in goodness. His worshippers therefore should not only approach him with reverence and dread, but with delight and gladness. We should not tread his courts, like slaves, waiting on the rigorous commands of an inexorable master; but as becometh the sons of God, should have a more free and generous spirit; we ought to be drawn by the sense of his love, and attracted by his beauty. When we consider the awful honor, and holy majesty wherewith the Almighty is clothed, we may, upon entering the threshold of his house, with the Patriarch exclaim, "*How dreadful, or venerable, is this place!*" This is none other than the house of God, and this is the gate of heaven:" Or with Moses, when he heard God speaking in thunders, and surrounded with tempest and fire, "I exceedingly fear and quake." But when we view him as the God of grace and peace, dwelling in Zion as reconciled, smiling from a mercy seat on such as draw near to him, terror may well give place to joy, and trembling may be joined with mirth. The language of this Old Testament saint, is surely fit and peculiarly proper for the mouths of gospel worshippers: "How amiable are thy tabernacles, O Lord of hosts!"

Religion with many is a burdensome thing; and the service of the Most High, on his own day, in his own house, is a weariness. Few are determined to engage in it, out of love, and of a free mind; but are rather dragged or driven to the temple, and when

there, are like Doeg detained before the Lord. Custom brings many to ordinances who never saw any loveliness or beauty in them: Curiosity prompts others, that, like the Athenians, they may hear or see some new thing. When the sons of God come to present themselves before the Lord, some come among them only to present themselves before their neighbors, and, like the Pharisees, to be seen of men. Others are laid under a kind of unwilling necessity to give their attendance through the convictions and challenges of their own consciences, which will not permit them to be at rest in the total neglect of duties, and without any form of religion. To all such the tabernacles of God appear in quite another light from what they did to this holy man: they cannot in sincerity join him in saying, "How lovely is thy dwelling place, O Lord of hosts; yea, I delight in the place where thine honor dwelleth." If they speak so, they speak without meaning; without any impression or feeling of the truth of what they express.

We never perform to God any true acceptable service, unless we present him free-will offerings; nor do men ever discharge any religious duty aright, except when they consider it as their privilege also, and go about it with pleasure, as constituting their highest interest and chief happiness. All that are genuine citizens of Zion, and dwellers in his holy hill, have got such a view of things. They need not be dragged or driven to the altar of God, for God is their exceeding joy, and their souls run like the chariots of Aminadab.—They come not with reluctance and aversion, but by free and fixed choice, with hearts panting and thirsting for the courts of the Lord.—One thing they desire of the Lord, above all other things, and that they are earnest to obtain, namely, "that they dwell all the days of their life in the house of the Lord, that they may behold his beauty, and enquire reverently in his temple."

In point of affection and desire they always are with God; and when they present their bodies at any time in his sanctuary, their hearts were there before. They love not silent Sabbaths, nor to see temple doors shut; they rejoice not at disappointments; but, on the contrary, they are glad when it is said unto them, "Let us go up into the house of the Lord; our feet shall stand within thy gates, O Jerusalem."

Men of spiritual and heavenly minds have other desires and delights than earthly and sensual men have. With another heart

they think, and with another mouth they speak. While others are admiring the beauty of created things, each according to his taste and fancy, their eyes are attracted with spiritual beauty, and ravished with a glory celestial and divine, even that which shines forth in the courts of the Lord. Give them God and his gracious presence, and they are satisfied; they can hunger and thirst for nothing more. While others cry for the increase of their corn and wine, their silver and gold, lands and estates, they only request that they may dwell all the days of their life in the house of the Lord: For one day there is to them better than a thousand; they would rather be door-keepers in the house of the Lord than dwell in the tents of prosperous wickedness. Created objects lose their lustre and excellency, while they are engaged in contemplating and loving the first and supreme good. All that is lovely and fair they find centered in him; hence with eyes and hearts turning away from other things they cry out, "How amiable are thy tabernacles, O Lord of hosts!"

Such things as are much loved and delighted in, create uneasiness in the soul when absent, and person's cannot be reconciled to the want of them. Those who have no true delight in God's tabernacles, can make themselves easy when separated from them: absence makes them quickly forget them, and extinguishes every spark of desire for them. But gracious souls cannot bear the loss so lightly, nor can they be brought so soon to forget the place where God's honor dwelleth. Rather would they wish that their right hand should forget its cunning, than that they should forget Jerusalem. They would rather their tongues should cleave to the roof of their mouth, than they should cease to prefer Jerusalem to their chief joy. Even in a strange land they must remember her, as the mournful captives by the streams of Babel. Absence makes Zion's sincere lovers sick; and instead of extinguishing serves to show the strength of their regard the more; and awakens and increases their thirst to a more vehement degree. When David was in a dry and parched land, then did he cry out most earnestly for the living God. Then it was that his soul fainted for the courts of the Lord.—And this psalm which breathes such warm and affectionate language was penned by him during his persecution and exile. As abstinence from natural food, and a famine of bread and water produces a stronger appetite, so is it here: When persons have been long deprived of ordinances,

and kept back from the food of their souls, they will seek after it with greater avidity, account it more precious, and enjoy it with higher relish: "The full soul loatheth the honey-comb; but to the hungry soul even bitter things are sweet."

"Out of the abundance of the heart the mouth speaketh:" what the heart is full of will readily overflow in words: though often the people of God are at a loss to know in what words to express their thoughts, or how to describe their felt experience. Many times doth language fail them, and they are at a non-plus. Such a strait is the Psalmist here reduced to, when he would attempt to set forth the loveliness and delights of God's house: He exclaims in an abrupt manner, in language full of wonder and astonishment, how amiable! how inexpressibly delightful! how, past description, glorious! The saints see more than they can tell in the word and ordinances of God, and experience what is too big for utterance: their joy is unspeakable, and full of glory. Even in God's tabernacle below, sometimes it fares with them in some sort, as with Paul when caught up into Paradise, where he heard unspeakable words—broken accents only drop from their lips—like these: How solemn and venerable is this place! O how amiable are thy tabernacles! Lord it is good for us to be here!

Strangers to godliness account it all a mystery. The desires and exercises of saints are to them wholly inexplicable: And this is one thing which they are ready to wonder at, that persons should so highly admire and commend what they judge no way admirable or commendable. They see no external grandeur or dignity about the house of God to deserve such honor: they perceive no such engaging beauty, no such attractive charm in ordinances. But believers have good reason for speaking of them in such language: there are many, many things about these tabernacles that draw forth their love, and afford delight; so that they cannot but long after them.—Chiefly, because they are God's chosen dwelling, the place of his gracious residence. For God hath made choice of Zion, saying, "This is my rest, here will I dwell forever." The highest himself is there—and the glory of the Lord is seen and blessed from that place. Though he fills all things, and cannot be circumscribed by the wide circuit of heaven and earth; yet he is present in a special manner in these tents, though seemingly mean, which he hath placed with men. "I heard a voice from heaven, saying, the

tabernacle of God is with men, and he will dwell among them!" There he proclaims his name and displays all his amiable perfections; there he meets with them, and communes with them from above the mercy seat, from between the cherubims. Here he shews himself propitious, and speaks peace to his people. Here they have free access to their God, their Father, and their King; and from thence he sends forth his light, and truth to lead them. There he hears their prayers and complaints, and answers them from his holy oracle. "O thou that hearest prayer, unto thee shall all flesh come." Communion and fellowship with the Father and with his Son Christ Jesus is here enjoyed. In the reflecting mirrors of the word and sacraments they behold the exact image and glorious face of their dearest and best beloved. It is the sight of God and of Christ that makes glad the heavenly inhabitants; his likeness satisfies and his presence ravishes the innumerable company of angels, and the spirits of the just made perfect.—And when his presence is experienced in his house below, it is to saints the beginning of heaven, and a foretaste of glory. As this is the summit of their bliss on earth, surely the means of attaining it must to them be very precious; "if so be, they have tasted that the Lord is gracious."

There also they get the best and most important instructions; and hear the most sublime and most delightful truths published; truths which enlighten the eyes, while at the same time they rejoice the heart. The great and deep things of God are revealed to them by his Spirit; the wonders of divine grace and the immensity of redeeming love are unfolded; and there the dark mysterious scenes of Providence are explained and unriddled. The secret of the Lord is with them that fear him, and he will show unto them his covenant. "When I thought to know this, it was too painful for me. Until I went into the sanctuary of God: then understood I their end." Psalm lxxiii. 16, 17.

Herein also are holy souls strengthened and animated, revived and comforted; here they find nourishment and suitable cordials to help them forward in their spiritual journey. As the inns are desirable to the traveller when hardly bestead and hungry, so are the courts of the Lord to all such as confess themselves to be strangers and pilgrims on earth. There he has prepared a table for them in the wilderness, in the presence of their enemies; and now and then they are there getting a refreshing meal:

Divine ordinances are as green pastures, in which the Lord's flock are made to repose themselves, and as the still waters by which their good Shepherd leadeth them; whereby their souls are restored again to life, and they are made to walk, and persevere in the paths of righteousness.—To the same purpose we may accommodate the description which we find in some following verses of this Psalm: "Blessed is the man whose strength is in thee—who passing through the valley of Baca make it a well; the rain also filleth the pools; they go from strength to strength, every one of them in Zion appeareth before God."

Again, let us consider the exercises in which holy souls are there employed, and we need not wonder at the esteem and desire they have for the courts of the Lord. These are exquisitely delightful above all that the sinner ever found in the tents of wickedness, or the worldly person in his corn or abundance of wine. In those places and times which are hallowed and consecrated to religion, they forget this world and leave it behind them, and have their souls devoted to God, and attached to heavenly things. There they freely make their supplications to him, and pour out their hearts before him. They have access, in their turn, to speak unto God, though but dust and ashes, and are allowed to tell him all that is in their heart. "Mine house," says he, "shall be called an house of prayer for all people."—This makes his house irksome, and attendance upon it a weariness to many, but makes it most lightsome to the saints. Then he brings to his holy mountain, and makes them joyful in his house of prayer. "And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also." Zech. viii. 21. Many have come, like Hannah, to this exercise with sorrowful hearts, and have gone away full of sweet peace, and holy joy, and their countenances have been no more sad. Hereby anxious cares are dismissed, heavy burdens lightened, and dark clouds of grief, fear and distress dispelled. "They looked to him and were enlightened, and their faces were not ashamed; this poor man cried, and the Lord heard him, and saved him out of all his troubles." Psalm xxxiv. 5, 6. Here also songs are heard, and praises ascend. "The voice of rejoicing and of salvation is in the tabernacles of the righteous." Psalm cxviii. 15. "Praise waiteth for him in Zion." Zion's courts ever resound with melody, and her walls

are made vocal with the praises of her glorious King. "I was glad when they said unto me, let us go up to the house of the Lord; our feet shall stand within thy gates O Jerusalem!—Unto that place the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord." Psalm cxxii. 4. How solemn, how delightfully ravishing are these strains! How pure, how sublime and elevated these songs! Not like the song of the drunkard, or the empty crackling mirth of fools! To stand the lowest in the band of his humble adorers, and to be even the meanest in the select choir, who lift up the burden of his praise, is a station truly to be envied. All such are pronounced happy; "Blessed are they who dwell in thy house; they will still be praising thee." Psalm lxxxiv. 4. An exercise this that bears a near affinity to, and exhibits a striking resemblance of the employment of heaven, where every harp and every voice is tuned to one eternal *Hallelujah*.

True worshippers, in attending upon the service of the sanctuary, and in performing externally the several acts and exercises which religion enjoins, do so with the heart; and these outward acts are accompanied with the exercise of spiritual grace. They worship the Father in spirit and in truth. When this is the case, at any time, under the illapses and gracious influence of the Holy Ghost, (the sacred fire that kindles the sacrifice,) how is the worship enlightened and animated, and the pleasure heightened! Every power and faculty of the soul bears a share in those divine exercises: every gracious principle is awaked and put in motion; the rich bed of spices, thus stirred, and blown upon, flow out and emit their pleasant perfumes; every spiritual sense is employed, regaled and filled, and open so many sources of heavenly entertainment; all together conspiring to make the enjoyment of the happy soul, if not complete, at least "unspeakable and full of glory."—Faith darts its eye above, and surveys things not seen: It takes from thence its sure and distant prospects; it beholds the King in his beauty, and, like Moses from Pisgah top, descries the land that is afar off. Hope wings its flight through ages to come, and anticipates the glory of a future state. There love is solaced, while believers have the left hand of their dearest friend under their head, and his right hand embracing them. There they find him whom their soul loveth, and they need not employ others to carry tidings to him, or speak for them:

They speak with him face to face, and tell himself, that they "are sick of love." It is in the temple also, that the faithful are employed in humble and reverend inquiry; prying into the counsels of a Trinity;—the everlasting covenant, the unalterable purposes of grace, the manifold wisdom of God; "the sufferings of Christ, and the glory that followed, which things the angels desire to look into." Swallowed up in wonder, and lost in admiration, they are obliged to exclaim: "O the depth both of the knowledge and wisdom of God." There they review the works of Jehovah, and celebrate the years of his right-hand. They think of his loving kindness in the midst of the temple; and in the temple every one speaks of his glory; every one finds something worthy of commemoration with regard to himself.

In fine, these tabernacles are endeared to the people of God, by the communion which they have with fellow saints, whom they account "the excellent ones of the earth, in whom is all their delight." They must reckon it good to be there, where is the very best company, and the most agreeable society. This fellowship is of a higher and dearer kind; of a purer and more elevated nature, than any other known among mortals. There they taste not a solitary feast; but they "being many are one body and one bread." It depressed the soul of David when he met with an interruption in that pleasant intercourse, because he had heretofore "gone with the multitude to the house of God, with the voice of joy and praise, with the multitude that kept holy-day." Herein indeed they join the whole family in heaven and earth, and participate, though in a lower and imperfect measure, the fellowship enjoyed by the blessed spirits above; being "come to Mount Zion, the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly, and church of the first-born, which are written in heaven, and to the spirits of just men made perfect." Heb. xii. 22, 23.

We are not however to suppose, that sensible communion with God in his tabernacles, is the attainment of saints at all times; or that they meet always with equal benefit or comfort there. Sometimes they may go backward and forward—to the right and to the left hand, yet are disappointed of their expectations: "they seek him, but they find him not." None find ordinances always alike refreshing. Often to the sense

and experience of Christians do they prove dry and empty: the clouds are without rain, and the wells without water. But even in such times they will not change their thoughts, nor lose all their love and relish for them. In dutiful respect to the divine appointment, and in honor to that blessed name which is therein recorded, they will continually resort thither; they will wait on God even when hiding his face from them, and learn to hope in his word; yea, they will "wait for him, more than they that watch for the morning." This way they know that their light shall break forth, and their souls be again revived. And even when they think they can get nothing for the present, the memory of past times and events, together with the hope which they have in God, that they shall yet praise him, will be a cordial to them. When they call to remembrance the former days, when it was perhaps better with them than now; "when the candle of the Lord was shining upon their tabernacle;" how are they enflamed with desire for the renewal of wonted manifestations! and how do their souls follow hard after God, if haply they may find him! In a dry and thirsty land they pant more vehemently. "O God, thou art my God, early will I seek thee; my flesh longeth for thee in a dry and thirsty land, where no water is: to see thy power and thy glory, so as I have seen thee in the sanctuary." Psalm lxxiii. 1, 2. In the mean time, they will recount his mercies, and revolve in their minds the delightful moments they once experienced; and never can they forget, but all the days of their life distinguish and delight in that Bethel, where the Almighty appeared unto them, and blessed them; where they "anointed the pillar, and vowed the vow unto him."—This was the solace of the disconsolate Psalmist; "O my God, my soul is cast down within me. therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar." Psalm xlii. 6. How delightful is it to recollect, that on such a day or year, perhaps in the youthful morning of life: in such a house or field, (for the Most High is not confined to temples made with hands,) or in such a sermon, or at such a sacrament table, the God of the Hebrews appeared to them; entered into covenant with them, spake comfortably to them when they were oppressed, and graciously relieved them of all their fears! And it is no unusual thing for persons when thus employed to be favored with a renewed manifestation;

and their former delights all spring up afresh : As the Lord appeared to Jacob again after he came out of Padan-Aram ; and said unto him, " I am the God of Bethel."

But what shall we think or say of those who, instead of loving ordinances, hate them and fly from them ?—who would rather be employed about their husbandry, or merchandise, and chose rather to be in a market, or a tavern with their graceless companions, than in the place of the holy ;—who, so far from calling the Sabbath, or the exercises proper to that day, a delight, cry out, " Behold what a weariness ! when will the Sabbath be gone, that we may sell corn : and the new moon, that we may set forth wheat ?"—whose minds are carnalized, or whose hearts are so depraved, that they can relish nothing that has a relation to God, or an impress of holiness upon it, but hate it on that very account. Such, without doubt, are yet dwelling in the devil's tents, worshipping at his altars ; abiding in the tents of sin. God shall lead all such forth with the workers of iniquity, but peace shall be upon Israel. They shall be punished with everlasting separation from the presence of the Lord, and from the glory of his power. Are these the men that shall ascend into the hill of the Lord, and have a sure and lasting abode in his presence ? Are these the persons that expect to tread the pavement of the New Jerusalem, and who shall serve him in his temple above, day and night ? Certainly no. God must first change, or they must be changed, before they can be brought to keep house together. For " what fellowship hath light with darkness, what concord hath Christ with Belial, or what communion hath the temple of God with idols ? How shall these, who cannot now hallow one day in seven for God, enjoy a perpetual Sabbath ? How should these be happy in being made pillars in the temple of God, to go no more out, who never could pass so much as one hour with him below, willingly, and with pleasure ?

Next to these, are not they reproveable who are slack and negligent as to their attendance upon ordinances, whether they be such as are more commonly administered, or more solemn. Some can allow themselves, by very small and frivolous pretences, to be detained from the house of God ; and while they lie idle and loitering at home on the Lord's day, their seat is empty perhaps from day to day. It is possible that sometimes unavoidable entanglements and inconveniences, and the indispensable calls of necessity or mercy, may prevent even

the most willing mind ; in which cases mercy is required rather than sacrifice.—But when this flows from mere sloth, and undue love of ease, or from contempt or indifference, the case is very different. It is then a sad symptom either of a total want or a great decline of godliness. O how unlike is this to the character and exercise of saints ! Can this be the manner of any of the people of God ? Is this to love his dwelling-place ? If such be gracious, they cannot be growing in grace, nor thriving spiritually : For " they who are planted in the house of the Lord, shall grow up and flourish in the courts of our God." Psalm xcii. 13. Such persons, as they are chargeable with robbing God, so they also forsake their own mercies. No wonder though leanness should come up in their faces, and their " moisture be turned into the drought of summer." This is the plague which he hath denounced in his word against all such : " It shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, and to keep the feast of tabernacles, even upon them shall be no rain."—Zech. xiv. 16, 17. " The youths shall faint and be weary, and the young men shall utterly fail, but they who wait on the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not weary, they shall walk and not faint." Isa. xl. 30, 31.

Let all then be excited to wait on the Lord. Seek his blessed and his glorious face continually. Seek him not only in secret and private duties, but in public : for " he delighteth in the gates of Zion more than in the dwellings of Jacob." " Forsake not the assembling of yourselves together, as the manner of some is." Heb. x. 25. This is a law and a perpetual statute in Israel ; " It shall come to pass, that from one new moon to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi. 23.

The following Tract, entitled *Aphorisms concerning the Assurance of Faith*, was composed by Mr. Cudworth, an intimate friend and correspondent of the pious Mr. Hervey, and the able defender of his celebrated work, *Theron & Aspario*, against the attacks of Robert Sandeman. Mr. Cudworth's views on the subject of FAITH were identically the same with those of Marshall and Hervey, in England, and the Marrow-men in Scotland ; and they have always been steadfastly maintained by the Associate Church. These APHORISMS, it seems, met the cordial approbation of Mr. Hervey ; for in

a letter to Mr. Cudworth, dated Oct. 9, 1755, he thus speaks respecting them:—"I have read your manuscript again and again, with my best attention, and with much delight. I have made here and there a small alteration with regard to the language, only to render the sense somewhat more perspicuous, not to vary the peculiar cast of your diction.—I heartily concur in receiving and embracing these doctrines. I think them to be truths of very great importance, and shall be very glad to see them in print, that they may be spread and be universally known. If I should be enabled to furnish a fourth volume of Dialogues, I propose to have one conference on the Assurance of Faith, to state it more clearly, and to establish it more strongly. In this I shall be glad to borrow several of your thoughts, and will make my acknowledgments accordingly; declaring, at the time, my opinion of the piece, which lends me such valuable assistance."

APHORISMS CONCERNING THE ASSURANCE OF FAITH.

1. There is in justifying faith (required in the Scriptures and wrought by the Spirit,) on assurance of application, or appropriation; by which act, the thing granted (Christ and his salvation) is received and taken into possession.

2. This is antecedent to all acts of reflection, that I am a believer, and to all assurances grounded thereon; and is therefore carefully to be distinguished from them.

3. It is not the assurance, that I have come up to certain terms required, or am endowed with certain entitling qualifications, but an assurance of application of what is freely given.

4. The sufficient ground, or warrant, from the divine word, for this kind of appropriation, is, (1.) The DECLARATION, that Christ came to save sinners,—*the world, —the lost*. This report we believe. (3.) The GRANT that is made of Christ in the word unto persons of those characters. This gift we appropriate. (3.) THE COMMANDS, INVITATIONS, EXHORTATIONS, and ASSURANCES OF SUCCESS, made to persons thus appropriating or applying Christ. These are sufficient warrants for the appropriation, without enquiring into the extent of Christ's death in any other sense. We believe the report, we appropriate the gift, and depend on the faithfulness of God not to be disappointed.

5. This faith may, therefore, be defined, "A persuasion of the truth of divine promises, and an appropriation of divine blessings." Or such a *real persuasion* of fulness and freeness of salvation by Christ, (or, in other

words, of the report of the gospel,) as effectually induces the soul to appropriate Christ, and all the salvation included in him; which appropriation is a *farther real persuasion*, (grounded upon the grant that is made in the word to sinners) that *Christ is mine,—his death is mine, &c.*

6. The expressions, *Christ is mine,—his death is mine,—died for me, in my stead, &c.* are here to be understood, not as the result of a reflex act, but as expressive of the application itself: as when invited to an entertainment, we make use of what is set before us *as our own*, and thereby make it so in possession and enjoyment, as it was before in right to possess, in virtue of the invitation. We do not understand the entertainment ours to give away, instead of partaking of it ourselves; neither do we apprehend it as ours any way to abuse, or destroy, or render useless to ourselves; but ours to partake of, it certainly is. And the claiming Christ as ours, in a way of appropriation, and thus making use of him, is an act that answers to the participation of an entertainment; and such an act as this must necessarily intervene, between the persuasion of the *free grant*, and any just conclusion that Christ is mine, because I do believe; i. e. this is that very faith whereby we pass from death to life.

7. This faith, or appropriation, is, therefore, more than a bare conviction of mind, by some evident truth; more than merely crediting those truths of the gospel, which are and remain so, whether I believe them or not. It is a believing something more than these, in obedience to a divine command, and in compliance with a divine invitation. It is a believing something, which I cannot discover, in the word, to be so, unless I so believe it. For example, I appropriate Christ's death, and take it into possession as my own, by assuring my soul it is so; not because I knew antecedently it was mine, (otherwise than in right to possess,) but because the Lord gives sinners a right or warrant,* and makes it their duty to take such share in his

* "A warrant is a law term, and denotes a writ conferring some right, or giving an officer of justice the power of caption, i. e. of taking a person. In correspondence with this, we have God's own word or warrant, conferring on us a perfect right to take Christ, and with him all blessings freely as our own." This explanation of the term "warrant," is extracted from a Sermon by Dr. Shaw, entitled THE GOSPEL CALL. We thought it proper to insert it, as a note, in this place, lest some reader might misapprehend the import of that term, as frequently used in these "Aphorisms."—*Ed. Rel. Mon.*

death as their own, and thus believe he died for them. This is the mystery of faith; and herein we proceed, not upon either universal or particular redemption, but only upon the divine grant and invitation.

8. In other words, this is such an *appropriation* of, and *trusting* on Christ, as that therein we assure ourselves of present and eternal salvation by him; and that, not from any previous external or internal evidence, that we shall be saved by him; but as warranted by the word of God,* bound by the command of God,† and led by the spirit of God‡ thus to assure ourselves; and encouraged by his promise, that we shall not be deceived or confounded in so doing;§ but, according to our faith, so shall it be to us. It is, therefore, an assuring our souls of salvation by Christ, that we may be so saved, according to his promise; that is the soul's *echo*, or obedience to the voice of God, in such scriptures as these, *Believe on the Lord Jesus Christ, and thou shalt be saved.*|| *Look unto me, and be ye saved, all the ends of the earth.*¶

9. It is a willing obedience to a divine command, which clears it from presumption. It implies also a real desire to have, and to enjoy this Christ, and the salvation that is in him, and therefore cannot be exerted by the insincere; and as it is exerted in a dependence on the divine faithfulness, the divine faithfulness is engaged such shall not be deceived.**

10. This appropriation can never be found believing a lie; because, upon the strictest supposition of particular redemption, as it is the Holy Ghost only that persuades and enables to this application, that Spirit is a thorough Judge of the extent of Christ's death; and as all are naturally inclined to neglect, or reject this application, so we may be sure he operates in this special manner, on those who will find it to be no lie to them.

11. This method of grace serves the purpose of making salvation free to the elect; and as to others, their voluntary rejection of this free grace, is a just ground of their condemnation, and a vindication of the just judgment of God.

12. When this application is considered as a relinquishing every other method, and pursuing this, as the appointed way of enjoying the salvation which is in Christ, it may be termed a *coming* or *going* to Christ. I

go *thus* to Christ as mine in right to possess, that by *thus* taking possession of him, I may enjoy him and his salvation. When it is considered, as exerted in order to get out of the danger of our natural state, to be absolved from our manifold transgressions, and to escape the curse of the law, it may be called a *flying for refuge*. I fly *thus* for refuge to Christ, as appointed and given for me; that, by thus taking sanctuary in him, I may be out of all danger. When it is considered, as a giving up the whole of our salvation into Christ's hands, in a dependence on the divine faithfulness, it may be styled, a *trusting to Christ* for the whole of his salvation.

13. As it is an act that *thus makes use of Christ* in whatever light we consider him, it corresponds with the various metaphorical descriptions of faith, in Scripture; such as, coming, flying for refuge, taking shelter, eating Christ's flesh, and drinking his blood, &c. Whereas bare desires, tendencies, and approbations, answer not the import of any of these metaphors, but fall evidently short of them all.

14. Reliance in faith implies the persuasion we treat of, for it is a resting and reposing upon the faithfulness of him, on whose word I *proceed* and *depend*: and, as far as it takes place, the mind is delivered from doubt. Hence a drowning man may be said to *cleave* to a floating plank, in uncertainty of the event; but he cannot so properly be said to *rely* upon it, because of that uncertainty. But in the case before us, which may be represented by an accused criminal, with an advocate able to save, and an argument sufficient to plead, and who has given a sufficient promise to ground an act of reliance upon him; undoubtedly, so far as this reliance takes place, perturbation, anxiety, and uncertainty, are excluded.

15. Every persuasion that *Christ is mine*, is not the faith we lead for; that grounded on the supposition of my being an elect person, is not; that grounded on marks and evidences of a work of grace within me, is not; but that persuasion, which appropriates upon the ground of the free grant made to sinners, that is the faith we preach.

16. A man saying he has faith, and thus appropriating Christ, are widely different. A man may *say* it in hypocrisy, when his conscience testifies the contrary; or in ignorance, imagining faith to be what it is not. Hence, some reckon they always had faith, because they never had so much real concern about their eternal salvation, and the proper object of their trust in this respect,

* Isa. lv. 1—5. John iii. 16. Rev. xxii. 17.

† 1 John iii. 22. 2 Cor. x. 14—20.

‡ John vi. 44—63. comp. 65. John xvi. 9.

§ John vi. 37. Ibid. iii. 25. Rom. ix. 33. Ibid. x. 11.

|| Acts xvi. 31. ¶ Isa. xlv. 22. ** Rom. x. 11, 12.

as to be sensible of any unbelief. Others look upon faith to be no more than the belief of the history of Christ, or of some evangelical doctrinal point; or a persuasion of the truth of the promises, understood conditionally; or only a persuasion that Christ is able and willing to save all that do or shall truly believe in him; or that it consists in a supposed hidden, holy principle, which makes itself manifest (not by appropriation of Christ upon the divine grant of him to sinners, but) by desires, approbations, and tendencies, toward that which is good.

17. A man, under those notions of faith, may say and think he has faith, and yet be very far from the appropriating persuasion we treat of; which places *no confidence in the flesh*, no confidence in any knowledge, resolutions, good dispositions, or attainments within; but proceeds alone upon the divine grant in the word, depends on the divine faithfulness, embraces every promise as it is, in Jesus, upon his right and title alone; and embraces Christ in every promise, as the very substance and blessing of it, and, in these particulars distinguishes itself from all feigned faith.

18. This appropriating persuasion implies not only sincerity, desire, and approbation of the way of salvation by Christ; but also such a peculiar act of confidence, and assured dependance, on the divine truth and faithfulness, as none that deceive themselves ever can come up to; such a confidence as even engages the divine faithfulness, and is sure not to be disappointed: and such a triumph in the victory of Christ, already gained, as enables the soul to overcome the world, and be *more than conqueror, through him that loved us*.

19. It is also to be distinguished from a mere sentiment or opinion, in the judgment or understanding, that he has died for all, and consequently for me, whether I believe it or not. This, at the utmost, can be only giving credit to a certain *doctrine*; but the faith we plead for, is an appropriation or believing on the *person* of Christ, with all the benefits and blessings included in him.

20. Examination, and a secondary assurance thereby, are not discarded, by directing souls to live in this manner, by faith in God's faithfulness; but put it in its proper place, that is, *after* this faith.

21. Notwithstanding the divine grant, in the word, affords a sufficient warrant to all, thus to receive Christ, and salvation in him; yet we find no man disposed to act in pursuance of this warrant, till he is so far convinced of the need and excellency of such

a salvation, as to desire and esteem it; and so far convinced of his right to appropriate it, as to account it his duty and privilege. Hence we conclude, the Hypocrite never attains it, continuing such. Nor does any man thus call Jesus Lord, but by the Holy Ghost.

22. This appropriation cannot justly be condemned, while it proceeds on the divine grant, depends on the divine faithfulness, is an obedience to the divine command, and is disposed for all salvation.

23. We depart from sin in coming thus to Christ. We do not come as having first departed from sin: And therefore a call, thus to come to Christ, is a call to depart from sin.

24. We are to call nothing Christ in us, but him that was crucified for us; him in whose name we were baptized; him whose dwelling is in our hearts only by faith; him who dwells thus in us, as our only hope of glory. Therefore, no inward change, or inherent good disposition, is to be called by that name, if we would not deceive ourselves with a false Christ. Nor are we to call any thing, faith in him, but that which appropriates, and answers to the commands, exhortations and invitations of the Scripture.

25. If I endeavor to make my conviction, desire and esteem of Christ, a basis and foundation, a qualifying mark or evidence, on which I ground my appropriating act, I immediately spoil and perplex the direct act, or believing application: Because that proceeds *alone* upon the divine grant made to sinners, and the divine faithfulness pledged therein.

26. The faith pleaded for, is always a direct act. Acts of reflection are a necessary duty in their proper place; but assurances, grounded thereon, cannot properly be called assurance of faith: because, 1. There is exercised no more faith in this kind of assurance, than all men (yea, even devils may have.) 2. Because that any assurance that may be hereby attained, is not by an act of faith, but by reflection, and reasoning therefrom.

27. A sinner's right to Christ arises, not from the operation of God's Spirit upon him, in conviction, esteem, desire, &c., but from the free grant made to sinners, antecedent to any such operation; and is a material part of that evangelical message, whereby the Spirit operates, in begetting a proper appetite to Christ and his salvation.

28. It is through ignorance, disbelief of, or inattention to, the divine grant in the

word, and a mistrusting the faithfulness of God, engaged therein, that doubtings of the soundness of our conversion, or reality of our faith, prevent an immediate appropriation: Such apprehensions are rather to be a motive to an immediate application, in order to put all out of doubt, than any motive to prevent or keep us back. In a word, we must set aside the evidence of sense, when we are seeking to enjoy the assurance of faith; which is, in its nature, a living out of ourselves, on the fullness and freeness of Christ, and the salvation in him.

29. Faith, though ever so weak, is of the very same nature, as when at the strongest. The difficulties, fluctuations, and mistrustful suggestions, that frequently may arise, to the hindrance of weak souls in the acting of this faith, are to be looked upon as the effects of remaining unbelief, mistrust, and self-righteousness; and are always carefully to be distinguished from the nature of faith. Nor (thus distinguished) do they at all militate against the assurance pleaded for: Especially in those by whom they are condemned and resisted, while they force themselves upon the mind.

30. Terrors and wrath upon the soul, as they imply ignorance and unbelief of the full and free salvation of Christ, are not to be sought for, but rather prevented, by this appropriation of Christ; for, as their ground is ignorance and unbelief, so their effects, are blasphemous thoughts and hardness of heart against God; a flying from him, and hatred rather than love. It is a state of mind that is against all the calls, invitations and commands in the scriptures, to believe in Christ; and it frequently terminates in horrible despair, and rejection of all religion, or in gross superstition and self-righteousness.

31. These terrors are quite different from that due sense of a man's sin and misery that is wrought by the Spirit, in the preaching of Christ. When the misery is shewn, accompanied with a discovery of the remedy, the soul thankfully receives the knowledge of both. And however it may please God, for reasons best known to himself, to suffer some to continue long under such legal terrors, yet none are to be exhorted thereto, nor do they at all fit the heart for Christ; for, during the whole season that the soul lies wounded, under the law, without the good news of the gospel, it will remain under all its wounds, still opposite to Christ, and, when recovered from this condition, finds frequently the greatest difficulty to unlearn what it has falsely learned while in this state.

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32. The hungry and thirsty, the weary and heavy laden, are invited to Christ; not to intimate that these are qualifications previously to be sought for, to entitle us to lay claim to Christ; but rather to declare, that large and suitable supplies for such, are richly to be found in Jesus.

33. It doth not appear, that these were any desirable or commendable qualifications to be sought after; but rather expressive of a sad condition: which, whether it were the consequence of natural misery, or what they had sinfully drawn upon themselves, they were invited to have redressed, fully redressed, in a Saviour.

34. The true evangelical sense of sin, hunger, thirst, &c. are the consequences of a gospel discovery, and effects of Christ received; these are free from anguish and terror of spirit: they evidence the soul to be blessed already; and, therefore, come too late to be a preparatory qualification. That anguish and terror of spirit, which are the effect of legal convictions, in ignorance and unbelief, are no more to be sought for, than persecution, captivity, or blindness; but are to be considered in the same light, *i. e.* that there are those very supplies to be had in Jesus Christ, which are suitable and relative to such cases; as *rest for the weary, so sight for the blind, deliverance for the captives, &c.*

35. Besides, to seek such qualifications, is a contradiction to a real dependence on Christ, and to the true nature of faith. It is to seek to inherit qualifications, for a dependence on Christ *alone*, and to seek, without limitation, to possess the misery of unbelief, in order to obtain a permission to believe.

36. The blessings promised to them that *hunger and thirst after righteousness*, is, that *they shall be filled*. Christ is the fullness they shall be supplied with: and the method of coming to him, receiving, or believing in him, is implied as the means of it: which does neither suppose, that their *hungering* is the blessing mentioned, nor that the promise is made to it; for if so, actual coming is superseded, and made useless, by *hungering and thirsting*. It is neither said, nor implied, that *for this* they shall be filled; which it must be, if the gracious promise is made to their *hungering and thirsting*. But it is rather to be understood, "the time is come of the supply of their wants."

37. If *any man thirst*, is an invitation to *any man*; and *thirsting* does not appear to be mentioned, as a qualification entitling, but as a description of the persons to whom it will be welcome or suitable news.

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38. *I will give freely to him that is athirst*, implies, that the blessing is, after all thirsting, to be received without condition, which is the faith we plead for: It is not said, *Because they thirst*, I will give; but, *I will give freely*, from no other impulsive cause but my own grace.

39. A desire that Christ may be mine, is no more faith, than I desire a garden may be mine, is taking it into possession.

40. In regard to the notion, of the desire of faith being faith itself, it is not to be depended on; for the heart of man is very deceitful. A man may desire to believe in Christ, to love him, &c. only for this consideration: "I desire to be delivered from the danger of hell, and to go to heaven; there is no way but by being a believer, and one that loves Christ: I desire, therefore, faith and love, that I may be delivered." Such desires as these, are no degree of saving faith, or evangelical love: they are only the fruits of the natural mind, wrought upon by natural motives and considerations; and though such desires may be a consequence of God's Spirit, operating by the law as an awakener, and are frequently a spur to the mind to drive it to Christ, where it will obtain better principles; yet they are only a fruit of self-love, in a natural desire to be delivered from misery and entitled to happiness. And if any man rest here, he most certainly rests short of Christ.

41. It is true, when a man desires to appropriate Christ, upon the warrant of the free grant, and evidences that desire by attempting it, condemning and resisting his remaining unbelief, he is in the case of the man who cried out, *Lord, I believe, help thou mine unbelief*. But all pretences to pray for faith, without this endeavor to stretch forth the withered hand, implies ignorance of what faith is, and are but hypocrisy and solemn mockery.

42. The holiness of faith, or principle by which it operates to holiness of heart and life, is, *Christ in us, by faith, the hope of glory*. By this persuasion of our reconciliation with God, and every blessing in the fullness of Christ, according to the measure of our faith, *we are changed into the same image, from glory to glory, even as by the Spirit of the Lord*.*

43. The seeming easiness and emptiness of believing, considered in its own act, (as a persuasion of the heart, that Christ is my righteousness, strength, life, and complete salvation,) causes in the mind, unacquainted with this faith, a jealousy, and questioning

the sufficiency of this method; which jealousy creates an insuperable difficulty in the mind of man to submit and allow himself to be saved this way, through grace. This also causes the invention of man to be set at work, to add something to this persuasion, or believing, in order to make a true faith. Whereas, the *whole* of true faith consists in such a believing, as receives and possesses Christ, upon the grant made of him in the gospel. And the holy tendency of it arises, not from the nature of its act, but from Christ thus enjoyed; by *whom* the soul (being now vitally united) brings forth the fruits of righteousness, from the peace of conscience, joy in the Holy Ghost, and unfeigned love, which she obtains, by thus being assured of Salvation by Christ. Do but represent faith, not as a persuasion of salvation by Christ, but as a compound of virtues, or holy qualifications, or as a hidden principle manifesting itself to be inherent by virtues, holy tempers, and qualifications, and then the natural man, without any hesitation, will readily subscribe to your account of faith, whether you describe Christ as the object of it or not. For though he possesses no such compound of virtues, and has no solid peace, in this way he is so fond of: yet it feeds his natural propensity to self-worthiness, and is more agreeable to his natural understanding.

44. How ready are awakened souls to rejoice, in hopes of having a true faith, and that they shall therefore be saved; instead of rejoicing, that there is granted to them a true and faithful Christ, on whom they may safely depend for all salvation? And to feed that spirit, by persuading such they have faith, though they do not know it, is not tenderness to weak souls, but cruelty, in withholding Christ, the proper object for their comfort, from them; and teaching them to cry, *Peace, peace, when there is no peace*. The doubts that incumber or prevent faith, will never be dissipated by any other method than holding forth Christ freely to sinners, letting them know their right to appropriate, without recurring to their own supposed qualifications.

45. A man's discouragement in not perceiving faith, or assurance in himself, is to be remedied by his being informed that he, as a sinner, has a Christ to look to, with appropriation; and that he is thus invited, not as being a believer, but as a sinner; and he must be told this again and again, till the Spirit of Christ inclines and persuades him so to do; for he must thus act faith, before it is possible for him to perceive he has faith.

* 2 Cor. ii. 18.

And when he does thus act faith, his whole satisfaction is in the Christ he possesses, not in his act of believing.

46. At the *same time* that a man may be taught to doubt and question his past experience hitherto, he may gladly, with Paul, suffer that loss, by being taught, by a direct act of faith, to assure himself of salvation by Christ. The doubt is of himself, his grace, and by reflection, but the assurance is concerning his saviour, his fullness, freeness, and faithfulness; and is an exercise of faith, not of reflection. The former doubt and questioning, and this assurance, are, therefore, not incompatible, but consistent.

47. It has been justly observed, by some eminent authors, that "a true believer, in justifying faith, believes something, with reference to his own salvation by Christ, that no other person *does* or *can* believe; which, if it is not, that *Christ is and will be a Saviour to him*, they are at a loss to know what it can be." If the specific difference lies thus in believing itself, then, seeing Christ's beauty, desiring him above all, and willingness to submit to him in all things, are only dispositions that adorn, attend, or flow from, faith; and are not to be accounted genuine, unless they are accompanied with that essential persuasion above mentioned.

48. If I may believe no more than devils and reprobates may and do believe, namely, that Christ is able and willing to save all that believe on him, how am I to be distinguished from them? If I do not believe something more than they, they as fully believe as I? and the difference consists in some other qualifications, and not in faith; which entirely contradicts what is declared concerning faith in the scriptures, and renders the sacred word guilty of great impropriety.

49. What can we exceed the fallen spirits in, with respect to faith, if not in appropriating Christ on the warrant and authority of the gospel grant to sinners!

50. The very devils believe that God has given eternal life, in his Son, to the elect, to the converted, to the believers; but they cannot believe, (for they have no ground for it, nor disposition to it,) that God has given to *them* eternal life in his Son.

53. It is true, when a man is regenerate in his *desires*, he is regenerate in the *whole man*. But a man is not regenerate in his desires, unless he become first a new man, by putting on the Lord Jesus Christ, in whom he is a new creature, and receive in him a newness of spirit.

52. In giving of alms, as a token of thank-

fulness for salvation received, God accepts of the will, or desire, for the deed.* But neither will, desire, nor any other deed, are accepted, in the room of believing on Christ. On the contrary, in believing we receive and plead Christ, as *the Lord our righteousness*, in whom we are accepted: Desire is not the reception of a thing offered, but appropriation is.

53. *Thy faith hath saved thee, i. e.* because I am unto thee as thou believest: I answer to thy faith, even as thy faith answers to my word. The woman of Canaan is said to have great faith, because she laid claim to the Saviour in her own behalf, notwithstanding all discouragements. As Job says, *Though he slay me, yet will I trust in him*: a persuasion that would not be discouraged. If thou also thus believest, thou shalt prevail through all opposition.

54. It is said that Simon Magus believed, because he saw the signs and wonders that were done, *i. e.*, he believed the apostles were true men of God, and taught the true way of salvation. But it does not appear that he beheld the glory of God in the face of Jesus Christ; or that he appropriated Christ upon the divine grant, and in a dependence on the divine faithfulness, which would have produced that peace he was a stranger to. If he had taken God at his word, in the affair of his own particular salvation, and was after all left in *the gall of bitterness and bond of iniquity*, the reflection would be on the Lord, not on Simon Magus, who, on this supposition was deceived by trusting to him. But this we know could not be: For they that believe on him shall never be confounded or ashamed.

55. The habit, appetite or propensity, thus to appropriate Christ and his salvation, is not acquired by acts, nor physically infused, without the light of the gospel; but it is begotten or created by a divine illumination, through the gospel. Hence faith is said to *come by hearing*,† and we are *begotten by the word of truth*.‡ And it is to be known or discerned only by its act, *i. e.*, when a man appropriates Christ, we rightly judge he has power and propensity to do it, even because he does it.

56. The operation of the Spirit, in this begetting or creating faith, does not at all infringe upon the freedom of the will; but consists in making us willing (in the day of his power) to this appropriation, and is a working in us to will, as well as to do.

57. It requires no sense of *power* or *goodness*, but, on the contrary, in a sense

* 2 Cor. viii. 12. † Rom. x. 17. ‡ James i. 18.

of weakness, claims the strength of Christ; and, in a sense of sin and guilt, claims the righteousness of Christ; saying, *In the Lord have I righteousness and strength.*

58. It is no real objection, that persons professing this faith have misbehaved; unless it was proved that their failure proceeded from the assurance here described, and not from their natural evil propensity, through the want, or not exercising, of such a faith. Besides, all professions of religion whatever, have their unworthy adherents; and even the most eminent saints recorded in the Holy Scriptures, have sometimes had remarkable defects; who could nevertheless witness with us, that, by the exercise of such faith, and the enjoyment of such blessings, we are sanctified, and can truly say, *Lord, thou knowest all things, thou knowest that we love thee.*

59. This faith, then, is essentially different in itself, from all false faith, in the appropriating persuasion we plead for; in that it proceeds from no enthusiastic dream or fancy, but upon God's faithful word; that it really receives Christ as given; that its act can have no more existence, without Christ enjoyed, to peace of conscience, and as an operative principal of Holiness thereby, than eating can exist without food. And that it thus operates, by the persuasion of reconciliation with God in Christ, and of such a discovery of suitableness, sufficiency, beauty and glory in the Redeemer, as engages the heart to cry out, *This is all my satisfaction, and all my desire.*

After Mr. Hervey had published his *Theron* and *Aspasio*, he received a letter from John Wesley, containing strictures on that celebrated work.—Concerning this letter, Mr. Hervey wrote to a friend, "I took very little notice of it, and let it lie by me several months, without giving it an attentive consideration. It seemed to me so palpably weak, dealing only in positive assertions and positive denials, that I could not imagine he would adventure it into the world, without very great alterations." Mr. Wesley, however, did send it forth to the world, without any alterations, in a pamphlet, which he styled, *A Preservative against unselted notions in Religion.* Mr. Hervey then considered himself called in Providence, to defend the truth as exhibited in *Theron* and *Aspasio*, against the attacks of that wily adversary; but before he had published his defence, he was called to *render in his account* at the bar of God. This defence, however, was afterwards published, by his brother, William Hervey, and appears in the form of letters addressed to Mr. Wesley, and is entitled *ASPASIO VINDICATED.*—From this interesting work, we may occasionally

furnish our readers with some extracts. The following will suffice for the present.

THE TERMS OF ACCEPTANCE FOR FALLEN MAN.

"The terms of acceptance for *fallen man*, were, a full satisfaction to the *divine justice*, and a *complete conformity* to the *divine law*. "This," says Mr. Wesley to *Aspasio*, "you take for granted, but I cannot allow." That *Aspasio* does not take these points for granted, I thought, even his enemies would confess. That he has attempted, at least, to make good his opinion, all the world besides yourself, Sir, will acknowledge. What else is the design of dialogue the *third* and *fourth*? what else is aimed at, in dialogue the *seventh*, *eighth* and *ninth*? The former treat largely of the full satisfaction given to divine justice. The latter treat still more largely of the conformity demanded by the divine law, and yielded by the divine *Jesus*.

These things, however, "you cannot allow." Not allow a full satisfaction of divine justice to be necessary! Are you not then acceding to the *Socinian*? Not allow a complete conformity to the divine law to be necessary! Are you not then *warping* to the *Antinomian*? See, Sir, how you approach the rocks, both on the right hand and on the left: May the *keeper* of Israel preserve yourself and your followers, from suffering shipwreck!—Every one, I think, must allow what you deny, who believes the divine justice to be infinite, and the divine law to be unalterable. A justice, that will admit of any satisfaction less than complete, can never be deemed infinite. And if the divine law can rest satisfied with an obedience that is defective, it is not so venerable as the law of the *Medes* and *Persians*.

"The terms of acceptance for *fallen man*," you say, "are repentance and faith." I must own, I don't much like the expression *terms*, unless it be referred to the mediation of *Christ*. And you yourself, if you would act consistently, should not be overfond of it, because it is not scriptural. Though, for my own part, I have no quarrel against the word, because it is not the exact phraseology of scripture, but because I dislike the idea that it conveys. Shall we treat with the *Deity*, as free states or sovereign princes treat with each other? the one obtaining from the other, peace or some advantageous concession, by complying with his terms?

To confirm your opinion, that "the terms of acceptance for *fallen man*, are repentance and faith," you produce the following text:

"Repent ye, and believe the gospel."— Here you write like a man of sense; who knows what just disputation means. You lay aside your *certainities*, your *undoubtedlies*, your *unquestionablies*; and urge a proof from scripture. Whether you rightly understand, and duly apply this proof, must now be enquired.

"Repent ye, and believe the gospel."— This may be the meaning of the exhortation. "Repent;" relinquish all your wrong notions, relating to the way and manner of finding acceptance with the *Deity*. "Believe the gospel;" which opens a most unexpected avenue, for the communication of this blessing; which brings you tidings of a salvation, fully procured by the incarnate *God*, and freely offered to the unworthy sinner. The word you know, is *μετανοεω*. Which, in its primary signification, denotes not so much a reformation of conduct, as a change of sentiment.

Suppose it to signify a reformation of conduct. The meaning then may be as follows: "Repent;" forsake all your vices, and all your follies; mortify every evil temper, and renounce every evil way. In order to render this practicable, "believe the gospel;" wherein a *Saviour* is preached and displayed; who makes peace for such offenders; reconciles them to *God*; and obtains eternal redemption for them. This will sweetly withdraw your affections from iniquity, and sweetly attach them to the blessed *God*.— Whereas, without this powerful expedient, you will never be delivered from the pleasing witchcraft of your lusts. Sin will always have dominion over you, so long as you are under the law, and not under grace. Repentance, thus understood, is not the condition of obtaining salvation, but the fruit of salvation obtained.

Besides, if repentance be a gift, it cannot be a term or condition. He must be a stranger to the import of language, and the common ideas of mankind, who will take upon him to affirm the latter; and he must be yet a stranger to the holy word of *God*, who will offer to deny the former. "*Christ* is exalted," saith the apostle, "to give repentance." Not to require it, as a condition of blessedness; but to give it as a most eminent blessing. Not require repentance of fallen man, who is not able to think a good thought; but give it, from his unsearchable riches; and work it, by his almighty power.

You say, "the terms of acceptance for fallen man are," &c. Methinks, I should be glad to know what you mean by *fallen*

man. Do you mean (as you tell us, in your collection of sermons) "one dead to *God*, and all the things of *God*?" having no more power to perform the actions of a living Christian, than a dead body to perform the functions of a living man?" What terms, I beseech you, can such a one fulfil? Be they ever so difficult, or ever so easy, it maketh no difference. The hand, stiff in death, is no more able to move a feather, than to remove a mountain. Whatever, therefore, others may affirm, you, Sir, cannot talk of repentance, to be exercised by *fallen* man, until he is quickened and enabled by fellowship with *Christ*, the living and life-giving head; unless you choose, either to contradict your own assertion, that fallen man is absolutely dead to all good; or else think proper to maintain, that the dead may not only act, but perform some of the most excellent acts, and important offices.

You should likewise, Sir, if you would write correctly and argue forcibly, have told us, what you mean by faith. Otherwise, you may intend one thing, and I another, even when we both use the same word. In this case, our dispute might be as endless, as it must be fruitless.

By faith I mean, what St. John calls, "a receiving of *Christ*;" a receiving of him and his benefits, as they are freely given, in the word of grace and truth. If this, which is the apostolical, be a proper definition, then it seems not to come under the denomination of a condition. They must be excessive refiners indeed, who would call my receiving a rich present, the terms or conditions of possessing it; or would esteem my eating at a plenteous feast, the terms and conditions of enjoying it. Is not this to subtilize, till sound sense is lost?

Faith, according to St. Paul, is a persuasion, that "*Christ* loved me, and gave himself for me." Where is any trace or any hint of any conditionality, in this description? I don't hear the apostle saying, he loved me, provided I repent; he gave himself for me, in case I think this, or do that: but he gave himself for me, when I was ungodly, and *had* performed no conditions; when I was without strength, and *could* perform no conditions. Thus he gave himself for me, that I might have remission of sins through his blood; and eternal life, through his righteousness. Believing these delightful truths, and receiving these heavenly privileges, I love my most adorable Benefactor; and abhor those iniquities, for which he wept, and groaned, and died. That

love of *Christ*, is vital holiness; and this abhorrence of sin, is practical repentance.— And both are the fruits, therefore cannot be the conditions, of salvation by *Jesus*.

Some holy men and excellent writers, I confess, have not scrupled to call faith and repentance the conditions of our salvation. Yet I cannot prevail on myself to admire or approve the language. I fear it tends to embarrass the sincere soul; to darken the lustre of grace; and to afford too much occasion for boasting.

“To embarrass the sincere soul.”—For, if I am saved on conditions, this will naturally divert my attention from the grand and all-sufficient cause of justification, the righteousness of *Christ*; which alone gives solid comfort. Instead of delighting myself in the *Lord Redeemer*, I shall be engaged in an anxious concern about the supposed conditions. Whether I have performed them? Whether I have performed them aright? Whether there may not be some latent defect, that spoils all, and renders my labor fruitless? The more serious our minds are, and the more tender our consciences, the more shall we be liable to perplexity and disquietude on this head.

“It eclipses the lustre of grace.—Ye are saved by grace,” says the oracle of heaven. But if salvation be upon conditions, it cannot be of grace. It must, in some measure at least, be of works. Since it depends upon working the conditions, it is obtained by working the conditions; and the candidate has reason to look principally unto his performance of the conditions. They are to him, by incomparable degrees, the most important point. Because, without their all-insignificant interposition, every thing else is as nothing. Even *God’s* everlasting love, and *Christ’s* everlasting righteousness, are, till the conditions are fulfilled, but cyphers without the initial figure.

“It affords too much occasion for boasting.” May I not, in this case, thank my own application and industry? They, they exerted themselves successfully; and behold! the promised reward is mine. What then should hinder me from sacrificing unto my own net, and burning incense unto my own drag? At this door the notion of merit will unavoidably creep in. Because my performance of the condition is meritorious of the *covenanted* reward. So far meritorious, that the reward is my due. I may demand it, as a debt. And it will be an act of apparent injustice to withhold it. But shall these things be said unto the *Almighty*? Will these things redound to the *praise of the*

glory of his grace? Do these things hide vanity from man; or consist with a salvation, that is *without money or without price*? Not quite so well, I believe, yourself will acknowledge, as the following lines:—

Let the world their virtue boast,
Their works of righteousness;
I, a wretch undone and lost,
Am freely sav’d by grace;
Other title I disclaim,
This, only this, is all my plea;
I the chief of sinners am,
But JESUS died for me.*

“Fallen man,” you say, “is justified, not by perfect obedience, but by faith.”— “Not by perfect obedience!” Ah, Sir! if you had remembered the immutability of *God*, and the spirituality of his law, you would not have challenged this expression. “But by faith.” Here it is true, you use the language of scripture. Nevertheless it behoves a watchman of Israel, to show how the language of scripture may be abused. Faith, you allow, is imputed to us for righteousness; therefore (you infer) not the righteousness or perfect obedience of *Christ*. This, if you mean any thing to the purpose, must be your way of arguing. So you would set faith and *Christ’s* righteousness at variance. The former shall exclude the latter from its office. Whereas, the former is only the pitcher at the fountain, while the latter is the very water of life; is that blessed, glorious, heavenly expedient, which received by faith, justifies, sanctifies, saves.

According to your gospel, faith will say to the righteousness of the *Redeemer*, “depart hence, I have no need of thee. I myself act as the justifying righteousness. I stand in the stead of perfect obedience, in order to acceptance with *God*.”† To this may we not reply, was faith then crucified for you? has faith magnified the divine law? or is it by means of faith, that not one jot or tittle of its precepts, pass unfulfilled?

If faith, in this sense, is imputed for righteousness, how can you subscribe that emphatical article, which declares, “We are accounted righteous before *God*, only for the merit of our *Lord* and *Saviour Jesus Christ*.” Surely, Sir, you are accounted righteous, for the sake of *that*, whatever it be, which stands in the stead of perfect obedience. That, whatever it may be, may

* These lines were written by Mr. Wesley, and are here inserted to show how inconsistent he was with himself.—*Ed. Rel. Mon.*

† These are Mr. Wesley’s own words, in his explication of this very doctrine. See his sermon on “the righteousness of faith.” Vol. I. p. 111.

claim the honor ; and to that, justice itself cannot but award the prize.

If your notion be true the believer ought to have his own faith principally in view. Whatever presents me perfectly obedient before *God*, is my greatest good ; is my choicest portion ; the best foundation for my hope, my peace, my joy. To this, therefore, so long as I know my own interest, I must chiefly look. Whereas, *look unto Jesus*, is the direction of the *Holy Ghost*. Look unto his perfect atonement, and complete righteousness, *and be saved*, is the grand unchangeable edict, issued from the throne of grace.

Perhaps you will say, are not the words of scripture expressly on my side ? " Faith is imputed for righteousness." True. But is this the sense of scripture on your side ? Suppose, I should undertake to prove, that David was purged from guilt, by the hyssop which groweth on the wall ; this you would think a wild and an impracticable attempt. But should I not have the words of scripture expressly on my side ? " Purge me with hyssop, and I shall be clean." Yet should I not have the least countenance imaginable from the spirit and sense of those sacred writings. Has the hyssop, a mean worthless shrub, any kind of fitness, to stand in the stead of the sacrificial blood, and make the atonement for sin ? No more fitness has faith, to stand in the stead of perfect obedience ; or act as our justifying righteousness ; or produce our acceptance with *God*.

" What *Christ* has done."—Here Mr. Wesley himself speaks of what *Christ* has done. He represents it by a very magnificent image. He lays it a foundation of that first and most comprehensive blessing, justification. In this I most cordially agree with him. Hoping, that we shall unanimously join, to defend this important sentiment, against all opposition ; and endeavor to display the *Redeemer's* work, as well as his passion, in all its glorious excellency.

" What *Christ* has done, is the foundation of our justification, not the term or condition." The prophet Isaiah had other notions of this matter : " If thou shalt make his soul an offering for sin, he shall see his seed." *If*,* is the hypothetic language ; denotes a term ; expresses a condition ; on the performance of which, the *Messiah* shall see his seed ; should have a numberless multitude of sinners pardoned and renewed ; born again of the *Spirit*, and made heirs of salvation. The grand term, on which all these blessings depend, and by which they

* Isaiah liii. 10.

are made sure to believers, is, the pouring out of the *Messiah's* soul, as a sacrifice for their sins, and a ransom for their persons.

" The foundation, not the condition."—Methinks you should offer some reason for this distinction : especially, since St. Paul assures us, that *Christ* is, in the work of salvation, not this or that only, but he is *All* ; especially, since *Christ* himself declares, " I am," in the grandest of all affairs, the redemption of sinners, " the beginning and the ending." And well he may be so, since he is, as it follows in the text, " the *Almighty*."

Your meaning, I presume, is, What *Christ* has done, is a foundation for the influence and significancy of our own doings. That they, under the notion of terms and conditions, may come in for a share, and be his co-adjutors in the great work. This was the doctrine, established by the council of Trent ; this is the doctrine, still maintained by the conclave of Rome ; and is, perhaps, of all their abominations, the most refined, yet not the least dishonorable to our *Saviour*. It bears the greatest opposition to the truth of his gospel, and the freeness of his redemption.

I have heard it insinuated, that Mr. Wesley is a Jesuit in disguise. This insinuation I rejected, as the grossest calumny ; I abhorred, as falsehood itself. I acquit you, Sir, from the charge of being a Jesuit or a Papist. But nobody, I apprehend, can acquit your principles from halting between Protestantism and Popery. They have stolen the unhallowed fire, and are infected with the leaven of Anti-*Christ*. You have unhappily adopted some specious Papistical tenets, and are listening to the mother of abominations, more than you are aware."

REPROOF OF LORD BROUGHAM FOR PROFANITY.

The following letter, it is said, has recently been addressed to Lord Brougham. It is a very proper reproof for a practice which is calculated to do him and the cause of morality serious injury.—*New York Observer*.

" My lord,—The profane exclamations of " Good God !" " Gracious God !" &c., which you are continually introducing into your Parliamentary speeches, have given great pain to many who admire your talents, and heartily approve of your political principles. In addition to the peril which you bring upon your own soul by this open and habitual breach of the third commandment, you encourage by your example, the awful

practice of taking the Lord's name in vain, which prevails to such an alarming extent among all classes of the community. As you have been raised by Providence to a very high and responsible station, your words and deeds are likely to have a beneficial or injurious effect upon the minds of thousands. I beseech you, therefore, in the name of multitudes among the religious part of your countrymen, abstain in future from the improper expressions to which I have adverted; and lest my humble remonstrance should provoke your anger, or contempt, as the mere ebullition of vulgar prejudice, I request your lordship's particular attention to the following extract from a sermon by the Rev. Professor La Bas.

“It is recorded of Boyle, one of the greatest names in English Philosophy, that he never was led to the mention of the Almighty, in the course of the gravest conversation, without a discernable pause in his speech, and a reverential inclination of his person; he could never hear or pronounce that glorious and fearful name without feeling the unutterable majesty of the Godhead brought home to his thoughts. Such was his veneration for it, that we might almost imagine that he beheld the flaming cherubim, stationed to keep the divine glory from profanation.”

“In venturing to address your lordship on such a subject, I can honestly say, that I am influenced by an earnest desire for my country's prosperity, as well as for your present and eternal happiness. I am, my lord, &c.”

REMARKABLE ANSWER TO PRAYER.

The destruction of the French armament under the Duke D'Anville, in the year 1746, ought to be remembered with gratitude and admiration, by every inhabitant of this country. This fleet consisted of forty ships of war; was destined for the destruction of New England; was of sufficient force to render that destruction, in the ordinary progress of things, certain; and sailed from Chebucto in Nova Scotia for this purpose. In the mean time, our pious fathers, apprized of their danger, and feeling that their only safety was in God, had appointed a season for fasting and prayer, to be observed in all their churches. “While Mr. Prince was officiating” in this Church, [Old South Church,] on this fast day, and praying most fervently to God to avert the dreadful calamity, a sudden gust of wind arose, (the day had till now been perfectly clear and calm,) so violent as to cause a loud chatter-

ing of the windows. The Reverend Pastor paused in his prayer, and looking round upon his congregation with a countenance of hope, he again commenced, and with great devotional ardour, supplicated the Almighty to cause that wind to frustrate the object of our enemies, and save the country from conquest and popery. A tempest ensued in which the greater part of the French fleet was wrecked on the coast of Nova Scotia. The Duke D'Anville the principal general, and the second in command, both committed suicide. Many died with disease, and thousands were consigned to a watery grave. The small number who remained alive, returned to France without health and without spirits, “And the enterprise was abandoned and never again resumed.”

With a reference to this and similar other instances, the late President Dwight remarks, in a discourse on *answer to prayer*—“I am bound as an inhabitant of New England to declare, that were there no other country, the blessings communicated to this would furnish ample satisfaction concerning this subject to every sober, much more to every pious man.”—*Wisner*.

SECRET OF LIBERTY.

Gov. Vroom, in his recent message to the Legislature of New Jersey, says:—“As a member of the Union, we may be permitted to rejoice at the prosperous condition of our country, and the progress now making by the principles of free government throughout the world. Nations that were old before our birth, are learning from us lessons of political wisdom. Many of them struggling manfully against the chains of oppression, and their struggles like those of brave but unfortunate people who have so often excited our sympathies, may for a time be in vain, but will eventually be successful. That we are now in the possession of such various and multiplied privileges, is attributable, under Providence, not so much to the powers of our forefathers, as to their intelligence; and especially to that true wisdom which results from sound morality and practical religion. Let it be our delight, as it is our interest and duty to cultivate this wisdom; to foster and advance all the means of disseminating useful information through the community; to protect and cherish every nursery of intelligence and virtue, from the infant Sabbath School to the most elevated seats of science. Thus shall we, under the favor of Providence, continue in the enjoyment of our blessings, and live not only for ourselves, but for our posterity.”

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A MAXIM OF BIBLE RELIGION.

(Continued from page 544.)

I promised to show in this paper, that it is according to the Bible Maxim to adhere to the Reformation; and who they are that do it.—Before proceeding, it may not be amiss, just in a few words to set down as distinctly as we can, what we mean by the Reformation. I have repeatedly said that the doctrine of Justification, by imputing Christ's Righteousness, and receiving it by faith alone, identified all its doctrines concerning the way of Salvation. Many may admit this in general, without being fully aware of the legitimate conclusions, that can be drawn from it, or are implied under it. A man cannot arrive at a sound and consistent belief in this doctrine, but in the way of admitting—that himself is "condemned already" to eternal death. And the Scripture speaks of but one sentence of this kind, "passed upon all men;" for in Adam's first transgression, "all have sinned:"—that he has lost communion with God, consequently, that his mind is darkness and his heart enmity. For these as necessarily follow the withdrawal of God's fellowship, as darkness does the setting of the sun:—that he has no righteousness of his own, nothing that dare be presented before God; Yea, nothing that, in the spirit of it, is agreeable to the law—in other words, that he is "without strength;" and in consistency he must admit, that before Christ's Righteousness could be imputed to him so as to answer the purpose, in his account with Divine Justice, Christ and he must be constituted legally one, before God, so that his sins might be legally set to Christ's account, and Christ's obedience to the law and endurance of its penalty, might be legally set to his account:—that Christ, before he could thus stand in the law place of sinners, or

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work out such a righteousness, must be no created being, but God; because every created being is already indebted, every thing that he can possibly do, for *himself*:—that this legal union between Christ and him must be the offspring of the pure, sovereign good pleasure of God's will, and that Christ's righteousness is offered to him in the gospel, purely because "so it seemed good in his sight," and therefore, as a free gift; likewise, that faith, by which he accepts this righteousness, as offered to him in particular, and rests in it as a perfect ground of acceptance and peace with God, must also be his gift, and the product of the almighty renewing power of the Holy Ghost; for how else could he, *dead* in trespasses and enmity against God, ever have it? The man that has heartily embraced Christ's righteousness will straightway set out after holiness, universal holiness, or conformity to the will of God, "for the love of Christ constrains him:" "if Christ died for him, then he ought to live, not to himself, but to Christ that died for him:" "he is bought with a price, and therefore bound to glorify God, in soul and body, which are his." Therefore, necessarily it follows that the will of God, revealed in the Old and New Testament, must be the infallible standard of every thing, both in spirit and form, whether in his personal or social capacity, civil or religious, privately or publicly, which he would do to the glory of God. Here, he is *thoroughly furnished for every good work*. The love and gratitude inspired by means of this doctrine, will incline him most zealously to guard against either adding any thing to it, or diminishing aught from it. And I have shown in a former paper, that since Christ and he are one, his, the believer's, death must be absolutely as free of the curse, as Christ's death was absolutely the whole of it. That, for the same reason, his body

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must rise from the dead, a glorious body; and that in the judgment he must be as perfectly acquitted as Christ was before in his stead. Guided by the practical influence of this doctrine, he must deny that the *order* of the visible church is left to the pleasure of the civil magistrate, or to be moulded according to the times, or is to be put under the authority of a Diocesan Bishop, or that it can be competent to a single congregation alone, because he finds the essential principles of Presbyterian Church Government, which is different from all these, contained in the xv. chapter of the Acts. But for every particular of Reformation attained, I must refer the reader to the Westminster Confession and Catechisms, larger and shorter, and the Testimony of the Associate Church, &c.

Now then, if this one doctrine of justification be the Bible way for a sinner to arrive at peace with God, the whole depending on it, is so also. I have endeavored to answer this in the affirmative already, by showing that its fruits were according to godliness. But still a proof direct from the Bible, would, on the back of this, have no bad effect. And the difficulty is not where to find such proof, but what to select. The whole of sacrificing, from the foundation of the world, might be brought to prove, that Christ had taken the law place of sinners—that their sins or debts were set to his account, and that he was in due time, to pay the debt, that the principal might go free.

The first born of Israel were as justly liable to death as the first born of the Egyptians; but God appointed the Passover Lamb to take their place and receive the stroke, and so they were saved from it. This doctrine of substitution, taught by the passover, is transferred to Christ. "For even Christ our passover is sacrificed for (*ὕπερ* instead of) us." 1 Cor. v. 7. On the 10th of the 7th month, two kids of the goats were brought to the door of the tabernacle, one of which was taken by lot, and killed for a sin-offering, and its blood was carried within the veil, and sprinkled on the mercy seat, eastward, seven times, to make reconciliation for the holy place, after which the high priest was to bring the live goat. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him, all the iniquities of the children of Israel, and all their transgressions in all their sins, PUTTING THEM UPON THE HEAD of the goat, and shall send him away by the hand of a fit man, into the wilderness, and the goat shall bear upon him all their iniquities," &c. Lev. xvi. 20—22. If this has any

meaning, it is that the goat was substituted in the place of Israel, and had Israel's sins set typically to his account.

This is clearly transferred to Christ by the prophet, in that wonderful chapter, "And the Lord hath laid upon him the iniquities of us all." Isai. liii. 6. In allusion to the same type, John the Baptist bears witness to the same doctrine, saying, "Behold the Lamb of God, that taketh away the sin of the world. John i. 24. Again, to the same purpose, are the following testimonies:—"he hath made him to be *sin*, (a term often used as here instead of a sin-offering) for (*ὕπερ* instead of,) us, that we might be made the righteousness of God in him." 2 Cor. v. 21. "He was delivered for our offences, and raised again for our justification." Rom. iv. 25. "Christ hath redeemed us from the curse of the law, being made a curse for us, or in our stead." Gal. iii. 13. "David describeth the blessedness of the man to whom God IMPUTEH RIGHTEOUSNESS without works." Rom. iv. 6. These texts, and many others, teach that Christ took our law place, and suffered the punishment due to our sins—and that his righteousness is imputed to us for our justification, so very clearly, that he who does not see it must needs be wilfully ignorant or strangely deluded.

I conclude with a confidence excluding all doubt, that this is the *very doctrine of the Bible*, and by consequence, those also which I have shown to be inseparably connected with it, are likewise the doctrines of the Bible.

The first and clearest inference from this is, that it is the *Bible Maxim to adhere to it—to the Reformation*. It is the truth of God—the truth of God is eternal. "His truth is to all generations." Psal. c. 5.—"The truth of the Lord is forever." Psal. cxvii. 2. It is, one and the same with his "counsel, which shall stand forever, and the purposes of his heart, which are from age to age." Psal. xxxiii. 11. It rests on the testimony of the Lord, which is most sure, for he can neither lie nor be mistaken; Psal. xix. 7; therefore it is, that Christ exhorts "to hold fast till he come," Rev. ii. 25., that is, to the end of the world.—Never before that time can it be consistent, dutiful or safe, to relax our attachments to the Reformation. If it can, then there may come a time when it may be consistent, dutiful and safe, to deny the truth, and believe a lie, which is absurd. The Law of God is one, and our obligation to every part of it is *precisely* the same; when, therefore, we

may be in the least indifferent towards the Ninth Commandment, in which all the truths of God are concerned, then may we kill, steal, and commit adultery, with impunity and consistency.

But that adherence for which I plead, requires that we *have proper notions* of the truth. To adhere to it merely under the notion of its being the doctrine of Luther, Calvin, Knox, or those that succeeded them, or the doctrine which our fathers professed, and for which they suffered unto death, would be to adhere to the truth under an improper notion. These men were honored of God, to bring forward the truth to the view of the world, in a most prominent manner, and to transmit it pure to their posterity, for which we desire to bless God, but still it was not *their truth*. To adhere to it merely as a rational, consistent and beautiful theory of Scripture truth, would also be improper, because though it is all that, it is infinitely more and better, and hath in it a substance into which the keenest eye of reason can never penetrate, and which can be laid open to the view of the soul only, by the Spirit of the living God. I am not pleading for a system of cold and lifeless speculations, which may enable a man to show himself the strongest reasoner, or the best scholar, the ordinary effect of which is to harden still more the ice cold heart, and inflate the mind with a most disgusting vanity.

But I plead for adhering to it as *the testimony of God*, concerning his Son Jesus Christ. This is a proper notion of it. This is the character in which it comes to us from heaven. "The *testimony* of the Lord is sure." Psal. xix. 7.—"The *testimony* of Christ"—1 Cor. i. 6.—"Declaring unto you the *testimony* of God." Ch. ii. 1.

To adhere to it as the *appointed means of sanctification*, and the life of holy fellowship with God and his people, is also a proper notion; for it is expressly all assigned to this end. "Of his own will begat he us by the word of truth." James i. 18.—"Sanctify them through thy truth, thy word is truth." John xvii. 17. "Man lives not by bread alone, but by *every word* that proceedeth out of the mouth of God." Matth. iv. 4. And to adhere to it as a *sacred trust committed to us by God*, involving the glory of his name, and the execution of his counsel in the salvation of unborn millions, is also a proper notion of it. For as such it is certainly given to us, and brought to our knowledge by the providence and grace of God. "For he established a *testimony* in Jacob, and appointed a law in

Israel, which he commandud our fathers, that they should make them known to their children." Psal. lxxviii. 5.

It must also be stated what I mean by *adhering*, for it is not every thing that passes under that name. It is not an ignorant attachment with resentful or bitter feelings towards those who hold opposite doctrines. This is properly called bigotry. But it is now indiscriminately applied to all who cannot run with the multitude into popular innovations, so that the term has lost its proper signification, and instead of its being any reproach, as intended, it is in many cases a real honor. It is not simply to be a member in full communion with a *church which adheres* to it; for the reader must be aware, that a man or woman may seek admission into such a church from reasons widely different from an attachment to the Reformation. They want their children baptized. They do not like to be out of church privileges. They are most convenient to that church. The minister or people of a former connection displeased, or perhaps, ill used them. Or because in this church they are better satisfied with some particular point or points. But after all, as to a true and hearty attachment to the whole cause of this church, it is what they never dreamt of; and if, at any time, this is expected at their hands, they will quickly speak the language of an alien, and call it "*your church*." Neither is it for a church to have the attainments of the Reformation *printed* in their Confessions and Testimonies; because the light of our age hath shown that a church may have such a confession, and yet, in her supreme judicature, approbate the very opposite doctrine—such a *testimony*, and yet it is not to be a term of christian, and scarcely, of ministerial communion. Neither is it for ministers and people to be walking in strict *outward conformity to it merely*. By this means it is true, they may have a *name* for adhering to it, and so far as men can see or have a right to judge, they have it justly. But this may be the case, and their hearts sit as loose from the Reformation as the Pope of Rome. Therefore I observe that to adhere to it is above and beyond all these things, (that are good so far as they go;) to *receive it in faith*, under the notions of it which I have stated above, and with a *hearty esteem*, and to give it the *highest place in our heart*, and it is to *make it our life and conduct*, and to have its truths and its principles, so to speak, incorporated with our *very souls*, as the food we eat and water we drink is with our bodies. How, think

you, would the thirsty and perishing Hagar and her Ishmael sit down by the well which the angel of the Lord pointed out? so would I mean ministers and people sitting down beside this Reformation. Or as the house built upon the rock, which not all the tempests which hell can raise, could be able to overturn—or like the tree whose roots spread widely and strike deeply into the soil, so would I mean, persons “rooted and grounded,” and built up in this doctrine, and thence drawing, by appropriating faith, the *living water* to the root of all their affections, and all their actions, when I speak of *adhering* to the Reformation according to the *Bible Maxim*.

It must also be stated *how far* I would understand this *adhering* to it, under the *notions* mentioned, ought to be carried, agreeably to the Maxim. And here the statement may be short. I would understand that it should go the *whole length and breadth* of Reformation attainments. I would carry it to the very *keraias* and *iotas*, the extreme points. Let the heartless and the treacherous stigmatize as they please; in this lies the *very life and soul of the Maxim*. “Nevertheless, whereunto we have already attained, let us mind the same thing; let us walk by the same rule.”—There is no danger here in going out to the very minutiae. There is no *dangerous extreme* within the whole compass of God’s truth. Many cautions are sagely given, to avoid the extremes, and keep in the *safe and respectable middle path*; this is is one of the popular absurdities. He that conceives of extremes and middles to truth, conceives of something else than truth, altogether. I have heard “that some truths were like a barren rock, on which a battery might be planted to defend the dominions, but on which nothing could be expected to grow for the sustenance of life;” but my very flesh trembled at the blasphemy. “Man shall not live by bread alone, but by EVERY WORD that proceedeth out of the mouth of God,” said he who was truth, to the father of lies, and let God be true and every man a liar. The great Master saith: “Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;” and lest any should imagine that such *adhering* was proper only for him, he immediately adds: “*Whosoever*, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called”

—what? Men of little minds? Sticklers for dangerous extreme points and barren truths? That strain at a gnat? O no, but “great in the kingdom of heaven.” Matth. v. 18, 19. “Whosoever shall keep the whole law, and yet offend in *one point*, is guilty of all.” James i. 10. All this will do very well, some will say, as respects morals; but what has this to do with adhering to the doctrinal truths of the Reformation? I answer that the whole of this *adhering* as above explained, the whole of our duty to truth, our delight in it, and care about it, is *moral*, and lies all within the compass of the Ten Commandments, and especially the Ninth. I contend that this *adhering* to the *least* things, under the proper notions of them, manifests more faithfulness, love and faith than adhering to great things. The poor sinner that came behind and washed the feet of her Saviour with tears, and wiped them with her hair, evinced more love than the Pharisee’s most sumptuous dinner could do. The widow’s two mites discovered a more enlarged heart than the great sums cast in by the rich. So, likewise, does this *adhering* to the *least truths*. I take the words of Christ to contain a universal proposition, when he says, “He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much.” Luke xvi. 10. And if this be the case, then we shall find, in the history of the saints, faithfulness in *points* and *tittles*, commended the most, and a disregard of them, receiving the severest reproofs. No more man was ever commended more for faithfulness than *Moses*; and in what was it manifested? Was it in delivering to Israel the main things—the fundamentals—the great things of the law? No, verily; but it was all in points—in delivering *every word*—in carrying every thing to the *VERY POINT* of exactness—precise measures—exact proportions—numbers, figures and attitudes—very *small things*, as loops, pins and taches, and, in a word, “not adding one single thing, or diminishing aught therefrom.” And for what did he receive the severest reproof? for he was not perfect. It was for *smiting* instead of speaking to the Rock, and that, too, when he was severely provoked; and lo, for this he shall not set foot in the land of promise! For what was Lot’s wife made a monument to all generations? For a look!—Why was the man of God from Judah, torn by the Lion? Because he travelled a short distance back to take a proffered refreshment! And why was the man according to

God's own heart severely rebuked, while his heart was exulting with holy joy? Because the Ark was resting on a new cart instead of the shoulders of the Levites. And for what was the Apostle Peter so sharply rebuked by Paul? It was for withdrawing from the table! Dangerous extremes do you call them! Nay rather the very *points of safety*. "Touch not, taste not, handle not"—"have no fellowship with him; no, not so much as to *eat*"—"let him not come into your house, nor bid him God speed," saith the inspiration of God to us. Yet these are all only the very extreme points.

I have yet to mention, under this head, *some of the occasions* on which we are called in an especial manner to *adhere* to it.—In this I intend brevity. And

1st. When we are in presence of its enemies, or, to use a softer word, its opponents. And it will be a rare thing, if we be long in any place of the world, or any age of it, prior to the meridian of the Millennial Day, without this occasion. Then are we inwardly to love and practice those particular points opposed and denied, and outwardly to confess them before men, giving as our reasons their scriptural foundations. And besides what may fall within the proper sphere of private christians and the public discourses of individual ministers, a judicial testimony ought to be given to them.

2d. When those who formerly befriended the cause and stood firm, even in the midst of stormy persecution, become cold and begin to relax, and draw back, then is a time, when this *adhering* is especially called for, in a steadfast holding of it in all its particulars, with humiliation and prayer, cherishing with all our might, the proper notions of it, as resting on the testimony of God—as the means of spiritual life and holy fellowship, and as involving the highest interests of future ages of the church. Oh! had but the majority of the Church of Scotland, in 1688—9 and 90, *adhered* in this manner to her *points* and her titles! It would have been no fastidious sticking about disputable niceties or dangerous extremes; but the means of saving that venerable body from a sad and dismal decay and a long train of snares and disasters. How would she have been saved from that mean crouching to the civil government, so ill befitting the noble and heroic stand of two preceding generations for the spiritual independence of Christ's Kingdom. How would those melancholy defections been prevented which at length issued in a secession which continues to this day? But it was

not so. A feeble voice was raised by only three,* but it was not heard.

3d. When it is *misrepresented* in any point, either by professing friends or avowed enemies. As when the leading men of the General Assembly of Scotland, 1720, did represent the free offer of Christ to the chief of sinners, without any antecedent preparation, as an Antinomian tenet, or as tending to a liberty in sin; and when they did contend that the contrary doctrine was agreeable to the Westminster Confession, then was a time when this *adhering* was especially called for. And by the grace of God, the twelve Marrow-Men, Boston, &c., did promptly embrace it, and at the hazard of every thing dear, and under a torrent of reproach, they stood up for the precious truth—preached it—printed it—conversed about it—firmly believed it in their hearts, and died rejoicing in their belief.

4th. When the outward opposition to it is very great; as when it is accounted a crime punishable by the civil authorities, as sedition and rebellion, which generally meet with confiscation, banishment or death, as their reward. Then is a time when we are called to love it more than life, and to count all things but loss and dung for it; and rather be beheaded than receive a single mark from the Beast, either in our forehead or hand, or contract a single spot of defilement from the spiritual whoredom of the time. Such was the time between 1660 and 1688. And when our mother's children become so angry at it as to excommunicate the private christians—suspend and depose the ministers, and cast them out of their churches and salaries, that adhere to it, then is a time when with meekness, patience and firmness, this *adhering* ought to be displayed by a consistent persevering practice of it, and constantly affirming and defending it in every point from all imputations. Such a time was 1732, when the secession from the Church of Scotland took its rise. And

5th. When all the powers of eloquence and of the press—all the force of importunity and constant reiteration—all the weight of popular names—of numbers—of wealth—of organized combinations are employed to bear it down, and bring in *something else* as Bible Religion, then, if ever, is the time when its friends are called to bring all the might of faith, and the force of unfeigned love, with deepest self abasement and untiring vigilance and prayer, into their *ad-*

* Alexander Shields, and other two ministers.

hering, profession, practice and *defence* of it. And such a time is 1832.

I now come to redeem the second part of my promise, and show "*who are they that thus adhere to it.*" And this I freely confess is not an easy matter, because they are a rare people and far between—because real attachment and solid worth seeks to be hid in this day of noisy ostentation, and because the distinctive names of Christian societies are scarcely a better guide, than geographic lines to the place of their habitation. If I know my own heart, I am far, very far, from believing that they are all contained in any one of the churches called reformed, or that the ministers and people of any of these churches, are altogether such. My hope is that in many a corner, where least expected, like the Lord's prophets in Jezebel's time, they are hid by companies, though it may be, fed only with bread and water, nor will I believe that there is a Reformed Church in Europe or America without them. And it may yet be in the Lord's time, and that perhaps not very far off, that the Spirit of God *will come mightily* upon them wherever they are, and then they will be roused from their slumbers, and come forth from their retreats as from the dead, and stand upon their feet, in the might and power of the martyred Reformers of old.

To give a peremptory decision on the comparative measure of real attachment to true Reformation attainments among the various Churches of the Reformation, belongs not to a creature. I propose, therefore, to speak only of things that appear in words and deeds, and judge of *adhering* only so far as these evidence it. Nor even in this do I intend to set up any vain glorious comparison, but only to state such things simply as evidence attachment. I would be inconsistent if I did not believe that the Secession Church *adhere* more firmly than any other body to the attainments of the Reformation. For this belief I give the following reasons: 1st. Recognizing in herself the same party or body ecclesiastic which had, on sundry occasions, vowed to God, in the most solemn manner possible, to adhere forever to that cause in all its general and particular heads, as agreeable to the word of God. She made it *her first care to search out*, and set in order *every point* of attainment that had, in the preceding period, been overlooked and forgotten. 2d. Feeling the responsibilities of a public witness for God, she gave forth a *public judicial testimony*, in behalf of these attainments, declaring her adherence to them, as founded on God's tes-

timony and as belonging to life and fellowship. 3d. In the course of her procedure she hath been instrumental in bringing out to *greater clearness and precision*, the proper notion of civil magistracy, and the measure of obedience due to it by professing christians. 4th. She has marked out the *path of duty for the faithful adhering few*, in the midst of a backsliding majority of a Church, first, by the steps which she took for redress of evils; second, by making a secession; and third, by laying down the clear and scriptural grounds upon which she seceded. 5th. She took order for *preserving every attainment*, both as respects doctrine and practice, and for transmitting them unimpaired to posterity, by making her testimony a term of ministerial and christian communion, by renewing from time to time, her solemn covenant engagements, by examining thoroughly, the life and doctrine of candidates for the ministry, and requiring of them a readiness to take the most solemn vows to the Reformation cause antecedent to ordination; by exercising a constant vigilance over ministers and people; and by carefully training up the children within her pale to an acquaintance with her attainments. 6th. She has borne a *pointed testimony* against the various errors maintained by those parties that have arisen up since her erection, and has maintained the principles of the Reformation against all the methods of attack and specious arguments employed by its enemies, and especially against the numerous innovations that have, since that time, been set on foot. 7th. She has stood up in defence of the *points and titles*, and refused to part with or be indifferent about the least article. This I am aware is set down as against her. But nevertheless it is the way in which *integrity and adherence* is more fully tested. For "*he that is faithful in that which is least, is faithful also in much.*" The invidious reproach of "*narrow minded,*" "*Pharisaical,*" "*paying tythes of mint, anise and cummin,*" and neglecting the weightier matters of the law," &c., may have too much foundation in individual cases, but falls unjustly on the body. To manifest such concern about *ANY TRUTH*, under the notion of its being the truth of God, and a means of life and salvation, however small it may seem, is to be *liberal and like minded* with Christ. 8th. She exists as a separate and distinct body for the express purpose of being *amidst* the numerous parties of professing christians, a *conservatory* for the Reformation in *every particular* of it. These parties have each

its own specific object in view: this is her avowed object, by which she is distinguished, with but one exception; so far as I know from every other society upon earth. And for this end she has watchfully kept herself distinct from all bodies, individual congregations, ministers or private christians who could not cordially unite with her in this.—9th. She has made *great efforts* to maintain her ground, and to propagate what *she* confidently believes to be the truth of God for salvation. She has educated thoroughly in these principles, a vast number of men for the ministry, sent forth, at great expense, a great number of Missionaries, and planted Churches in Ireland, British America and the United States, and supplied them with preachers until they were able to supply in some measure themselves. 10th. She has had to contend, all this time, *with poverty*. The generality of the people that have acceded to the cause, have been poor, and the greater part of the congregations have been small, and particularly so in these United States. Hence it must be evident, that although the ministers have, with but few exceptions, very small salaries, yet the people have to make great efforts to raise it; and pay in a proportion far exceeding those contributions for more popular objects, that are set forth to excite the world's admiration, and yet, with all it is believed they are as prompt in redeeming their promises, as any other denomination. 11th. She has met with very considerable difficulties and troubles in her progress from within—from those who professed, for a time to be, and we charitably believe, really were, friends to the cause. I allude, first, to that Breach which took place at the early stage of her existence in Scotland. 1747, and gave birth to an unholy rivalry between Burgher and Anti-Burgher. It may be said, as it often has been, that if the latter had not been tenacious to a mere point, this might have been prevented; and I may say in reply, that if the former had not been equally determined to *part with* that point of truth and consistency, it might have been prevented. Leaving the temper of both parties manifested on the occasion, to be judged of on its own merits, it is certain that truth and consistency was the object for which the Anti-Burgher Synod then, and for 70 years subsequent, contended, and that, in doing so, they met with a great deal of difficulty and opposition, and that from brethren. Second, to a disposition which arose, to explain away, or make matters of forbearance, or plainly to relinquish certain things that stood in the way of

organic union with other bodies. This disposition, which has pervaded the whole body wherever it had a footing, has brought her, in all outward appearance, low indeed; it has mightily abated that zeal for a public, distinct and separate appearance for the *whole* Reformation, letter and spirit, which was as scriptural as it was remarkable, and it has paralyzed that energy which was successfully employed to keep the dividing lines between truth and error, distinctly visible. It has likewise thrown new and greater obstacles in the way of the few that continued to cleave to the good cause. Besides reducing them again to a few in number, (in this country to two ministers, and in Scotland to eleven,) it has exposed the cause to great contempt and derision, and cut off opportunities and means, for maintaining and propagating it. Yet through the great mercy of God, there is numbers and strength remaining, both here and in Scotland, sufficient to display a banner because of the truth. 12th. During these hundred years, she has been vilified with calumnies and reproaches from without. She has been truly, "a sect EVERY WHERE spoken against." At the very out-set the great influence of the ruling party in the established church of Scotland was employed in various ways, and sometimes little short of violence, to crush her; and every one that has passed, by wagged the head at her.—Shortly after the secession was brought to this country, a Presbytery belonging to the General Assembly, emitted a public warning against it. Sometimes their loyalty as citizens has been attacked and they have been held up as a people entertaining principles dangerous to civil government. Sometimes their personal reputation has been assailed, and at other times their property, which, by a course of law, but surely not of equity, has been taken from them. And constantly by one or another, and by some of whom better things might have been expected, their principles have been industriously misrepresented, and their whole conduct stigmatized. Yet do they continue to this day to *adhere* to the good old paths, so far as men can see into the matter, and to preserve alive and distinct among them, every attainment of the Reformation, and also its history. Their doing so, cannot justly, and I think will not, be ascribed to a desire to be much esteemed among men, or to be popular among the churches, or to be found in the literary world, or for ease or for wealth. I appeal to the reader, if this day, the very name she sustains, be not, in popular account, synonymous with bigotry, illiberality, a Pharisaic!

spirit, and almost every thing that is Anti-Christian; and if her very name itself be not a blank in the statistics of Churches — May I not hope then, that this *adherence*, with a goodly portion of those within her pale, is the effect of sound persuasion in the goodness of her cause, and of a love to the truth? This I ascribe to the sovereign grace of God, as a matter for thanksgiving, and not of vain boasting. If we have not been left to fall in quite so far, with measures backsliding and defection as others, it is not to us the praise is due. There are not wanting numerous indications of danger which carry with them to every sober, discerning christian, the force of the exhortation, "Let him that thinketh he standeth, take heed lest he also fall." But while we cannot have too *little* confidence in our own stability, on the other hand, we cannot have too much in our profession, as being the Bible way of religion; nor can we be too strongly inclined, or too firmly bound to hold fast, and to "go forward." And if we do not, it will be at our peril. This, if God will, I shall endeavor to show next. For if the Reformation is according to the Bible Maxim, it must be a very dangerous thing, as well as wicked, to leave it. And if many of the churches called Reformed, have left their first love, halted, turned about, and looked back, even multiplied their backslidings, the Lord must have a controversy with them, and there must be signs of his anger.

(To be Continued.)

[For the Religious Monitor.]

REMARKS ON MR. BARNES' SERMON.

[Continued from page 529.]

From the remarks formerly made, it appears in what way Mr. B. supposes we cannot be saved. The conclusion of the whole matter is, that the atonement of Christ will save no one. Having rejected this way, the topics which next present themselves for consideration, will show what he substitutes in its room. Before considering these, however, there is one more doctrine connected with the former topics which deserves attention, and the most moderate name by which we can call it is,

Very great obscurity respecting the person of our Lord Jesus Christ.—His true, proper, and supreme Godhead is not expressly denied; on the contrary, it appears at first view, to be asserted; yet when his language is carefully examined, it will be found that he does not express himself in the manner commonly used, when the supreme Deity of Christ is asserted, but even

cautiously avoids any thing which would necessarily imply it. It was to be expected in giving a description of the character, the natures and person of our Redemer, that if he thoroughly believed him to be the Supreme God, he would have used language unequivocally expressing this doctrine; but when he avoids this, and uses no language on this subject, beyond what is employed by Unitarians, this alone gives too much ground for suspicion. It is true he speaks of Christ as having a divine nature; but who knows not that divinity is attributed to Christ, by many who are open opposers of the doctrine of his Supreme Deity? The advocates of his Supreme Deity do not, indeed, believe that there is any Divinity or Deity which is not supreme, but it is well known that these are ascribed to Christ by many in an inferior sense. Crellius in an Appendix to the 18th chapter of his book, *De uno Deo Patre*, undertakes to prove that divinity is conferred on Christ by the Father. Mr. B. calls Christ the "co-equal of the Father." In the 36th chapter of the same book, Crellius undertakes to prove that Christ is not the Supreme God, because he is equal to the Father. His position is, that if Christ be equal to the Father, he cannot be of the same essence.—Mr. B. also calls Christ God, but this name is given to him by all who profess to receive the Bible, even by those who believe him to be no more than a creature. Mr. B. also speaks of Christ, as existing from all eternity; but this also has been admitted by those who have denied him to be the supreme and self-existent Jehovah. In a word, an opposer of Christ's true Godhead would need very little help of "explanations" to make the sentiments of the sermon accord with his creed.

There are, besides these omissions of what might reasonably have been expected, several expressions, which tend to obscure the glory of our Lord's person, and which cannot be reconciled with the doctrine of the Trinity. Christ is spoken of as a distinct *Being*:—"The *Being* thus selected," and again, "This *Being* possessing the Divine and human nature in one person." Now every child learns in its catechism, that in the Godhead there is but one *Being*; that there are three persons, yet these are the same in substance or being, and equal in power and glory. If we consider the persons as Beings, we must either adopt the doctrine of Tritheism, instead of the Trinity, or with the Unitarians, believe that God the Father is the only true God, and that Jesus Christ is another God, besides the on-

ly true God:—In other words, that there are more Gods than one, but that they are not equal in power and glory. If these expressions had only occurred once in the sermon, or if they had not passed without correction from edition to edition, or if it had been the first time that such language had been used by men of the same school, it might have appeared as a mere inadvertence, though a very gross one, in a published sermon; but the readers of the Monitor will, no doubt, remember that the same thing was noticed in the Review of Dr. Beman's Sermons on the Atonement. He also calls Christ a Being. It is high time that these men should give some explanation of their meaning—that they should tell us whether they do indeed look on the persons of the Godhead as so many different Beings, having different substances or *Godheads*, (if we may coin a word to suit the doctrine,) or whether this way of speaking is owing to their utter want of system, even respecting the first principles of our religion.

There are other expressions used in conformity to this distinction of the *Beings* called Gods, which render it improbable that the expression was used inadvertently.—Christ is spoken of as “existing in intimate union with the Father, in perfect honor and happiness, *without derivation* and without change.” Most advocates of his true divinity would have preferred stronger language respecting the honor and happiness of Christ. They are accustomed to speak of him as *infinite in glory and blessedness*. However that which chiefly deserves attention in these words is, an implied denial of the absolute unity of the Father and Son in essence, and of their eternal relation as persons. They are not said to be *one*, but to exist in intimate union, and this distinguishes them as different Beings, for intimate union cannot be predicated of those who are absolutely one. Believers are intimately united to Christ, as they are distinct beings; but Christ always speaks of himself as absolutely one with the Father, that is, one essence, one being, one thing. Slight as the difference of the words may appear, there is, notwithstanding, an immense difference in the meaning of *union* and *unity*, in their application to this subject;—And Christ is said to exist in this union with the Father, “*without derivation*.” There is no doubt, that what is meant, is what those of the same school maintain, that Christ is not derived from the Father as the Son; in other words is not eternally begotten of the Father. The doctrine of Christ's eternal Sonship, is

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one of the strongest supports of his Supreme Divinity. If he be the true and proper Son of God, by an eternal generation, he must be of the same essence with the Father; and as the Jews very correctly inferred from his asserting that God was his Father, (*πατέρα ἰδίου*,) his own proper Father, this relation “makes him equal with God.” This doctrine is therefore strongly opposed by Socinians and Unitarians of every class. Those who give it up have relinquished the strong hold of the truth, and can never be consistent with themselves until the doctrine of Christ's true Divinity be altogether abandoned. The denial of the distinct relations of the persons in the one essence, naturally leads to the doctrine of their existing as distinct beings; and more than one being having infinite perfection is an absurdity, shocking to reason as well as to scripture. The reader who wishes to see this subject handled in a masterly manner, is referred to Doct. Miller's letters on the eternal Sonship of Christ, or to Jamieson's Vindication, book III.

Mr. B. also advances a strange opinion respecting the two natures of Christ, in which he has been preceded by others of the same school.* So far as it is capable of being understood, it is this:—The divine nature of Christ is one person; his human nature is another person; these two persons became united in one complete being, who may either be regarded as one or two, as the case may require. He first tells us with respect to Christ, that, “This *person* of the Godhead became intimately and indissolubly united to human nature in the *person* of Jesus, the Son of Mary of Nazareth.” Then he adds that this union constitutes the “acts of the Divinity, and those of the humanity, those of a person,” which appears to indicate a reduction of these two persons to one; but at the close, he tells us once more, “that the divine nature gave dignity and value to the sufferings of the man of Nazareth.” This supposes that even since the union of the divine and human persons, the human personality continues distinct. What shall we make of the whole of this, but that there are at least two or three beings in the Godhead, or rather, two or three Godheads; and two distinct persons in that one being who is our Redeemer.

It may still be said that the doctrine of Christ's true Godhead, is not absolutely denied. But if the author were even more

* See Strong's Benevolence and Misery.

unfriendly to it than would appear from what he has advanced, a plain denial of it in that part of the country where he resides, and in the society with which he is connected, would be quite at war with the policy invariably attending these opinions. It is well known how Unitarianism has crept into New England; how it has followed close upon the heels of Hopkinsianism; it is well known how such sentiments are chiefly propagated at the first, by coming in the outer garment of a sound profession; by keeping back the truth; by loose expressions and crafty insinuations; by cries of charity and peace, and outcries against intolerance and persecution; by explanations, and, when occasion requires, by bold denials. This is very clearly shown in the letters recently published in the Monitor, to have been the way in which Unitarianism gained ground in the east, and there is reason to fear that the same measures may be equally successful in the west and south. This policy has, of old time, been characteristic of such men; so that it may be said, with justice, *When they speak fair, believe them not.* Arius was no stickler for ordination vows; he professed, under oath, his belief of the Nicene creed. Oclinius wrote a book in defence of the Trinity, in which his evident object was to overthrow the doctrine: adducing the most worthless arguments in its favor, and the strongest against it, without any sufficient answer. These are but specimens of what is done by a large portion of the ministers of many churches, who come under the mask of a sound profession and use the utmost caution, that their mischievous doctrines may not be so readily suspected.— And when men can bring themselves to sneer at those who are “sticklers for every thing in their ordination vows,” it is not surprising that they should not be guilty themselves of excessive stickling in these matters.

The system of doctrine contained in this sermon is such as is unfavorable to Christ's true Godhead. Such an atonement as is described, does not require a person of infinite perfection to make it; and the system will never hang together until relieved of the dead weight of Christ's divinity.— The Unitarians boast of the approximation of the Hopkinsians to their opinions; and according to Mr. B.'s statement in the Philadelphian, the 5th edition of his sermon was published in Boston, and a 6th advertised in Newburyport, places where Unitarianism prevails, though he rejects indignantly the idea that his sermon is favorable to their

views. “That sermon,” says he, “contains most distinctly the doctrine of the divinity and incarnation of the Son of God; the doctrine of total depravity; of regeneration; of election; of the perseverance of the saints; of the atonement; and of salvation only by the merits of Christ. Do the Unitarians believe these doctrines?— And can it be believed that they would give willing circulation to a pamphlet whose main design was to establish them?” Perhaps a few expressions would be the better, of a little proper explanation to suit the views of the Unitarians, but the task of such accommodation would be nothing compared with the difficulty of reconciling the sermon with Calvinism and the Westminster Confession. It is doubtful whether any of the above mentioned tenets are denied absolutely by the Unitarians. They only explain them in a different way from Calvinists; and from what has been said it will appear that they could have little reason to object to the explanations of them given in this sermon. This may appear still more clearly before these remarks are finished.

In giving an account of the work of Christ on earth, nothing more is said than might be said of one of his apostles. The amount of the description is, that Christ led a life of very active benevolence, wrought some miracles, uttered some predictions, and then expired on the cross. There is nothing said of his obedience being any thing more to us, or any thing more in itself, than the obedience of any other. And as has been shown already, he explains his death as only accomplishing such ends as might be accomplished by the death of any other; so that there is no longer any reason to regard his divinity as either necessary to his work, or important as a doctrine. The real source of opposition to Christ's divinity, is not the abstract doctrine itself, else it would appear equally against the divinity of the Father. The source of opposition, or, as it would be called in systematic divinity, the *πρωτον ψεδδος*, the radical error, of Socinianism, is enmity to the satisfaction of Christ. In order to make his atonement such an ineffectual thing as it is made by Mr. B., and thus prepare the way for setting up the righteousness of the sinner, the glory of Christ is reduced from that of the great Jehovah, to the glory of a finite being; and then it is easy to reduce the value of his atonement from that of a full satisfaction, to that of a mere tragedy, acted before us for moral effect. We are far from thinking the denial of Christ's di-

vinity, the main error of Socinianism. It only grows out of the other error already mentioned, that is, opposition to the way of salvation through the obedience of his life, and the perfect satisfaction rendered to justice by his sufferings and death. Mr. B. has clearly advocated the main error of this system, in his views of the atonement; and we think the candid will not think the judgment harsh, that his statements give strong grounds for suspecting his soundness in respect to the other branch of this system, the divinity of our Lord Jesus Christ. It must give every lover of truth and of the souls of men, extreme pain to find such doctrines extensively propagated through our country. It would be criminal to speak of them in more moderate terms.

The next doctrine which shall be noticed is that of *Salvation on the ground of certain conditions to be fulfilled by the sinner*. Statements of this kind are repeatedly made. In the advertisement mention is made of "submission to all the terms and requirements of the gospel." Again:—"The atonement secured the salvation of no one—except on the condition of repentance and faith." Once more:—"All this is done through the merits of the Son of God, in virtue alone of his death, and in connexion with two acts made indispensable by the authority of God. These high feelings, these exalted hopes are conferred on no one who repents not of his sins, and believes not on the Son of God." This notion of conditions evidently puts Christ into the place of John; and the sinner into the place of Christ; for according to it, Christ only prepares the way, and the sinner comes after him and completes his imperfect work. This doctrine also reinstates man in a covenant of works. Nor is there any thing in what is said of our not being saved by merit, or of our needing divine influence, or of all boasting being excluded, at all inconsistent with such a state; for all these things might be said of Adam, had he fulfilled the conditions prescribed to him. He would have received the reward on the ground of fulfilling these conditions, but there could have been no merit in his obedience. He could not have obeyed without the divine influence of his Creator. He could not have had any ground of boasting; he could not have continued righteous, without entertaining the most humble sense of his unprofitableness.* This system, therefore, in a very direct way, teaches us to go about to establish a right-

eousness of our own. It can never be true according to it, that we are not saved at all by the works of the law; that we are justified by faith, and without works. Mr. B. mentions two acts of the sinner, made indispensable by the authority of God.—These are repentance and faith. But why only two? Why these two? Who gave him authority to distinguish these acts of obedience, as if these were the only things which were indispensable, or as if more indispensable than others? Is not the same authority of God in every precept of his word? And is not he who is guilty in one point guilty of all? Are repentance and faith required as indispensable and conditional of life? Yet not more so than other parts of our obedience. He that said, *Except ye repent ye shall perish*, and *He that believeth not shall be damned*, hath also said, *If ye live after the flesh, ye shall die*. *The wages of sin is death*. *Without holiness no man can see God*. *He that perseveres to the end, shall be saved*. Yea, going into the condition of our lives, he tells us, that *if we be without chastisement, then are we bastards and not sons; Blessed are they that mourn, for they shall be comforted; Blessed are ye when men persecute you—for great is your reward*. Are we then to conclude that renouncing all sin, and practicing universal holiness, and continuing in well doing, and trouble, and persecution, are all conditions of life? We see no just reason for distinguishing between these things, seeing none of them are spoken of in a conditional form more than the others: and we conclude with the Apostle to the Galatians, that if men set up any observances as conditions of life, they are *debtors to do the whole law*; if any one thing be conditional, every thing required is conditional.

It is evident that obedience to the law is required; and there is no dispute about the necessity of this obedience. But it is quite a different thing to call this obedience conditional. The only condition of the covenant of grace is the righteousness of Jesus Christ. To us it is entirely a covenant of privileges. Even the obedience required by the law is promised and secured to us by the grace of the covenant; *I will put my fear in their hearts, and they shall not depart from me*. In the first covenant, duty was the foundation of privilege; in the second, privilege is the foundation of duty. The Lord makes himself known as the Lord our God, and requires all our obedience to be rendered to him as the Lord our God,

* Doct. Anderson's Precious Truth.

and no part of it, that he may become our God. We must do good works as made alive in Christ, and as under obligations to God, both as our Creator and Redeemer; but not as those who are dead and lost, that we may obtain life. If repentance and faith be conditions of salvation, then we are never warranted to believe that we shall be saved, till we find that we have actually repented and believed. If, then, any part of faith be a believing that we shall be saved, we never can believe this, till we find that we have believed it. This evidently makes the consequence its own cause, that is, our faith the consequence of our faith. So that if it be asked why we believe, the only correct answer must be, Because we find that we have believed. If the promises of God be conditional, our faith must correspond to the promises, and be conditional also. And the utmost of our faith, considered with respect to the promise, must be, a belief that if we do believe and repent, we shall be saved; but it is possible for the most decided enemies of the gospel to attain this faith, and believe that if they did believe and repent, they should be saved, while they are determined to do neither the one nor the other.

The Calvinistic and scriptural doctrine on this subject is, that the promises of God are absolute and unconditional; and that as such, they are addressed to every hearer of the gospel, who is warranted on the ground of these faithful sayings of God, and not of any thing which he finds in himself, to believe that through the grace of our Lord Jesus Christ he shall be saved.*

That the death of Christ was a species of tragedy intended for moral effect, is a doctrine which, as has been stated, naturally follows from the views given of the atonement, but it deserves some farther notice. Having set aside the death of Christ, as the proper foundation of our faith,

* See this subject handled in a most plain and spiritual manner, by the Rev. E. Erskine, on Ex. xx. 2, 3. Respecting this discourse, the following circumstance is related by his Biographer, the Rev. D. Fisher:—

“That night on which this good man and zealous defender of the gospel finished his mortal career, his daughter, Mrs. Fisher, was sitting beside him, engaged in reading. Awakening from a slumber, he said, “What book is that, my dear, you are reading?” “Father,” she replied, “it is your sermon on that text, *I am the Lord thy God.*” “O woman,” said he, “that is the best sermon ever I preached.” The discourse had proved very refreshing to his own soul, and can hardly fail to prove refreshing to every soul acquainted with the grace of God. If sermons of the same character were the means of modern revivals, there would be more reason to regard them as the evident work of the Spirit of God.

and directed us to the fulfilment of conditions, it yet seemed necessary to state some use of his death, and the third particular of the sermon may be considered as expressing the author's views on this subject. Instead of describing the great sin of gospel despisers to be their unbelief, he describes it to be their insensibility to the Saviour's sufferings. “Their hearts are so hard,—their minds so blind that the Saviour might have prolonged his groans to the end of time, and the rocks—the hard rocks of Jerusalem might have burst, &c., but still the sinner's heart would have been unmoved by all his groans. And had the darkness of that unnatural night when he died, been prolonged to the present time; and had it been still whispered in every breeze, and heard in every echo, that the Son of God was yet suffering for men; and crying in the bitterness of a dying soul—“My God! my God! Why hast thou forsaken me?” Still not one solitary human heart would, of itself, care that there was no ‘sorrow like to this sorrow.’” There is more of the same description in what follows, but the above is sufficient to show for what purpose it is supposed Christ suffered, and when his sufferings are effectual or ineffectual for the end intended.—When our hearts are moved to sorrow, by contemplating the sufferings of Christ, then the gospel is supposed to be successful; and when this sympathy is not excited, then it is unsuccessful. It is also supposed that the sufferings of Christ might have had much more power to produce the moral effect intended, if they had been increased and prolonged, so that Christ has not given to us the highest possible demonstration of love, or done all that could have been done by merely dying once to save us. His offering would have been much more perfect, if he had continued often, or without intermission, to offer himself to God! If the author do not absolutely deny the infinite dignity of Christ's person, it is evident that he loses sight of it, when speaking in such terms of his death.

The scriptures exhibit the death of Christ as the foundation of our faith; and that which the Spirit designs by it, is what we should chiefly regard, in the exhibition of it. There is no attempt in the scriptures, to raise in us that sympathy and regret, because of the sufferings of Christ, to which so much value appears to be attached, and which might be excited by his sufferings, considered merely as the sufferings of a common man, and excited without one holy feeling towards God; yea, excited by the eloquence

of the description, when the story was believed to be a fable. The scriptures tell us not that Christ died that we might weep; but that he died for our sins—he was delivered for our offences—he gave himself as a ransom—and these are the things by which we ought to be affected, and for these things we have reason to rejoice and bless God—When there is a design to draw away our attention from any doctrine of peculiar importance; it has been common to substitute something else in its room; and to keep sinners from feeding on the death of Christ by faith, they have been too often instructed to feed upon their own sympathies, and to prostitute the death of Christ for producing these, in their bosoms. It has often happened, especially at those times when the whole soul should be engaged in receiving Christ by faith, that men have been entertained with nothing but moving declamation about his innocence and his agony, their hearts have been fired with indignation against the malice of the Jews, the treachery of Judas, the cowardice of the eleven, the insolence of Herod, and the weakness of Pilate. And when their spirits have been agitated by such feelings, they have been encouraged to regard this as devotion and communion with the Most High; while in all this there may be nothing of faith; while the same effects might be produced by an account of the assassination of Cæsar, as by these descriptions of the crucifixion of Christ. And when the ordinary means become familiar, and fail to excite these feelings, the next resort is to images of the cross, representations of the crucifixion, and other artificial means, to aid the oratory of man, or to supply its place. In this doctrine of the moral effect intended by Christ's death, is plainly to be seen, the very spirit of image worship; and to this the mind most naturally turns, after the true doctrine of faith is abandoned. But what are these feelings worth? If ministers had such powers of eloquence, or our hearts such tenderness, that tear should answer to every tear of the Redeemer, and groan, to every groan which he uttered;—if we should burst with grief, even as Mr. B. supposes the hard rocks of Jerusalem to burst, and be dashed to powder under the groans of the Redeemer; and if Christ should come to us, and find us thus weeping and lamenting, would he say, Ye do well thus to weep and lament—I died to move you to this sorrow? Did he not say to Peter, because he would keep him from the cross, "Get thee behind me Satan?" Did he not say to the women,

"Daughters of Jerusalem weep not for me?" And would he be pleased with that sympathy in us, which regrets that he died, which burns to defend him from his enemies, and to snatch him from the cross? We hope not to be misunderstood, as if we supposed that we should be insensible to the sufferings of any one, much less the sufferings of Jesus Christ. All that is meant is, that this sensibility is of no account, compared with the duty of faith and joy in Christ, as having died for our sins, and as living to secure our everlasting salvation.*

That the whole work of the Spirit consists in moral suasion, is a doctrine which corresponds with the preceding, and follows from the doctrine of man's perfect ability. The work of the Spirit is said to be upon the will, which is the only thing in man regarded as needing a change; and in this Mr. B. is careful to assure us that there is no compulsion; no violation of freedom. The Spirit arrests the attention of the sinner, pours light into the mind, impresses truth, and urges duty. Thus "he calls up the sinner's own activity, and the guilty man commences the most mighty and persevering struggle, in which he ever engages, that to secure the salvation of his soul."—Mr. B. seems as careful to say, It is the Spirit, yet not the Spirit, but the man who does the work; as Paul is to say, It is I, yet not I, but the grace of God, which was with me.

It is an undisputed truth, that the Spirit uses moral suasion in his work, else we should be operated on as mere machines;—Yet if he used no other influence—if he only moved the will to a free choice, by the power of motives—if, as the author's words imply, this be all the change effected upon it, there could be no material difference between his agency in our salvation, and the agency of mere men. If there be no supernatural change of the will itself, then all the motives which the Spirit presents to move the will, may be presented by men, and may have the very same influence as if presented by the Spirit. So that this scheme is as unfavorable to the value of the Spirit's work, as to the value of the atonement.—Calvinists do not suppose that there is any physical change of the substance of man, by the Spirit, but that there is a supernatural change of his whole moral character, so that he becomes a new creature, is quickened and raised up from the dead, he is born again, the old heart of stone is not moved to a free choice of God and to holy affec-

* See Goodwin's Glories of Christ.

tions, but is taken away, and a new heart is given. And this change is attributed to a power of a different character from that of moral suasion, to the same power by which Christ was raised from the dead, and by which, things which were not are called into being. And surely no argument or persuasion could prevail on the dead to arise, or the things which are not, to exist. The Spirit effects this change not merely by *demonstration*, but also by *power*; and the gospel, which is the instrument, is called the *power of God unto salvation*. In many instances, where the strongest motives are presented, no change is produced; yet at another time, the same motives or weaker ones, are effectual; and this is to show the excellency of the power of God, and take away all boasting of the creature, as if his own activity were any thing.— This change has been effected in several instances, where no arguments, motives or persuasions were used; as, for example, in the conversion of Zaccheus and Paul, and in the calling of Matthew. It is plain that in these cases, there was an immediate exercise of supernatural power, changing the will; and though it may not appear with the same evidence in other cases, yet the change could never be produced without it. The clearest exhibition of the gospel, will be but foolishness to the natural man; the most earnest persuasions, the most convincing arguments, and the most powerful motives, will be but a solemn mockery, till the heart is changed. Our prayer must not be, Convince us of our duty, and we will do it, or, Turn us, and then we will turn ourselves; but, "Turn thou us, and we shall be turned." Jer. xxxi. 18. God first makes us willing, and then works in us to will.

It is possible that in these remarks, the real sentiments of the author may not, in all instances, be accurately ascertained. There is no one who may not fail in expressing what he intended. We have, however, endeavored to ascertain as exactly as possible, what the language of the sermon implies; and hope to escape from the censure of *criticising words and phrases*, till some rule is discovered for divining the meaning of a writer better, than the words and phrases which he employs. Every one can judge for himself, whether the passages cited, teach the doctrines imputed.— These communications have already exceeded in length what was originally intended, yet there are some things still unnoticed, which oblige me to add,

(To be Continued.)

[For the Religious Monitor.]

REMARKS

ON A PAPER ENTITLED, "ON THINGS INDIFFERENT, ARDENT SPIRITS, &c."

Signed M., in the last October No. of the Religious Monitor.

It has always been found a difficult task, to discriminate between things indifferent, and things that are not of that character.— Perhaps it is a little dangerous to increase the list of "*things indifferent*." God's law is exceeding broad, and we had better well consider "*things*," before we declare them "*indifferent*." The writer of the above paper, has indeed given some good remarks on "*things indifferent*;" but as almost every other writer upon the same subject has done, he has given us a good theory, but fails in the application of it to a particular subject.

He premises, "That during the Old Testament dispensation, we find that a distinction between *Meats* and *Drinks*, was by Divine appointment, observed; this distinction, however, was not moral, but ceremonial, in its nature—it follows, then, that under the gospel dispensation,* all kinds of meats, and all kinds of drinks, are, in themselves, indifferent, and in respect to which, christian liberty may be exercised." He then adds:—"It is in vain to attempt to separate ardent spirits from things of this denomination; for even during the ceremonial dispensation, when the liberty of believers was greatly abridged, it was lawful to use wine and strong drink." However well the premises are established by scripture, yet we are not inclined to receive the conclusions as fair, for we think that *ardent spirits* do not belong to the class of *drinks indifferent*, to which the ceremonial law referred, for the following reasons:—

1st. All unwholesome and poisonous drinks are morally excluded; and if Doct. Rush, and other medical writers upon this subject,

* "Gospel dispensation" is here used to distinguish the New from the Old Testament dispensation. Although the expression is fashionable, I seriously object to it, because,

1st. It is a distinguishing term that cannot distinguish. Heb. iv. 2.

2d. The expression savors too much of a species of infidelity, fashionable in this day of the church; that the New Testament is the chief rule of the church; that much of the Old Testament, especially the five books of Moses and the book of Psalms, are now obsolete, no gospel being found in them.

3. It is a violation of the Apostle's injunction to Timothy, requiring him to hold fast the *form of sound words*. 2 Tim. i. 13. *Sound speech that cannot be condemned*. Tit. ii. 8.

are to be credited; ardent spirits belong to this class. They are, indeed, under certain circumstances, medicinal; but like arsenic, callomel, &c., they should be administered under the immediate eye of the physician; to put these medicines into the hands of the common people, to be used at their pleasure, is, we think a violation of the 6th commandment.

2d. *Strong Drink*, in the conclusion is a very different substance from *strong drink* in the premises, and therefore the argument is not logically correct. *Strong drink*, to which the ceremonial law referred, was wine reduced in bulk by evaporation, but proportionably increased in strength: this was a nourishing drink, and when prudently used, was harmless and strengthening. Ardent spirits are, however, a modern invention, a drink that had no existence in ceremonial days. It possesses no nourishing substance for the stomach, but when received into it, in a healthy state of the body, accelerates the circulation, produces inflammatory action, and creates diseases. This is true of any quantity of ardent spirits, however small, which could not be said of the *strong drink* mentioned in scripture.

3d. His theory admits the practice of private drinking. The reason upon which he chiefly insists, as a reason why we should abstain from the use of ardent spirits, as a thing indifferent is "It is never to be used to the offence of others." But private drinking cannot form a stumblingblock to others, unless they become so intoxicated as to reveal the secret practice to others.—In a word, I do not think that the writer who attempts to prove that it is a matter of pure indifference, whether you are in the habit of the moderate use of ardent spirits, or not, has succeeded in establishing a bulwark sufficiently strong against drunkenness; or should he even succeed in proving that the drinking of *whiskey* or *brandy*, is as harmless as the eating of *blood*, or *swine's flesh*, to New Testament professors, I cannot see the end he has gained—every drinker will subscribe his creed; for while his opinion is in favor of abstinence, yet he only requires us to abstain from a practice, that there would be no moral impropriety in continuing. And therefore he might, after proving it to be a matter of indifference, tell the drinker that he might do as he pleases.

But we shall now attend a little, to the reasons why he objects to connecting himself with temperance societies.

1st. "Because the church itself is, con-

stitutionally, a temperance* society."—Many readers would dispute this assertion, and deny that any branch of the church is a temperance society; because none require *entire* abstinence as a *term* of communion. Would a libel, charging a member with the crime of taking a glass of brandy, be sustained before any church court on earth, as relevant, when it was not a specification in the libel, that he was guilty of the immoderate use of it? That which is not admitted as a term of communion, can never be enforced by discipline. While drunkards are excluded, by the unanimous consent of all denominations, none exclude those who use it moderately. But let us hear his reason for this assertion—"If abstinence in certain circumstances become a moral duty, it is the word of God that makes it so, and hence church members, by their christian profession, are bound to observe it." This is a general, but very fashionable plan, of specifying terms of communion, especially with those who declare that the BIBLE is their creed. We are of a contrary opinion, and believe that every *term* of communion should be specified by the church, in order that they might *walk by the same rule*.—Even matters of indifference were not left by the Synod of Jerusalem, to the judgment of believers, nor did ministers refer them to the scriptures in general for a decision, but in Acts xv. we have their particular decisions upon these subjects.

It is difficult to see the force of a dilemma used to establish this proposition. "It is either the duty of a church member to join a temperance society, or it is not." To illustrate this, he enquires, "But will any pretend to say, that the word of God makes it a duty, in that church member who has been convinced, that abstinence is a duty, and is practising accordingly, in conjunction with his fellow church members, of the same congregation, to unite with a temperance society?" Now I am one of those, who believe that the word of God does require me to use "all lawful endeavors to preserve our own life and the lives of others." And therefore I think myself scripturally bound to unite my influence *socially* with others, to arrest a *fell murderer*, and save the lives of many.

2d. Reason is, "Because church members, in joining the temperance society, are required to give a pledge, it may be to infidels, on a subject which relates purely to christian liberty." But if the common use

* Temperance is here used for *abstinence*, the sense in which it is used by temperance societies.

of ardent spirits, be immoral, as we have asserted, then christians are not at liberty to use it; and suppose it casts a stumbling-block before others, as is conceded, christians are not at liberty to use it. But further, it is lawful and correct for christians and infidels to give a mutual pledge to each other, on many subjects that regard the welfare of society; because such a pledge is given in civil government, not only in constitutions, but in all her codes of law, many statutes of which may respect matters of indifference, which relate purely to christian liberty. For when a general association is formed, as civil government is, a mutual covenant pledge is given, to all the particulars in the great social bond. But to refuse to be members of this association, because you thereby give a pledge to infidels, is to deny the being of civil government.—It is to refuse to become a citizen of any commonwealth.

Further, if a band of savages should attack one of our settlements, would it not be our duty to associate ourselves together to resist them? Or would it be proper to enquire into the religious opinions of every citizen who would offer his aid on such an emergency? If a mad dog was to be found running through the streets of Albany, would you forbid an infidel to join you and other persons, with instruments to kill the rabbid animal? Yet it must be confessed that neither mad dogs or Indians have done either church or state as much harm as ardent spirits.

3d Reason is, "Uniting with the temperance society, has the tendency to vilify the church." To this I would reply, that if the church of Christ do not her duty, men may associate to do that in which the church fails. For I think it correct, rather to "vilify" the church, than set aside moral duty.

It has been said before, that no branch of the church of Christ requires total abstinence; but if the reasoning of the writer be true, it would be the duty of the church to make it a term of communion. When any thing, although in itself indifferent, becomes a stumbling-block, the church of Christ should remove it out of the way. As the church of Christ however, has not done this, we do not think it unlawful for men to associate for that purpose. I do not think it a sufficient reply that "the profession which we make as church members obligates us, to perform universal holiness, to perform every duty which the holy law of God enjoins." This declaration is true, yet not a branch of

the church of Christ, has seen it to be their duty to exclude from their communion, such members as would be found in the common use of ardent spirits. But will the writer now refuse to associate with his fellow men in forming temperance societies, to prevent ardent spirits from poisoning thousands, both of professors and non-professors, merely because he is afraid to vilify the church?

4th. Reason is, "For church members to join that society has a tendency to satisfy the consciences of others with whom they associate, in not making a public profession of religion."

Perhaps it is a little more difficult to see the force of this reason, than of any of the former. It has been frequently supposed, that paying stipend, assisting in building houses of public worship, have had a "tendency to satisfy the consciences" of the careless, "in not making a public profession of religion." For like Saul, they had brought sacrifice; for this, such persons would give more willingly than obedience; but surely, joining a temperance society has no more a tendency to satisfy the consciences of men for a christian profession, than if a company of men having driven any common enemy out of the country, would thereby be satisfied in their consciences, instead of making a profession of religion. And as to their "harrangues," made at meetings of the temperance societies, I never have heard any thing morally different in them, from those "harrangues" made at public meetings of citizens, in the time of war, to induce men to turn out *volunteers* against the common enemy—or did I ever believe that either the meetings or the harrangues were, in their nature, more religious.

But the last reason is, "That the temperance society gives rise to rash and uncharitable opinions." It may, indeed, be true, that persons freely associating themselves together, to arrest the arm of the most cruel murderer that ever attacked the civilized world, may be tempted to displeasure in perceiving others sit quietly and reap the blessings, arising from those social exertions. Thus our resolute fathers, whose bravery was instrumental in achieving our national independence, blamed the *society of Friends*, who enjoyed the blessings of liberty, and refused to raise even a *finger* to our assistance. Thus different branches of the church blame the *Reformed Church*, called *Covenanters*, who enjoy, in common with us all, the blessings of our national compact, and yet not only refuse to become citizens, but are

continually preaching against the government.

It is evident that total abstinence has been first taught by temperance societies; to these associations, as instruments under the God of providence, the world stands indebted for this doctrine: while we reap the happy fruits, we should not despise the exertions by which they were obtained. As an individual, therefore, I have always aided these associations.

I would also add a few reasons, why I believe these associations correct. Ist, Because there is nothing in the nature of *temperance societies* opposed to the moral law. To condemn any association by general arguments is not correct. We should enter into a particular investigation of their articles of association, and when found contrary to the moral standard, they should be set aside.

2dly, We are certainly taught by the light of nature, to unite in destroying a common enemy. If it be right for an individual to oppose, it cannot be wrong for a number of individuals to unite in opposing. When we see the evil of intemperance prevailing, and distillers and venders of ardent spirits acquiring property from the riches of their fellow men, and living upon the support of ruined families; and witness around us the innumerable self-murders committed by intemperance; we think it a duty for men, in every character they sustain, in the church, or in the state, to unite their efforts to prevent the evil. If personal abstinence be right, for men socially to agree to abstain, and to use their influence to extend the same resolution, cannot be wrong.

3dly. We think the public zeal against intemperance, laudable: if this zeal has, in many instances, went too far, let that be checked; but this will not affect the morality of temperance societies. This is a matter, in its nature, purely civil, founded on the light of nature, and therefore, pulpits have no more to do with this, than with other associations in their neighborhood, to put down some evil. But still, it is their duty, as subjects of the law of nature, to unite their efforts with others in contending with a common enemy, that is found equally destructive in church and state.

W.

REMARKS ON THE ABOVE.

The writer of the foregoing article attacks the position, that "ardent spirits are to be classed among things indifferent," and maintains, on the contrary, that the use of them, except as "a medicine, administered under the immediate eye of a physician, is a vio-

lation of the sixth commandment." This we conceive, is taking too high ground.—Were his assertion true, that "the smallest quantity of ardent spirits, received into the stomach in a healthy state of the body, *creates diseases*," we should, indeed, feel obliged to subscribe his doctrine. But the assertion is not only not proved, but is incapable of proof. It cannot even be proved that arsenic may not be taken by a healthy person in such *small* quantities, as to be un- hurtful to his constitution. And suppose a person, without any design of injuring himself, should take one grain of arsenic and dissolve it in ten gallons of water, and then drink one tea-spoonfull of that liquid, ought he to be charged with a violation of the sixth commandment? If not, then even arsenic, under certain circumstances, may be regarded as a thing indifferent. Besides, is not the admission that ardent spirits may be used as a medicine, an admission also, of their indifference? For if their use be in its own nature a moral evil, it must be so in all circumstances. The abuse of them, indeed, can, in no case, be a matter of indifference. But under the observance of the following, scripture rules, "let every man be fully persuaded in his own mind,"—"be temperate in all things,"—"whether ye eat or drink—do all to the glory of God,"—"give none OFFENCE, neither to the Jews, nor to the Gentiles, nor to the church of God," why not grant the use of them to be as much a matter of indifference, as if a medicinal purpose were contemplated? We acknowledge that there is poison in ardent spirits, but this no more forbids their classification with "things indifferent," than such classification of our common articles of food; for there is poison also contained in them; and any one of them, if taken in too large a quantity, "accelerates the circulation, produces inflammatory action, and creates diseases." The writer, to overthrow the argument of his opponent, lays great stress on the fact, that the *strong drink* of the Bible was a different substance from ardent spirits. Surely, the writer of the article reviewed, never intended to assert, that the *strong drink*, mentioned in the Bible, was precisely the same substance with any of our modern *strong drinks*; but only that the difference between them was not so material as to exclude the latter from falling under the same denomination,—to which the scriptures had assigned the former, viz: of "things indifferent." Now it may be observed that the intoxicating principle in both the *strong drinks* in question is precisely the same, AL-

COHOL. Where then, in a moral point of view, is the difference between them? It may be said, that in our modern strong drink, the alcohol exists in a more separate, and consequently in a purer state, not being modified with the same healthy ingredients, as in the case of the ancient strong drink.—Hence, the writer of the foregoing article contends that the ancient strong drink was nourishing, the modern, poisonous. Without at all agreeing with him in respect to the process by which the ancient strong drink was obtained, viz: by the evaporation of wine (since by such a process the *strength* as well as the *bulk* would be reduced, the alcohol being the very first thing that would escape,) we cannot but regard the idea of its nourishing properties, as a mere dream. We do not believe that it was celebrated for, nor used on account of its possessing any such properties. That which distinguished it was its highly exhilarating and intoxicating properties. It possessed these properties, probably, to as great an extent as ardent spirits. At all events, we have no hesitation in saying, that, by mingling ardent spirits with sugar or molasses, or other nutritive substances, and reducing them till their strength becomes the same with equal portions of the strong drink mentioned in scripture, or even wine, they are equally entitled to the appellation of a “nourishing drink,” and may be used with the same *moral propriety*.

Hence to maintain, as this writer does, that the use of ardent spirits, is, in its own nature, *morally wrong*, and to wrest the duty of total abstinence from them, on this ground, is to overthrow the very cause, for which he so laudably pleads. But on the other hand, to connect this duty with the principle that it is morally wrong to OFFEND, or cast a stumbling block in the way of others, by the use even of an “indifferent thing,” is scriptural, easy to be understood, obvious and convincing, and at the same time most triumphantly sustains the cause for which the argument is adduced. According to the principle adopted by the above writer, a person must study the science of chemistry, must be able to analyze substances so as to ascertain their peculiar properties, or at least be made acquainted with the opinions of “Doct. Rush and other medical writers,” before he can understand *all* the duties enjoined in the word of God. A plain, unlettered Christian reads his Bible, and finds that God allowed the use of wine and strong drink even to “his chosen Israel,” although many of them *brutified* themselves

with these contrary to his divine command: Now he cannot discover any *moral difference* between the use of those intoxicating substances and the use of ardent spirits, which in our day, produce the same *brutifying* effects: he reads, however, that “it is good, neither to eat flesh nor to drink wine, nor any thing, whereby a brother stumbleth, or is offended, or is made weak;” and since he is persuaded that even the moderate use of ardent spirits possesses this pernicious tendency, he resolves to free himself from sin in the matter, by practising entire abstinence. Here he considers himself to be standing on scriptural ground, and he cannot depart from this ground, without charging, not only with an ignorance of duty, but with an habitual transgression of the sixth commandment, multitudes of mighty men of God, Reformers, and Martyrs of Jesus, who lived and died, believing and practising in direct opposition to this modern tenet, that it is *intrinsically and morally wrong, and cannot be otherwise*, to taste ardent spirits, “except as a medicine;” and that it is nothing else than a violation of *that holy precept*, “thou shalt not kill!”

Although we are decidedly of the opinion, that entire abstinence from the use of all distilled liquors, except as a medicine, under present circumstances, owing to the criminal and prevalent abuse of them, is an incumbent and necessary duty, yet we do think, that *that* which makes it a duty, is the scriptural rule, that our liberty should never be used to the *offence or stumbling* of others. Nor can we possibly see, how this *theory*, as our correspondent is pleased to call it, can afford the least countenance to “the practice of private drinking.” Can a person purchase and drink spirits, without having it known to *any* other person? And even if he could, is he not thereby encouraging the manufacturing and vending of them? And is not this giving *offence*? Is it not, indeed, aiding and abetting the prime movers in all this unhallowed work of destruction?

The doctrine, contained in the other part of the above paper, is, we judge equally exceptionable. It is denied, in the first place, that the “church is constitutionally a temperance society;” because no branch of it “requires entire abstinence as a term of communion.” Now, there is a vast difference between a constitution and its administration. A bad administration does not necessarily infer a bad constitution. The constitution of the church, by which is meant the word of God, may embody a principle, which may be entirely overlooked in the ac-

tual administration of that constitution.— Hence, if the bible contains the principle, that abstinence from the use of spirituous liquors, under certain circumstances, as in the case of *giving offence*, becomes a duty, then is the church constitutionally a temperance society, although this principle be not explicitly recognized in her external acts of government. It surely cannot be affirmed that *all sins* are expressly named in the subordinate standard books of any branch of the church; and will our correspondent, therefore contend that none but such sins as are thus named, although they be pointed out and condemned in the word of God, can subject those, who are guilty of them, to ecclesiastical censure? We trust not. The same remark is also applicable to duties. For it would be absurd to maintain that the church may not require of her members, the performance of any duty which the bible enjoins, notwithstanding that that duty be not expressly particularized in her subordinate standards; otherwise she would be at liberty to supersede her *Supreme* standard by means of her subordinate ones. But we apprehend, she should never so *number* and *limit* her *terms* of communion, by judicial deeds, as to exclude from the same rank and dignity any truth, or any duty revealed in the word of God. As the church attains to the knowledge of the doctrines and duties of the word, she should, especially when these are opposed by enemies, judicially adopt them into her public testimony as terms of communion; but as there may still be, through present ignorance or oversight, some doctrine or duty not thus adopted, the bible must be acknowledged as containing *all* her terms of communion. Hence, although the church has not judicially required abstinence, in the matter under consideration, to be a term of communion, yet if the bible should enjoin it as a duty, her members may be justly disciplined for not observing it. We see no inconsistency in this. Accordingly, if the church be found neglecting her duty as a temperance society, it would have been charitable in our worthy correspondent, to have endeavored to had her brought to a sense of her duty, instead of abandoning her and uniting himself with a foreign institution which is found performing this neglected duty.

After having endeavored to disprove that the church is constitutionally a temperance society, the writer proceeds to remove the objections that had been made to church members uniting themselves to voluntary temperance associations, composed of the "mixed multitude." To this point his paper is prin-

cipally devoted. A few words, however, we trust will be sufficient to show the fallacy of his reasoning. The radical mistake on this subject seems to arise from a confounding of natural and moral objects. Because church members may associate with others for the purpose of attaining a *natural* object, therefore it is inferred that they may for the attainment of a *moral* object. The attainment of mere natural ends was never the object proposed by the churches' organization.— She was never organized for the purpose of *resisting the attacks of Indians, killing rabid animals, or extinguishing fires, nor* was she organized for the purpose of obtaining those ends which are answered by the institution of civil government. Now since the great object proposed to be obtained by temperance associations is of a *moral* nature, viz: the prevention of the sin of drunkenness, it properly falls within the province of of the church's organization. Hence, the cases specified in the foregoing paper, where it would be right for Christians to associate with infidels, are not in point. But perhaps the writer will say that drunkenness is a *natural* as well as a *moral* evil. So far we grant. But should he proceed to argue, that Christians and infidels may unite in arresting the progress of drunkenness viewed merely as a *natural* evil, we cannot yield our assent. Because if temperance associations regard drunkenness only as a *natural* evil, we ask, what right have they to convert a most heinous sin into a mere *natural* evil? And can conscientious Christians countenance such a perversion of the truth? If however, the writer will fall back and contend that those associations do regard drunkenness also as a *moral* evil, we have only to say—First, that all the members belonging to them do not; for some deny the existence of such a thing as a *moral* evil altogether; and secondly, even if they do, the church does also, and one end, embraced in her organization, is to put down this *moral* evil, by her influence, and by her example.— Why, therefore, should her members be so *covetous* of intercourse with a strange society in this matter? But it is said, the church has neglected to do her duty, and therefore others may unite in doing it for her. The writer was surely chargeable with thoughtlessness when he penned this sentiment.— We will make no comments upon it, further than to ask, whether he would consider it right, in case the church should neglect to baptise the children of professing parents, for infidels and others "to associate to do that in which she fails?" We are not howe-

ver, to be understood as saying that it is wrong for such as are not church members, to form themselves into temperance societies, we are only maintaining that it is not the duty of professors to associate with them, inasmuch as they are already members of such a society, and one too which has been constituted by the Head of the church. We have extended these remarks much further than we at first intended, and will therefore, only add, that the great and acknowledged good which has resulted from the union of Christians, infidels, and others, in temperance societies, forms no valid objection to our view of this subject, as we never can subscribe the Popish tenet, that "the end sanctifies the means."

DR. M'CRIE'S APPENDIX.

We have been very obligingly favored by a correspondent, with a copy of Doct. M'Crue's "Discourses on the Unity of the Church," printed at Edinburgh, 1821.—There is an interesting "Appendix" to the same, entitled, "A short view of the plan of Religious Reformation and Union, adopted originally by the Secession." It is understood that the views of the distinguished author, as expressed in this "Appendix," prepared the way for the late union between the Constitutional Presbytery and the Associate Synod, called Protestors. As a decision will probably be made, by our Synod at its next meeting, respecting the "Testimony" which was produced by that union, it cannot be otherwise than interesting to our readers and especially the members of Synod, to be furnished at this time with an opportunity of perusing the aforesaid "Appendix." We will, therefore, without any further remarks commence its publication in the present NUMBER:—

"The Bible is the great repository of Divine Truth, and standard of what is to be believed and practised in religion. It is the duty of the church to bring forth the sacred treasure, to circulate it, and to preserve any part of it from being lost, debased, or deteriorated. Ever since the completing of the canon of Scripture, it has been the work of Christians, individually and as associated, to make profession of "the faith once delivered to the saints," and "earnestly to contend" for it, in opposition to all attempts to destroy its purity or defeat its influence.—That society whose religious profession is not founded on and conformable to the Scriptures, can have no claim to be considered as "the house of the living God." But while the matter, as well as the ground, of the church's profession is properly speaking di-

vine, the acts and modes of professing and maintaining it are necessarily human. When false and corrupt views of Christianity become general, it is necessary that confessions of the truth in opposition to them be embodied in formal and written documents, which may be known and read by all men. *Vox emissa perit; litera scripta manet.* It is not enough that Christians confess their faith individually: to comply with divine commands, to answer to their character as church members, and the better to gain the ends in view, it is requisite that they make a joint and common confession. When the truths contained in the word of God, have been explicitly stated and declared, in opposition to existing errors, by the proper authority in a church, an approbation of such statements and declarations may be required, as a test of soundness in the faith and of Christian fidelity, without any unwarrantable imposition on conscience, or the most distant reflection on the perfection of Scripture. The same arguments which justify the use of creeds and confessions will also justify particular declarations or testimonies directed against errors and corruptions prevailing in churches which still retain scriptural formularies. Those who allow the former cannot consistently condemn the latter. It is not sufficient to entitle persons to the character of faithful witnesses of Christ, that they profess a general adherence to the Bible or a sound confession of faith, provided they refuse or decline to direct and apply these seasonably against present evils. It might as well be said that the soldier has acquitted himself well in a battle, because he had excellent armour lying in a magazine, or a sword hanging by his side, although he never brought forth the armour nor drew his sword from its scabbard. The means alluded to are the unsheathing of the sword and the wielding of the armour of the church.—So far from setting aside the authority of Scripture, they are necessary for keeping a sense of it alive on the spirits of men, and for declaring the joint views and animating the combined endeavors of those who adhere to it. By explaining and applying a rule, we do not add to it, nor do we detract from its authority.

True religion, intrinsically considered, is neither variable nor local. Christianity is the same now that it was eighteen hundred years ago; it is the same in America or Otaheite as in Britain. But this is not inconsistent with varieties in the profession made of it in different ages and countries. The attack is not always made on it from

the same quarter, nor directed against the same point. This must regulate the faithful contendings of the church; and accordingly her testimony, though ever substantially the same, has been greatly diversified in respect of its form and direction; just as a river in its long-continued course, assumes different appearances, winds in several directions, and is seen running sometimes in a narrower and at other times in a more extensive channel. In the New Testament we meet with frequent references to the circumstances in which the churches were placed among the adherents of Judaism or of Pagan idolatry, as serving to point out and determine the peculiar duties, dangers and temptations of Christians. The instructions, warnings and reproofs, contained in the epistles which the apostles addressed primarily to certain churches and individuals, bear directly on their respective circumstances, and are intermingled with numerous references to facts on which they were founded. Certain classes of false teachers and evil-workers are specified; and individuals are mentioned by name, both those who had deserved well of the church by their faithfulness and important services, and those who, by their opposition to the gospel and propagating of false doctrine, had incurred public censure or justly exposed themselves to it. In the letters sent to the seven Asian churches, our Lord intimates that he took notice and judged of the conduct of each according to its particular and local circumstances, and not merely in reference to duties and trials common to all. "I know thy works, and where thou dwellest." The church of Ephesus is praised because she "could not bear them that were evil," had tried and convicted certain persons who "said they were apostles and were not," and had testified her hatred to "the deeds of the Nicolaitans." While the church of Pergamos is blamed for retaining in her communion "them that held the doctrine of Balaam and of the Nicolaitans," she is commended by Christ, because she had "held fast his name and not denied his faith, even in those days wherein Antipas was his faithful martyr, who was slain among them." There are peculiar obligations which Christians are subjected to by their birth and lot in the world; and then, and then only, can they be said to act a faithful part, when they endeavor to discharge their duty in all its extent according to their actual and relative situation.—So far is it from being true, in this respect, that a religious profession ought to be disencumbered of all localities or references to

the facts of a particular period or country; that, on the contrary, its due and reasonable application to these is a test of its faithfulness.

At the happy era of the Reformation, many of the grosser corruptions which had grown during the long continued defection which had preceded, were removed in several countries: and in some of these, particularly in Scotland, religion was settled on a Scriptural basis and in great purity. Had reformation been at its height in all the protestant churches, or had that which was attained in some of them been placed beyond the danger of being changed or relinquished, there would have been no need for testimonies or contendings in the way of separation from them. Few will pretend that this is the case. In the constitutions of some of these churches, the features of the Man of Sin are but too visible, and those of them that were most renowned for beauty, have given evidence of their defectibility by actually falling into decay. To rectify the one and recover the other is a work which deserves the attention and utmost endeavors of all who wish well to the interests of religion. And to accomplish these ends in some degree within their sphere, was what those who declared a Secession from the established Church of Scotland, proposed by the association which they formed, and avowed in the Testimony or Declaration of their views and intentions which they published to the world. As their object has been much misunderstood, and as mistaken, or narrow and partial notions of it have been adopted, not only by their opponents, but also by not a few of their professed friends, it may perhaps be of some use to take a cursory view of it.

Some have represented Seceders as holding a set of religious principles altogether peculiar to themselves, and have attempted, ignorantly or artfully, to set these in opposition to the principles held in common by other Christians and Protestants. Such a representation is groundless and injurious. Their profession, while it rests on the ground common to all true Protestants, the supreme authority of Scripture, embraces the general interests of Christianity, and gives them their due place and importance. Whatever others, as Christians, Protestants, or Presbyterians, profess and glory in, they vindicate as theirs too, and have embodied in their testimony. With respect to those things by which they are distinguished in principle or in practice, from other denominations of Presbyterians, and which will be

called *their* peculiarities, they plead that these are either expressly warranted by the word of God and the subordinate formularies of the Church of Scotland, or follow from them, as conclusions from premises and corollaries from geometrical axioms. And they plead further that these are, in different respects, necessary to the support and the consistent maintenance of the other. On the contrary, some late partial historians of the Secession have done injury to its cause in another way. In order to present it in a point of view more attractive to the spirit of the present age, or more congenial to their own sentiments, they have narrowed its ground, thrown some of its prominent parts into shade, and fixed the attention wholly on others, which however important in the eyes of the founders of the Secession, never occupied their entire and exclusive regards.— The exertions which they made in defence of the leading doctrines of the gospel, and the rights of the Christian people, are too well known to stand in need of empty panegyric; and those do little honor to their memory who deal in this, while they disparage or throw a veil over their contendings in behalf of a great and extensive cause of which these formed but a part.

When it appeared that there was no reasonable prospect of the grounds of their separation being removed, and of their being able to return conscientiously into the bosom of the established church, the Seceding ministers found it their duty to dispense divine ordinances to those through the country who labored under the same grievances with themselves. But they did not act on the limited principle, afterwards adopted by another society, of merely affording relief to those who felt galled and oppressed by the yoke of Patronage; nor did they think that they could discharge the duty which, as ministers of Christ and of the Church of Scotland, they owed to the existing and subsequent generations, if they confined their endeavors to the promoting of what immediately concerned the spiritual interests of those who might place themselves under their ministerial and judicative inspection.— They felt that there was a public cause, and more general and extensive interests, which had a claim upon them. They, along with the people adhering to them, had, for a series of years, been testifying, in communion with the established church, against a variety of evils deeply affecting the interests of religion, or, as they express it in their Deed of Secession, “a course of defection from our reformed and covenanted principles.”—

Finding themselves now placed in a new situation, and in the possession of greater liberty than they had formerly enjoyed; looking around them on the religious state of the church and nation with which they were connected; and taking into serious consideration the manifold obligations under which they lay, they judged themselves called, “in the course of sovereign and holy providence, to essay the revival of reformation,” and to employ all the means competent to them for advancing this work. In prosecution of this design they published their Judicial Testimony and other official papers, settled the terms of their communion, and regulated their public *managements*.

The object proposed by the founders of this association was of a precise and definite kind. As they did not push themselves forward, nor put their hand to a work of such difficulty, without being satisfied of the call which they had to engage in it, nor propose to do more for its advancement than providence might put in their power, and lay within their sphere as an ecclesiastical body; so they did not conceal the objects which they aimed at, nor leave the world in any doubt as to their nature and extent. It was a specific Reformation which they proposed. They did not come forward in the suspicious character of general reformers, who would not avow what they intended to pull down, and did not know what they would build up in its room; they did not plan a reform according to a scheme of principles of their own; nor was it their object to overturn that church which had lately driven them from its communion. But they appeared as a part of the Church of Scotland, adhering to her reformed constitution, testifying against the injuries which it had received, seeking the redress of these, and pleading for the revival of a reformation, attained, according to the word of God, in a former period, approved by every authority in the land, and ratified by solemn vows to the Most High.— Without right views of this Reformation it is impossible to understand the Secession Testimony; and disaffection to the former, in proportion to the degree in which it prevails, necessarily implies a dereliction of the latter.

The same principles which led our fathers in Scotland to free themselves from the tyranny and corruptions of Rome induced their successors to cast off the imposed yoke of a protestant hierarchy, and to rid themselves of the abuses which it had brought along with it. When they associated for this pur-

pose, they needed only to renew the covenant by which Popery had been first abjured, with a few slight explications and accommodations of its language to their existing circumstances. It is not, therefore, needful for me to go farther back than the Second Reformation, as it is usually called, which took place between the year 1638 and 1650, and which embodied, in its proceedings and settlement, all the valuable attainments of the First Reformation, and carried them to a greater extent. These included summarily, the revival of the purity of doctrine, which had been corrupted by Popish errors introduced under the new garb of Arminianism—of the purity of worship, which had been depraved by the imposition of foreign rites and ceremonies—and of the government, discipline and liberties of the Church, which had been supplanted and overthrown by royal supremacy and the usurpations of episcopacy.

But the most important and discriminating feature of this period was the extension of the Reformation to England and Ireland. It is well known that religion was very imperfectly reformed in the first as well as in the last of these countries, and that many Popish abuses and corruptions were allowed to remain in its worship and government.—These defects had been all along complained of by the best English Protestants, who often sighed for the purity and freedom of religion enjoyed by their neighbors. The growing oppression of the ecclesiastical courts, the religious innovations tending to pave the way for peace with Rome, and the invasions on the civil liberties of the nation, during the early administration of Charles I. inflamed these complaints and wishes, and communicated them to the greater and better part of that kingdom. The struggle which ensued between the friends of reformation and liberty on the one hand, and an arbitrary and popishly-affected court on the other, led to the formation of the famous *Solemn League*, which had for its principal and leading object the preservation of the reformed religion in Scotland, the reformation of religion in England and Ireland and the bringing of the churches in the three kingdoms to the nearest conjunction and uniformity in doctrine, worship, discipline, and government. From this time the Reformation in Scotland, England, and Ireland was combined, and whatever may since have been its actual fate in any of these countries, its true and enlightened friends have never ceased to regard it as one common object of interest, and so far as it was in their power to promote it, of endeavor and exer-

tion. The steps taken to fulfil these sacred stipulations, the progress made in the work, and the causes of its being interrupted in England, endangered in Scotland, and at last, perfidiously overthrown in the three kingdoms, are known to all who are not utter strangers to the most interesting and eventful period of the history of Britain.

The work of which we speak was properly one—a reformation of religion; although we usually speak of it as ecclesiastical and civil, in respect of the two authorities engaged in carrying it on. The *Ecclesiastical Reformation* in Scotland, consisted of what was done by the judicatories of the church, to whom it belonged directly and properly to set in order the house of God, and to correct what was amiss in religious profession or practice. This includes the condemning of the episcopal innovations and abuses, the reviving of the presbyterian worship and discipline, and in general the raising up of the ancient constitution of the church from the rubbish in which it had been buried for many years; all of which was preceded by the renewing of the National Covenant. It includes also the encouragement given by the General Assembly to the proposals of union with England and Ireland, their forming and promoting of the Solemn League and Covenant, sending of commissioners to the Assembly of Divines at Westminster, receiving and approving of the formularies agreed on by that Assembly, and proceeding to act on them as subordinate standards of that religious unity and conjunction between the churches in the three kingdoms which they had sworn to promote. The *Civil Reformation* consists in what was done by the civil authorities, within their sphere, and in co-operation with the ecclesiastical judicatories, for advancing the same cause—This includes what was done by the Parliament, or the Convention of Estates, in Scotland, (not to speak at present of the Parliament of England) in abolishing episcopacy, legalizing what the church had done in the revival of presbytery, entering into and prosecuting the ends of the League with England and Ireland, sanctioning the standards of uniformity, ratifying the liberties of the church and abolishing patronage, reforming places of power and trust, and settling the constitutional laws of the kingdom in such a way as to secure the reformation which had been attained.

When seceders, in their Testimony and other public papers speak of our Civil Reformation, they do not mean a reform objectively civil, or which embraced objects which

were purely civil and political. They express an approbation of the struggles of our ancestors in behalf of civil liberty, which, indeed, was at that period closely and inseparably connected with religion. But they were aware that it was incompetent for them as a religious body to bear a testimony in favour of a particular form of civil government, or of certain laws as contributing most to the political welfare of a people. They can be understood only as referring to civil laws and managements, so far as they had religion for their object, or as they affected and were in one way or another connected with its interests, by contributing to its advancement or security. And in the same sense must we understand them, when they condemn the political settlement by which the reformation was overturned, or particular parts of the existing constitution and laws. Viewed in this light, an approbation of "our ancient Civil Reformation," and a disapprobation of "our present civil deformation," form a necessary and important branch of their testimony and profession.*

* Speaking of the *Judicial Act and Testimony*, the Associate Presbytery say, in their answers to Mr. Nairn, "According to the particular calls of Providence hitherto that Testimony,—was especially in favour of our ancient ecclesiastical Reformation; and against those evils whereby the same hath been, in a great measure, departed from and overthrown; while a testimony for our ancient civil reformation,—and against these evils whereby the same hath been in a great measure, deviated from and destroyed; was lifted up, and all along carried forward.—But, at this time, the Presbytery have a particular call of Providence—to bear witness more especially unto our ancient civil reformation." Having laid down in general the principles on which such a reformation rests, they proceed to say: "Agreeably unto all this, the deed of civil constitution was set upon a reformed footing; by Act VIII. Parl. I. James VI. Though the above settlement was, for some time, followed by suitable administration; yet a course of lamentable defection and corruption therein did soon prevail. 'Till a reviving of the true religion and reformation in the Church took place, and was gloriously advanced betwixt the years 1633 and 1650. That work of God, which became then engaged unto throughout the three kingdoms by a solemn League and Covenant, was also, in an agreeableness to this Covenant, accompanied with and supported by a civil reformation. In England (wherewith we have become more nearly concerned than formerly, by virtue of the solemn league and covenant,) the civil administration was, in some valuable instances, subservient unto the said work of God. But more considerable advances were made in Scotland: While, beside many laudable acts in the civil administration, the deed of Civil Constitution was farther reformed than ever before;

By the good hand of God upon her, Scotland attained to greater purity in religion, and higher degrees of reformation, than any other protestant country. It is the duty of one generation to declare the works of God to another, and no people can depart from religious attainments without being deeply guilty. But this is not all. In no nation has the true religion been so solemnly avouched as in Scotland. Every important step taken in reformation was accompanied with confessions, protestations, vows, covenants, and oaths, which were made and subscribed by all ranks, voluntarily, cheerfully, joyfully, repeated on every new emergency and call, and ratified by every authority in the land. Hence, it has obtained the distinguishing name of the *covenanted* reformation; and under this view was it embraced by the associated body of Seceders, who, by renewing these engagements in an oath adapted to the time and to their circumstances as a church, served themselves heirs to the professions, vows, and contendings of their fathers, or rather to the cause of God, transmitted to them by their fathers under all these sacred sanctions and solemnities.

It is of importance to distinguish between the reformation *materially* and *formally* considered. The Westminster standards were not the reformation, nor did they form any part of it farther than they were received and approved; and than religion was reformed and settled according to them. We may approve of the Confessions of the reformed church of France, or of Helvetia, or of Holland. In like manner persons may approve of the Westminster standards, as to doctrine, worship, and church-government, and a religious society may conduct its eccle-

by Act XV. of the second session of Parliament, anno 1649. And according unto this settlement, was King Charles II. crowned at Scon, January 1st. 1651.

"The Presbytery intend not to affirm, that there was nothing defective in the above managements; or that no imprudencies or mistakes were to be found therein. It is evident, however, that, by the good hand of God, the Estates of England, but more especially of Scotland, were inspired with a noble and predominant zeal for the House of God, in all its valuable institutions; and attained to a considerable pitch of civil reformation, subservient unto the same; all which this Presbytery desires, with thankfulness, to commemorate and bear witness unto. Upon the whole, it is observable, that in Scotland, the reformation of the church, hath always, in a beautiful order, preceded and introduced the reformation of the State." (Display of the Secession Testimony, vol. i. p. 278, 281—284.)

siastical affairs according to them; and yet they may not adopt or promote the covenanted reformation properly and formally considered. To adhere to these, since the reformation took place, is to adopt them as a system of religion which is still entitled, both by divine and by human right, to be professed and established in the three nations;—to testify against all proceedings prejudicial to it, and all laws introducing or maintaining another system, as what no friend of reformation can bind himself actively to support and countenance;—and to hold that it is the duty of all classes to endeavor, in their station and by all lawful means, to have the reformed and presbyterian religion publicly and legally settled,—and that from the consideration not only of the divine authority on which it rests and its intrinsic excellence, but also of the additional obligation arising from national oaths and leagues, and the former attainments and laws of church and state, which are still virtually pleadable and in a moral point of view retain their force. Thus formally was the covenanted reformation adopted and testified for by Seceders*. Hence the particularity with which they specified and condemned, in their judicial acts, the various steps of deviation from this cause in church and in state. They condemned not only the series of wicked laws passed at the restoration, but also various evils in the Revolution settlement, and in the incorporating Union, by the fundamental articles of which Scotland was “more deeply involved in perjury” by giving her consent to “the maintenance and preservation of the hierarchy and ceremonies of the church of England†.” Hence also the care with which they guarded against all professions or engagements which implied an approbation of these defections and of the united constitu-

* “The profession, defence, and maintenance of the true religion, in doctrine, worship, discipline, and Presbyterial church-government, agreeable unto and founded upon the word of God,—was secured by the fundamental constitution of the civil government in our reforming periods; which deed of constitution, in all moral respects, is morally unalterable—because of its agreeableness to the Divine will revealed in the Word, and because it was attained to and fixed in pursuance of our solemn Covenants.” The Associate Presbytery’s Answers to Mr. Nairn, in Display, i. 274. In the same paper, the Presbytery, after deploring “the fatal overthrow of the former civil reformation” at the Restoration, and pointing out in what respects the settlements at the Revolution and Union were inconsistent with it, concludes thus: “Upon the whole, it appears, that, under the present constitution, a mighty bar is thrust in the way of our covenanted reformation, both in Church and State: yea, a gravestone is laid and established on the same. Ibid. p. 236.

† Ibid. p. 235.

tion. They were enabled by declining to swear the usual public oaths, at the expense of relinquishing privileges to which they were otherwise entitled, and of exposing themselves to the charge of disloyalty from those who were ignorant of their principles or disposed to misrepresent them*.

This is the fair amount of their principles on this head, and what they never sought to conceal from the beginning. But they, at the same time, denied that any minority, and far less, that they themselves, as an ecclesiastical body, had any right to dictate laws to the nation. They reckoned that they did all that was incumbent on them, when they gave information and warning, as they were called from time to time, respecting public sins and duties, and when they continued to promote religious reformation within their own sphere. They did not stretch themselves beyond their line, nor suffer themselves to be diverted, by the testimony which they bore against public evils, from opposing those of a more private kind, and whose remedy lay more directly within their reach; nor did they, it is hoped, become indifferent about those ends which ought to be kept immediately in view by every church of Christ—the salvation of sinners, and building up of saints on their most holy faith. They never judged that they had a call to address the throne or the legislature on the subject of religion; and they knew that no such change as they desired can take place in the national profession and laws with regard to it, until a previous change shall have been effected on the sentiments and inclinations of the various orders of the people†.

I know that it has now become fashionable to discredit this work, and to represent every appearance of attachment to it as a sure mark of bigotry, and a mind wedded to ancient prejudices, or, as some modestly express it, to the relics of a barbarous age. To the most of our modern great pretenders to religion the very name

* Answers to Mr. Nairn; *ibid.* p. 291. The inconsistency of an unqualified approbation of the present constitution with adherence to a previous reformation, is maintained by the Associate Presbytery in that Public Deed, the express design of which is to condemn “the dangerous extreme, which some had gone into of impugning the present civil authority over these nations and subjection therunto in lawful commands—on account of the want of these qualifications Magistrates ought to have by the word of God and our covenants; even although they allow us the free exercise of our religion, and are not manifestly unbinding the liberties of the kingdom.”

† *Ibid.* p. 290.

of a Covenanted reformation is offensive and intolerable. Many who would still faintly speak well of it, look upon any thing that was good in it as of temporary interest, and quite unsuitable to our times; while the greater part of those who once appeared as its avowed and sworn friends, after shrinking from the odium attached to it, and testifying their willingness to divide the cause, appear now to be ashamed even to name it. But is there any good reason for this? I may venture to assert, that if ever all that was great and valuable to a people was concerned in any work, it was concerned in that under our consideration. The design was nothing less than the advancement of true religion, in connection with liberty—of religion, in all its extent, among individuals, families, and the public, and the providing, in the best manner, for the continuance and perpetuity of it in the three kingdoms, that unborn posterity might reap the fruits of the toil and travel and sufferings of their fathers, and might live happily in peace and in the fear of God. It proposed the correction of abuses which had long been matter of grievance; and the settlement of religion and church order on scriptural principles and agreeably to known and approved precedents, and not according to any visionary, hazardous, or untried scheme. It was the effect of long and ardent wishes, and of many prayers. The wisest and most godly in Britain, from the commencement of the Reformation, had desired to see such a work, and hailed it at a distance. Providence afforded an opportunity for engaging in it when it was least expected, and for some time smiled on the attempt. Nor was it overturned until the benefits to be expected from it were attested in the experience of thousands, who till then had been almost total strangers to Christianity.

Let sober thinkers only reflect for a moment, what advantages would have ensued, if religion had been settled agreeably to the Solemn League and the plan recommended by the Westminster Assembly; and if that settlement had been allowed to stand. Of what benefit would it have been to England, if a lordly hierarchy, together with a burdensome and unprofitable mass of human rites and ceremonies, and an ignorant, idle, and scandalous clergy, had been removed; and if, in their place, an evangelical, pious, laborious, and regular ministry had been settled in every parish, with elders to inspect the morals of the people, and deacons to attend to the wants of the poor, under the superintendence of presbyteries and synods!

Would not this have proved of incalculable advantage to that nation, in a religious, moral, and political point of view? Would it not have been a powerful check on the spread of error, the increase of schism, and the prevalence of ignorance, profaneness, and vice? Of what benefit might it not have been before this day to unhappy Ireland, which has been perhaps more indebted to colonies from Scotland, and to the religion imported by them, than to any boon it has received from England! And would not great benefit have redounded from it to Scotland herself, whose ecclesiastical constitution and liberties, as well as the religious principles and habits of her people, have suffered so much formerly and of late, from her intimate connection with a country, in which a system opposite in various respects to hers has been established? If there is any truth in the representation now given, let me again ask, Is it not matter of the deepest regret that this work should have been interrupted and overturned? That it continues still buried? That an opposite system was reared on its grave, which has been and still is productive of manifold evils? Are not these national sins? Is it possible to free them from the high aggravation of perfidy, after the solemn pledges that were publicly exchanged and ratified? Is it not a great duty to testify, against these sins, and to seek a revival of that Reformation? This is what has been done by Seceders. If this forms their peculiarity, they have reason to glory in, not to be ashamed of it; and the only real disgrace which they can incur is that which will attach to their withdrawing from the cause, and deserting their good profession.

In considering this cause there are two things which are very commonly overlooked, and which merit particular attention. In the first place, it embraced a *plan of religious union*. This was its avowed object. It was so from the beginning, and was kept in eye through the whole progress of the work. Reformation was a means to this end. It was indeed absolutely necessary to the attainment of it. The corruptions retained in the English church—the hierarchy, with its usurped claims, temporal and spiritual, the liturgy, the total absence of all ecclesiastical discipline, a non-resident and non-preaching clergy, the Arminian and Popish errors which they had patronized,—these, with various abuses connected with them, had proved a source of continued discord and division in England, had embroiled her with Scotland, and served as a wall of partition between her and all foreign churches

professing the same faith. Until these evils were removed it was vain to look for union either at home or abroad. The platform of reformation was so constructed as to promise the accomplishment of this desirable object. The system of faith laid down in the confession and catechisms was substantially the same with what was declared in the Confessions and catechisms of all the reformed on the continent. The form of church-government was "according to the word of God and the example of the best reformed churches." Public worship was set free from the trammels of a formal and stinted liturgy, and at the same time duly guarded by the Directory, which, while it "held forth such things as are of divine institution in every ordinance," regulated others "according to the rules of Christian prudence, agreeable to the general rules of the word of God," and gave such instructions to ministers as tended to produce "a consent of all the churches in those things that contain the substance of the service and worship of God." The more narrowly the proceedings of the Assembly which prepared the model of religious reformation and uniformity are looked into, the more, I am persuaded, will it appear, that, in the conclusions to which they came, (particularly on the controversies which arose at that time among the friends of religion,) they displayed a healing and moderate spirit, combined with an enlightened regard to truth and the general welfare of the church, which showed them to be uncommonly fitted for the great task which Providence assigned to them, and which has not been displayed in the same degree by any assembly, extraordinary or ordinary, which the world has since seen.

The second thing to which I alluded as meriting particular notice in this work, is the *extensive scale* on which it was undertaken. Its object was not only to reform and unite, but to reform religion and settle unity through three kingdoms. Nor was this all. Though called more immediately to provide for their own safety and to promote Christianity in that part of the world where they dwelt, those who embarked in it did not confine their views to this object. They had before their eyes the security of "the true religion and professors thereof in all places," the forming of an association among "other Christian churches," and in general "the enlargement of the kingdom of Jesus Christ." These ends, expressed in their solemn bond of confederation, were never lost sight of in the prosecution of their undertaking. Theirs was no narrow, con-

tractad, or sectarian plan. On the contrary, it was one of their principal objects, in all that they did, to testify their charity and conformity to all the reformed churches, to abolish those restrictions which had prevented free intercourse with them, and to secure union, communion, and co-operation with them upon the great principles of Christianity and Protestantism.

Under both of these important views was the Reformation adopted by Seceders. In publishing their Testimony, their language on the matter was: "We have no *peculiar* principles: we abide by and declare our adherence to those books which are still professedly owned by the National Church of Scotland, and which were agreed on as the standards of religious uniformity in the three nations; we are willing to hold communion with all who shall be found consistently adhering to these; and to them as a subordinate test we are ready to submit the decision of every point which forms the subject of dispute and controversy between us and others." The same language all true adherents to the cause of the Reformation still continue to hold. The same offers they still make. In vindicating their secession, and stating its grounds, they were necessarily led to give greater prominence to the state of religion in Scotland and to their contentings with the judicatories of that church, with which they had been intimately connected. But they did not allow these to engross their regard. They considered it as a high duty to promote religion in England and Ireland, which are as much interested in the cause of the Secession, rightly understood, as Scotland. When they complied with petitions from these countries, and erected congregations in consequence of them, they did not lay themselves open to the charge of enlisting followers under the standard of a party, or engaging them in local controversies in which they had no concern; but could plead, with the utmost truth, that they only embodied them under principles and obligations, which were common to the three nations. In fine, while they considered themselves bound to do what in them lay to enlarge the kingdom of Christ, they reckoned that they had a special call to send the gospel to those distant parts of the world where there were settlers from this country; and by the exertions which they made in this way from an early period, multitudes have enjoyed the means of religious instruction and salvation who would otherwise have been left totally destitute of them.

[For the Religious Monitor.]

THE SEVEN LAST PLAGUES.

Mr. Editor—The following is an extract from Reid's Treatise on the Prophecies, entitled "The Seven Last Plagues." I purpose to make a few more extracts from the book, and send them to you from time to time, as I may have opportunity, hoping that they may not be unsuitable for the pages of the Monitor. This is taken from his dissertation on Daniel vii. The view which Mr. Reid takes of the Prophet's Vision, is necessary to be kept in view, in order to understand some subsequent extracts which are contemplated.

J. P. M.

"This vision was revealed to Daniel, in the first year of Belshazzar, the son of Evilmerodach, and grandson of Nebuchadnezzar. In his days Babylon was taken by the Medes and Persians, and the Chaldean dynasty came to its termination. Daniel saw the great sea all in agitation, by the four winds blowing upon it, and four great beasts rose out of it, different the one from the other. By a well known scriptural emblem water in agitation denotes people and nations, or the multitude, when their minds are thrown into perturbation. The savage monsters, which Daniel saw, denote the governments which rose in those scenes of agitation and tumult. "The first beast was like a lion, and had eagles' wings." This represents the Chaldean power. In the commencement of its dominion, it was bold, magnanimous, rapid in its movements, and terrible to all nations. As the lion is the monarch of the forest; and when he wars, the other beasts tremble, and silently sink to their dens, that they may not provoke his wrath; so this government spread its terror among mankind, and by the rapidity of its conquests, soon brought the world into subjection. But after the death of Nebuchadnezzar, its character was altered. It sunk into sloth and effeminacy. Its wings were plucked. It became timid in proportion to its loss of power, and at length it was limited by the walls of Babylon. Thus this beast was effectually tamed. It suffered itself to be lifted up from the earth, and made to stand upright like a human being, and it had the heart of a frail and feeble man.

The next beast that rose out of the agitation of the water, was like a bear, an animal inferior in all respects to the lion, and possessing all its ferocity. While the prophet beheld, it raised itself up on the one side, and he discerned three ribs of some animal, which it had almost devoured, in its mouth

between its teeth; and he heard the bystanders exclaim, "arise, devour much flesh." This beast evidently denotes the united kingdoms of Media and Persia. The former was an ancient kingdom; but the latter had no eminence, and was scarcely known as a nation until Cyrus the Great came to the throne. He raised it to power and respectability among the nations of the earth, and when the two kingdoms were united, the bear raised itself on the one side. The Persian soldiers, having been well trained and practised in war under the great commander, soon raised the character and glory of the united kingdom. Lydia, Egypt, and Babylon fell before the conqueror, and these kingdoms are generally supposed to be the three ribs which were seen in the mouth of the bear.

This power continued to bear rule, from the time when Cyrus became king of Media and Persia, about 230 years: and during that period more human blood was shed, and more devastation and misery carried through the world, than in any period of the same length recorded in history. It was in those times that Xerxes invaded the Grecian states, with an army and a retinue of more than five millions, who were generally cut off and destroyed. Many similar scenes of destruction took place in those days: so it was well said to this monster, *arise, devour much flesh.*

The next beast had the appearance of a leopard. There seemed to be four wings on its back, and it had also four heads. This is a striking emblem of the power that rose in Macedonia, under the government of Philip and Alexander. It is well represented by a leopard with wings. Beasts of this kind are rapid in their movements, and take their prey by surprise; but to show the rapidity of Alexander's conquests, wings are added to the leopard. After having brought the states of Greece under his government, he advanced against the Persian power, defeated it entirely, and took possession of Babylon, the metropolis of the world. But he soon terminated his career, and then four of his chief commanders took possession of the empire, and each of them assumed the title of king. Thus the beast had at length four heads, and under this character claimed and exercised the dominion of the world.

Afterwards the Roman empire rose:—a power altogether different from any that had risen before it. It is described by the prophet as "dreadful and terrible, and strong exceedingly; and it had great iron teeth: it

devoured and broke in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." No government that ever existed possessed so much power, and its power always increased in proportion to its conquests. The conquered nations were completely devoured so as to become constituent parts of the empire of Rome; and those that refused the terms were always, in the end, dashed to pieces and destroyed. There were some nations that waged implacable war against Rome; but they were generally crushed at length. Such was the fate of Carthage and of Pontus; and such was the fate of the Jews. They were broken in pieces, and trampled under foot: but in general, all nations received the Romans as their masters, and were proud of their chains. To be a Roman citizen, was an honor which kings desired, and sometimes purchased at the price of their own sovereignty. Rome thus became the empress of the world, and continued to exercise a boundless sway for many ages.

But as the Grecian government was divided into four kingdoms, after the death of Alexander, so Rome was at length divided into ten kingdoms, or separate governments, all united, when it suited their purpose, but claiming distinct sovereignty in their own territories. These kingdoms did not rise, so as to assume the sovereignty, until after Christianity was established in the empire, and not until after the empire was divided, and the west separated from the east. In those fluctuating times, it is agreed by all historians, that there were ten independent sovereignties, within the limits of the western empire.

But while the prophet was fixing his attention on the ten horns, he saw another little horn spring up among them, and in order to make room for it there were three of the first horns plucked up by the roots. This horn "had eyes like the eyes of a man, and a mouth speaking great things." The same power is described in the xiii. chapter of Revelation, and includes both the second beast that sprang up out of the earth, and the image of the first beast. It is chiefly that spiritual power which is now in existence in the Roman empire, and which, in fact, is the great bond of union in the Roman Catholic church. When the image of the beast was formed, and the Pope became the visible head of the ten kingdoms, three of those sovereignties were rooted out to make room for him, namely, the governments of Rome, Lombardy, and Ravenna:

and in consequence of this he still wears what is called *the triple crown*.

This last beast appeared to the prophet to be the most important of the four, and the most worthy of observation; he therefore desired to know the truth especially concerning it, or to have the emblems interpreted. He wished to be informed what was the meaning of the "ten horns that were in his head, and particularly of the horn that came up last, before which three fell, the horn that had eyes, and a mouth that spake great things, whose look was more stout than his fellows." While he was intent on this subject, he saw that horn making war with the saints, and prevailing against them all that period, until the coming of the Ancient of Days. Then indeed was the scene changed, "and judgment was given to the saints of the Most High, and the time came when the saints possessed the kingdom." In further information, he was told, "that the fourth beast should be the fourth kingdom on the earth, should be different from all kingdoms, and should devour the whole earth, and tread it down, and break it in pieces. That the ten horns out of this kingdom, were ten kings that should arise, and that another should rise after them, and should be different from the first, and should subdue three kings. That he should speak great words against the most high, and think (or meditate or devise) to change times and laws: and they should be given into his hand until a time, and times, and the dividing of a time." Here it may be observed, that the phrase, "against the Most High," in the first clause of the twenty-fifth verse does not fairly present the sense of the original. We are not told that this little horn should say one word *against* the Almighty; but on the contrary, that he should speak for him; as if he were at his side, and employed by him to speak the words.

There is something in the word rendered "against," which implies insidiousness; but it signifies his boasted power, which he pretends to have from God. It is true, that all such boasting may be said in a certain sense, to be against the Most High; but our translation conveys the idea that the power should openly speak against God; and this is by no means intended in the prophecy. It is, literally, "he shall speak words by the side of the Most High," or speak without his authority, while he pretended to derive all his authority from him; setting himself up in the room of God, to prescribe laws and ordinances for his church. Now the chief and prominent trait in the character of the

“saints of the Most High,” is their obedience to him alone. They acknowledge no authority but God’s authority, and no laws and ordinances but those contained in his word. Hence it is plain, that from the time in which the man of sin seated himself in the temple of God, and began to make changes and innovations in his laws and ordinances, there must have been a perpetual collision between him and the saints. They would not submit to his laws, and he was determined to enforce them; thus he and they were perpetually at war. It is also a truth, that in all countries, and in all ages, where men have dared to depart from the ordinances of Divine institution, and to make laws and ordinances of their own, either for the government, or worship of the church, they have acted on the same principle with the little horn.

It is manifest that whatever power the Roman Anti-Christ once possessed, his authority at this moment is very small among many of the nations of Europe, and in the United States of America. But do these nations worship God according to the laws and ordinances prescribed in his word? Is this the conduct of the professed worshippers of God, in this part of Christendom? Do they not, generally, “follow their own ways, and choose their own delusions,” and is not this the chief reason why there are so many divisions among them, and so many different sects and denominations? In fact, the “little horn” has generally increased its influence by every new sect, and we find that in almost all the Protestant Churches, as well as the Roman Church, there is a power that speaks “by the side of the Most High,” professing to derive its authority from him, while it changes his laws and ordinances. By such a multiplied, if not a combined opposition, is it wonderful that the saints of the Most High, should at length be worn out, or should faint and fail, and give up the contest in a kind of despondency? As Zion is said to exclaim, “the Lord has forsaken me, and my Lord has forgotten me.” It is clearly foretold, that this “wearing out of the saints” is to be accomplished in the latter days. The times and laws to be changed. The inventions of men to take the place of the institutions of God. The witnesses to be slain, and their bodies cast into the streets. Thus, through the whole of this period, which is designated by the words, “a time, and times, and the dividing of a time,” the beast is to prevail in every part of the Christian world; and in the end of it, he is to be entirely success-

ful, to cast down the truth to the ground, and to practice and prosper.

This is the first place where the period of the reign of the beast is mentioned in scripture. The words are used afterwards in the last chapter of Daniel, and they are clearly explained in the Revelations. The meaning is, that from the time of the commencement of the reign of this power, until the end of it, will be 1260 years. Then “the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.” This judgment is certainly the same which Daniel saw in the vision, and which is recorded from the 9th to the 13th verse of this chapter. “I beheld till the thrones were cast down, and the Ancient of Days did sit—whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.” The sublimity of the language here used, and the images which are presented to the mind, in order to give a just representation of the grandeur and terrible majesty of the scenes, have occasioned a general mistake among all classes of readers. The mind seems to be involuntarily carried away to the contemplation of the last general judgment; while the immediate subjects which are intended to be brought particularly into view, are not taken into consideration. But still, a moment’s reflection may teach any one, that this is a description of the scenes which shall take place about the end of the 1260 years, or the termination of the reign of this little horn.”

A TESTIMONY AGAINST PREVAILING ERRORS.

The Associate Reformed Synod of New-York, at their meeting in September last, emitted “*A Testimony and Solemn Warning against Prevailing Errors, upon the doctrines of Original Sin—of the Atonement—and the manner of a Sinner’s Justification.*” This is a very seasonable production, well written, and calculated to promote the interests of truth. The doctrine

of an *abstract* and of a *numerical* atonement is testified against in the following decisive manner:—

“Again we testify against the doctrine of *abstract* atonement, viz: that Christ did not lay down his life for any man, or for any class of men in particular; but that he died for sin in the abstract. Our objection to these expressions is, that they convey no meaning, and therefore can never lay a foundation for a sinner’s faith. Sin in the abstract is a nonentity. It never exists but in a rational agent. An atonement for sin, therefore, must be an atonement for sinful creatures. “Christ once suffered for sin, a just person for unjust persons, that he might bring us to God.”

“We testify against what is called a numerical atonement, which supposes that all the sins of all the elect were summed up, and when the amount was ascertained, an amount of sufferings terminating in death, was inflicted upon the surety just sufficient to balance the amount; and that the merit of this atonement is distributed among the elect, according to the amount of their guilt respectively. This sentiment has no countenance in scripture, and is utterly irreconcilable with every correct view of the nature of atonement. The satisfaction of Christ is a unit. It is imparted whole and entire to every sinner who believes in Christ. “Every sin deserves God’s wrath and curse, both in this life and in that which is to come.” Nothing less than the death of a divine surety, could have expiated one sin of one sinner. But this is, in its nature and intrinsic value, sufficient to expiate an infinite amount of guilt, and therefore furnishes a warrant and encouragement for every sinner of the human family to receive it and to believe in it for his own salvation. We are authorized to tell every sinner whom we address, that there is abundant merit in the blood of Christ to take away all his sins, of whatever nature or number or aggravation they may be.”

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JOHN HUSS.

When he was brought out to be burnt, they put on his head a triple crown of paper, with devils painted on it; which, when he saw, he said: “My Lord Jesus Christ, for my sake, wore a crown of thorns. Why should not I, then, for his sake, wear this light crown, however ignominious? Truly, I will, and that willingly.” When it was set upon his head, the Bishops said; “Now we commit thy soul to the devil.” “But I,” said he, lifting up his eyes towards hea-

ven, “commit my spirit into thy hands, O Lord Jesus Christ; to thee I commend my spirit, which thou hast redeemed.”

As he lifted up his head in prayer, the crown of paper fell off; but a soldier taking it up, said: “Let us put it on again, that he may be burnt with his masters the devils, whom he hath served.”

When he rose from his knees, he said: “Lord Jesus Christ, assist and help me, that with a constant and patient mind, by thy most gracious succour, I may endure this cruel and ignominious death, to which I am condemned for preaching thy most holy gospel.” And as they tied his neck with a chain to the stake, he said, with a smile: “That he willingly received the chain for Christ’s sake, who was bound with a far worse.”

When the fire was kindled, he sung with a loud voice: “Jesus Christ, Son of the living God, have mercy upon me!”

He told the people at his death, “That out of the ashes of the goose (for so Huss in the Bohemian language signifies) an hundred years after, God would raise up a swan in Germany, whose singing would affright all those vultures,” (meaning the Popish clergy,) which was exactly fulfilled in Luther; (signifying swan) just an hundred years after. He suffered, in 1415.

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[From the Presbyterian.]

SUBSCRIPTION TO CREEDS.

In Waterland’s case of Arian subscription it is said, “Subscription to the articles (of the Church of England) was an impediment in the way of the Arians, till one of them declared that ‘the articles may lawfully and conscientiously be subscribed in any sense in which they themselves, by their own interpretation, can reconcile them to Scripture, without regard to the meaning and interpretation, either of the persons who first compiled them, or who now impose them.’”

This is a specimen of Arian honesty, and according to this rule they felt persuaded that they could conscientiously, *alias, ex animo*, adopt any creed under heaven. They are, it must be confessed, closely imitated by the New Lights, who have in the present day obtruded themselves into the Presbyterian Church.

“Come not thou, my soul, into their secret, unto their assembly, mine honor, be not thou united.” P.

— A NEW PERIODICAL.

We have received the first two numbers of “The Christian Magazine,” conducted under the supervision of the ASSOCIATE

REFORMED SYNOD OF NEW YORK. This work is printed at Geneva, and edited by the Rev. John F. McLaren. It promises to hold a very respectable stand among the more evangelical periodicals of the day.

[For the Religious Monitor.]

OBITUARY OF JAMES MCDOUGAL, OF ARGYLE, N. Y.

Died, at the house of his brother-in-law, Mr. John Harsba, in Argyle, N. Y., on the 5th of December last, Mr. JAMES MCDOUGAL.

It is not to be expected that a public record is to be kept of every victim that falls beneath the stroke of death. This could serve no profitable end. But it sometimes occurs that the public, or particular portions of it, have an interest in the lives and actions of individuals; and those who are affected by the continuance of the lives of individuals, will, by a necessary consequence, also be interested in their death. It is thus, that many of the readers of the Monitor, and others, who were strangers to Mr. McDougal's person, are interested in his death—an event, which has closed a source whence some very efficient streams of benevolence have, for some years, been flowing, to for distant regions of our country—streams, which have carried the word of life and salvation to many who shall never see their benefactor's face, until they shall meet him before the judgment seat of Christ.

Mr. McDougal was a native of Scotland, but had been long a resident of the vicinity in which he died. He was a man of very frugal habits towards himself; but always liberal, when a worthy object for munificence was presented. The distribution of the scriptures with the inspired psalms in metre, was long an object to which he devoted himself with much persevering diligence. He had long been anxious to see the associate synod engage judicially in the distribution of the scriptures; and at the time of his decease was one of the executive committee of the synod, to carry into effect the rules for the distribution of the scriptures, passed at the last meeting of the synod. He had, within little more than a year before his death, at his own private expense, sent for distribution in the states of Indiana, Illinois and Missouri, nearly three hundred copies of the Bible with the Psalms in metre; and a considerable amount of other books, which have been approved as standard works in the associate church, for their soundness in doctrine and practical piety.

The Missionary Fund of the Associate Synod was another object which also shared in his liberality.—And his was not the liberality of ostentation, for none, except those who were necessary to carry into effect his purposes, knew any thing of what he was bestowing in works of charity. While his health permitted, he was constantly going about, seeking out personally, suitable objects on which to bestow

his charity. And as the spiritual and eternal welfare of his fellow mortals lay nearest his heart, the Bible, or where it was not needed, some other good book, was always among his gifts to the poor and needy. And he repeatedly, during the last summer, intimated to the writer of this article, that if his health would permit, it was his determination to accompany the Missionaries of the Associate Synod, through the Western States, for the purpose of superintending the distribution of the Scriptures. And in reference so this subject, he remarked the evening preceding his decease, that although he was then convinced that God would not permit him to perform that service, "Yet," says he, "I know he will raise up others, to accomplish the work, which I had in my heart."

He was firmly attached to the principles of the reformation, as witnessed for in the Secession Testimony. And altho' not an office-bearer in the church, yet he attended when practicable, and took a deep interest in the proceedings of church courts; and not infrequently suggested to the office-bearers of the church, such things as appeared necessary and reasonable for the maintenance and defence of the truth. As an instance of this, the writer has now before him a letter from Mr. McDougal, in which he suggested and proposed in nearly the terms in which it passed, the act of the Presbytery of Cambridge, passed Nov. 10th. 1830, respecting the testimony which the Associate Church has kept up against the Masonic oath, since the year 1745—when the attention of the church was first particularly called to lift up a judicial testimony against that profanation of the solemnity of an oath; by which act it was required by the unanimous vote of the Presbytery, to be read in all the congregations settled and vacant, under their inspection.* In one communication on that subject, his words are—"I still think that the Presbytery, when they meet, should do something about the mason oath. I am still of opinion that the reading of the act of the associate Synod of 1755, from every pulpit, by appointment of Presbytery, would be very useful. I am now well informed, that there are many in our communion, who say that it is only a political dispute, and deny that our church ever passed any such act."

Mr. McDougal was never married. During the last few years of his life, he enjoyed but a poor state of health, which prevented him from accomplishing many plans of benefiting mankind, which he had contemplated. His means were such as permitted him to devote himself almost entirely to works of benevolence. He left for the use of the Associate Synod, \$500 in money and books. As he lived, so he died, in the faith of the gospel of Jesus, trusting in the promises as true, and counting Him who promised faithful. His age was probably 60 years, or something upwards. M.

* Religious Monitor, Vol. vii. p. 456.

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[For the Religious Monitor.]
ON DIVINE LOVE.

CONTEMPLATION I.

On the mutual love of the Father and the Son displayed in laying and in accomplishing the plan of salvation.—The subject illustrated and confirmed from Prov. viii. 30, 31. “I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him: Rejoicing in the habitable part of his earth, and my delights were with the sons of men.”

PREAMBLE.

Divine love is the most excellent, and delightful subject which can occupy the study of angels or men. The contemplation of it fills the believer with wonder and pleasure. “God is love.” He is so, in a very distinguished manner to fallen men. The scriptures represent “the three that bear record in heaven” as having a mutual love to one another; as from eternity, they possessed equally the same divine nature, and were engaged in the same divine counsels, particularly in laying the plan of salvation, which was to be accomplished in time, on earth, and eternized in heaven.

All the persons in the Godhead have their several offices in this wondrous undertaking. Though the Son only “was made flesh and dwelt among us,” yet he came by order and appointment. With this character does our Lord describe himself, he “whom the Father hath sanctified, and sent into the world.” The Spirit formed and purified his human nature, and anointed him to preach the gospel. Each person takes his part. We are “elected according to the foreknowledge of God the Father; through sanctification of the Spirit, unto obedience, and the sprinkling of the blood of Jesus.” The Father is often mentioned in scripture as breathing the *first love* to an undone race. It was *his eye* that dropped a compassionate glance upon us,

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when we were “cast out to the loathing of our persons.” His wisdom and love laid the plan of our recovery to the righteousness and purity, the friendship and felicity, from which we fell. “He was gracious to man, and said, deliver him from going down to the pit. I have found a ransom.” This was not to the *exclusion* of the Son, for “the counsel of peace was between them both.” Nor of the Spirit, for “he searcheth the deep things of God.” He must be fully acquainted with all the divine counsels, as “God hath revealed them to us by his Spirit.” But we are to limit this contemplation, principally to the mutual love of the Father and the Son, displayed in laying and in accomplishing the plan of salvation. This is beautifully described by the Son himself. “I was by him as one brought up with him: and I was daily his delight, rejoicing always before him: Rejoicing in the habitable part of his earth, and my delights were with the sons of men.”

In contemplating this deep and delightful subject, it may be proper—First, To prove that our Saviour goes by the name of *Wisdom* here, as he doth by that of *Word* in the New Testament.—Secondly, Contemplate the mutual love of the Father and the Son, displayed in laying, and in accomplishing the plan of our salvation.—Thirdly, Unfold *some* of the comforts contained in it, for it will employ eternity to know and enjoy it *all*.—And, lastly, show the improvement we ought to make of it.

PART I.

That our Saviour goes by the name of *Wisdom* here, as he doth by that of *Word* in the New Testament, proved.

That the term *Wisdom* often signifies a perfection of the divine nature, and is ascribed to our Saviour himself, is not only granted, but proved. He saith, “counsel is mine, and sound *Wisdom*. Prov. viii. 14. He is “the only *wise* God our Saviour.” Jude,

24. "In the ancient church, none questioned that the *Wisdom* which here discourseth is the Son of God, only the Arians corrupted the sense of verse 22. And, hereby to wrest the whole, to give countenance to their heresy. It was granted between them and the *Homonians*, that it is the Son of God that is here spoken of. But from a false translation of the Hebrew into Greek; the Arians affirmed that the words "the Lord *possessed me* in the beginning of his way," signify his *creation*, or *production*. But, *Aquila*, and *Theodotion* render the Hebrew word *possessed*. Nor does it in any place signify to *make* or *create*. Its constant use is, either to *acquire* and *obtain*, or to *possess* and *enjoy*. So the Father is said to possess *Wisdom*, because it is his, with him, even his eternal *Word* or *Son*. No more is intended hereby, than what the Evangelist more clearly declares." John. i. 1, 2. "In the beginning the *Word* was with God."—Nor has it ever been questioned, but by the *Socinians*, and their younger brethren, the *Unitarians*. They affirm that by *Wisdom* in this chapter, we are to understand an attribute of the divine nature introduced by a figure, speaking as a person. Let us examine this opinion.

1. Could the attribute of *Wisdom* say, "when there were no depths, I was brought forth: before the mountains were settled:—before the hills was I brought forth." Prov. viii. 24, 25. But they may be very properly spoken by the personal *Wisdom* of God, to express his eternal generation, as the Son of God "was brought forth," before this world had a being, from all eternity. Nor can any rational sense be put upon this, but as denoting his eternal generation: the word being the same in the original which *David* used (Psal. li. 5.) for expressing his own generation, when he confessed that he was *shapen* (or brought forth) "in iniquity."† "It is shameful to object, that the Hebrew word rendered *Wisdom*, is feminine. So is the Greek word rendered church in the New Testament, and the word rendered person, Heb. i. 3.‡

This is sufficient to refute the *Socinian* and *Unitarian* heresy. But, as these men are so very bold at present, it may not be improper to examine, particularly, what is affirmed of *Wisdom* in this chapter, at large; thus, more fully to lead on the reader's indignation and contempt of their false, and vile opinion. For,

2. That by *Wisdom* here, we are to understand the Son of God, is evident, because he declares his eternal consecration to the work of redemption. "I was set up" (consecrated) "from everlasting, from the beginning, or ever the earth was," v. 23. Correspondent to these words, saith the apostle "Who verily was foreordained before the foundation of the world," 1 Peter, i. 20.

3. We declare his personal greatness. "I was by him, as one brought up with him, rejoicing always before him." v. 30. The critics tell us, the word translated *by*, is used 62 times in the Bible; and that, in all these places, it signifies the intimate *nearness* of two distinct objects, which some express by a *juxtaposition*. To this we have a correspondent account in the gospel, "In the beginning the *Word* was with God." John, i. 1.

4. "He rejoiced in the habitable part of his earth, and his delights were with the sons of men." v. 31. The history of the gospel is very harmonious to this. "The *Word* was made flesh and dwelt among us."—John, i. 14.

5. He is the author of the several benefits of his people. "I love them that love me, and they that seek me early shall find me." v. 17. Agreeable to this, our Saviour said, when on earth, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Mark, x. 14. Again saith *Wisdom*, "Riches and honor are with me, yea, durable riches and righteousness; my fruit is better than gold, yea than fine gold, and my revenue than choice silver." v. 18, 19. "I will cause those that love me to inherit substance, and I will fill their treasures." v. 21. As there are "unsearchable riches in Christ," so he saith, "I counsel thee to buy of me gold tried in the fire that thou mayest be rich." Rev. iii. 18.—And again saith *Wisdom*, "I lead in the way of righteousness, in the midst of the paths of judgment." v. 20. Agreeable to this, the Son said to his Father, "I have given them the words which thou gavest me, and they have received them." John, xvii. 8. And to the disciples, "when the Spirit of truth is come, he will guide you into all truth." John, xvi. 13. Nay, "The good Spirit will lead believers to the land of uprightness," Ps. cxliii. 10.

6. In this chapter, and in other parts of the Bible, we read of his having a universal empire. The greatest affairs of this world belong to him. "By me kings reign." v. 15. "They have their thrones by his providence, they owe an obedience to his will, they de

* Dr. Owen's Dissertation on the personal transactions of the Holy Trinity, concerning man, pp. 37, 38.

† Gibb's Sacred Contemplations, p. 216. ‡ Ibid.

no more good than by his influence; they all are obliged to stand at his bar."

The Son is called "The Prince of the kings of the earth." This is his publicly declared character. "He hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." Rev. xix. 16.

Lastly, which completes the argument. Our Saviour goes by the name of Wisdom in the New Testament. "Therefore also said the Wisdom of God, I will send them prophets and apostles, and some of them they shall slay." Luke, xi. 19. Our Saviour declared, that this would be done by *himself*. "Behold, I send unto you prophets,—and some of them ye shall kill." Math. xxiii. 34. What can the *Unitarians*, and their *fathers* the *Socinians* say to these things? "Shall he that contendeth with the Almighty, instruct him? He that reproveth God, let him answer it." Job, xl. 2.

"If Jesus Christ were not the personal *Wisdom* of God, how could he know the number of his people, the extent and variety of their necessities, and make provision for their happiness? How could he attend to all their various and innumerable concerns? How could he impart wisdom to them, to make them wise unto salvation? He himself would stand in need of teaching; yea, the very attempt to redeem men by means so contrary to every idea of earthly prudence, must have defeated his own design, and would have been accounted the summit of folly.

But, to counteract all the designs of hell and earth, to turn their united force and malice unto his own glory, and the salvation of his people, is surely giving that proof of his *Wisdom* and *Divinity* which all the sophistry of earth and hell will never be able to refute."*

PART. II.

Having proved against all gainsaying, that by Wisdom in the Proverbs we are to understand the Son of God, we proceed to contemplate the mutual love between the Father and the Son displayed in laying and accomplishing the plan of our salvation. The subject is great and glorious, sought out of all those who have pleasure therein. It leads us to the spring and centre of the gospel, and is all *pure revelation*, from first to last. Philosophy can neither give nor take it. We believe and receive it *only* upon the foundation of a divine testimony. But,

We cannot enter upon the contemplation of such a sublime subject without making a solemn pause. How can we, who are on

the footstool, in a state of imperfection and dimness, unfold the mutual love of the Father and Son, employed upon such a mysterious, yet delightful subject? It is called the "pleasure of the Lord," not merely what he was pleased to appoint, but the darling subject, the favorite article, the chief of the ways of God. Yet,

As he hath been pleased to reveal something of it in his word, so these rays are scattered to enlighten and fill our meditations. Thus, the *vastness* of the subject should rather *provoke* our inquiries, than *prevent* them. But, as the heathen, by enlarging in their inquiries too much upon the divine nature, became vain in their imaginations, and their foolish hearts were darkened; and as, alas! many divines, by following their example, have *disgraced* the subject, and *lost* themselves: So, we are to love at a distance, to think with caution, and inquire with trembling. There are foolish and unlearned questions that ought to be avoided. Though the great God, in condescension to our weakness, has employed language which obtains among men, we must not imagine that there are any passions in his nature, as there are in ours. And therefore, the words love, hatred, grief and joy, must be overruled, by considering that he is God and not man.—With these guards upon our imaginations, we proceed to contemplate the mutual love of the Father and the Son displayed in laying, and in accomplishing the plan of our salvation, by illustrating and confirming the following propositions, as the Holy Ghost hath revealed them in his word.—

1. As the Son possesseth the same divine nature with the Father, so he is the immediate and complete object of his love. "The only begotten Son who is in the bosom of the Father."—His darling, his delight.—Hence called "his dear Son," "The Son of the Father in truth and love." This the Father declared by a voice from heaven, at his baptism, "This is my beloved Son, in whom I am well pleased." This was repeated at his transfiguration. And though Moses, the great lawgiver, and Elias the chief of the prophets were present, the preference is given to him. The disciples were directed to "hear him." And though this may have an immediate respect to his *official* character, it supposes that which is *natural*. Nay, the love of the Father to the Son, is the reason of all the power with which he is invested. "The Father loveth the Son, and hath committed all things into his hand."

Though the angels, on account of the dig

* Horæ Solitariae.

nity of their nature, are called the *sons* of God, the title cannot signify that in them, which it does in him. He is said to be made so much *better* than the *angels*, as he hath by inheritance a *more excellent name* than they. And what is that? the first and best of all creatures, the *Agent* of heaven, a deputy, or divine Lieutenant? No, but one that signifies his eternal nature. And thus, "To which of the angels," said he at any time, "sit on my right hand," i. e., as an equal, a partner, and proprietor in my throne, and in my glory. Had he not obtained a name so much above them, he had not sat down where he is, but taken his place among those who are always in the form of servants. It is because of what he has by *inheritance*, that his name is above all the inhabitants, that he sits *first* in the kingdom. This love of the Father receives a suitable return from the love of the Son. He loves the Father as naturally, necessarily, completely, unchangeably, and eternally, as he loves himself. For saith he, "I and my Father are one"—one nature, one essence, one being. This he declared of old. "I was daily his delight, rejoicing always before him." Sporting before, taking delight in him, as a foster-child, say the critics, if we *dare* speak of this sublime subject, in our diminutive language. Thus he spake on earth "I have kept my Father's commandments and abide in his love." He was "chosen of God, and precious." "No small part of the blessedness of the Holy God consisteth in the mutual love of the Father and the son by the Spirit."^{*}

2. The Father delighteth in the Son, as from eternity, he chose all his elect to salvation, in him. Though the Father had pity upon fallen man, he could not look *immediately* with approbation upon those who were evil. But, as the Son was equal to him in *purity*, as well as in *majesty*, he chose him, and his people in him. Thus he himself saith, "Behold mine elect, in whom my soul delighteth." And saith the apostle, "He hath chosen us *in him*, before the foundation of the world, that we should be holy and without blame before him in love."—Thus saith the Son himself, "Thine they were and thou gavest them me." He doth not mean, that he had no antecedent interest in them, for he saith, "All mine are thine, and thine are mine." But they were given to him in a covenant, as lost, that he might redeem them to God by his blood." Thus their names were written in the book of life of the Lamb slain from the foundation of

the world." All the parts of their salvation prove that they were chosen in him. The Father said unto him, "Thy people shall be willing in the day of thy power." They were *his* before they were willing. And saith the Son himself, "All that the Father hath given me shall come unto me." They were given to him before they came to him. This secures their salvation. "There shall arise false Christs, and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect." But it is impossible. "The election hath obtained it, and the rest were blinded." "The foundation of God standeth sure, the Lord knoweth them that are his." Accordingly the Son saith, "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." And *then*, "he shall send his angels with a great sound of a trumpet; and they shall gather his elect," distinctly, without any failure of number, or mixture of company, "from one end of the heaven to the other." In fine, the Son himself, shall make a visible distinction, a full and final separation between his elect, and the reprobate. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left." How delightful will these words sound from a throne! "Behold, I and the *children* whom thou hast given me!" The Son as the *Head*, in whom all the elect were chosen, is the first *recipient* subject of all that divine love which extends itself to the church. It is all in the first place, fixed upon him, and by and through him, is communicated to the church. Whatever it receives in grace and glory, it is but the streams of this fountain, love to *himself*.—Thus he saith to his father, "The glory which thou gavest me, I have given them," and prays "that they may know that thou hast loved them, as thou hast loved me."^{**}

3. The Father delighteth in the Son, as he appointed him to be the only mediator to manage the great concern between God and man. He saith, "I was set up from everlasting, from the beginning, or ever the earth was." His divine nature was incapable of any exaltation. It could not be made more glorious in holiness, or excellent in majesty.

* Dr. Owen.

** Dr. Owen.

But he was set up, (consecrated) to the work of redemption. Thus he describes himself, as "he whom the Father sanctified" (consecrated) "and sent into the world." To this he complied with pleasure. "I was daily his delight, rejoicing always before him: rejoicing in the habitable part of his earth, and my delights were with the sons of men."—The mediator was to make peace between an offended God, and offending men. If this could have been accomplished by carrying messages, an angel could have done it. But, "without the shedding of blood is no remission." Thus, the divine nature required more than an angel could *do*, and the human nature wanted more than he could *give*," and therefore he was insufficient. But the Son as Emmanuel, was completely qualified for his work; he partook of both *natures*, human and divine. He could obey and die as a *man*, and merit as a *God*. Being "the brightness of the Father's glory, and the express image of his person, or character of his substance, by himself he purged our sins." He made the purification, "he made reconciliation for iniquity," "He made peace by the blood of his cross." The Father reveals himself to sinners as "the God of peace." Believers have peace with God through our Lord Jesus Christ," and at death "they shall enter into peace." On the cross, Christ acted as a mediator of *merit*, in heaven he acts as mediator of *converse*. "He ascended upon high to give gifts unto men." "He hath much incense, and with it he offers the prayers of all saints." The Father delights in the Son as the *only* mediator.

Let us establish this doctrine in opposition to *Deism*, which owns no mediator, and *Poetry*, which has brought in hundreds. The Father spake in vision to his *Holy One*, and said, I have laid help upon *one* that is mighty; I have exalted *one* chosen out of the people." The decree laid it out all along as one for *him*, for "he was verily foreordained before the foundation of the world unto our glory, though he was not manifested until these last times unto us." Though the church of old had different persons who were types of the mediator, who was to come, they had only *one* of them at a time.

The first was Moses, who was raised up by Providence: He received the law for them, and carried their cause before the mercy seat. And this was according to their own desire. When the fire, smoke, and thunder had thrown them into terror and confusion, then they cried out, "Let us hear no more these mighty voices, but go thou to the

Lord, and whatsoever he says we will hear it and do it." Upon this head does the Apostle observe to the Galatians, that though "the law was given by angels," yet it was "ordained in the hands of a mediator."—Here he speaks of Moses.

The second mediator they had by a positive appointment, and which continued for several ages, was the High Priest, who was to go into the holiest of all, once a year, and make atonement for the sins of the people. Now as has been observed, in each of these cases, God never allowed any more than one person. Though he spake by Aaron and Miriam, yet when they would share the honor of the mediatorship with Moses, the anger of the Lord was kindled against them, "and behold Miriam became leprous white as snow." And what a number perished in "the gainsaying of Korah," who endeavored to invade the priesthood, which was limited to the first born of the house of Aaron." God took those methods to instruct them in the unity of the mediatorship; that ~~is~~ is but one lawgiver in their dispensation.

one High Priest at a time, so he would set up *one* prophet like unto the former, and *one* High Priest like unto the latter, after the order of Melchizedek, who filled the mighty relations. That awful introduction to the law, "Hear, O Israel, the Lord thy God is one Lord," is of no more weight than that universal doctrine of the gospel, that "there is salvation in no other, nor any other name given under heaven among men by which they must be saved."

It is plain that as the prophets showed before of the coming of the holy and just *one*, the Jews understood that there was to be one certain person who should appear among them, in whom all the titles that were given by the prophets were to be collected; that "the seed of the woman" that was mentioned to our first parents, the seed promised to Abraham, the Shiloh spoken of by Jacob, and the Son of David belonged only to *one*. They that waited for redemption in Israel, expected from him whatever they needed for salvation. Thus it was with good old Simeon. "He took up the child in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation." i. e. thy Saviour. The disciples of John the Baptist, in stating the question, "Art thou he that should come, or do we look for another?" expected only a single person. They spake to one another with satisfaction on this head, "We have found him of whom Moses in the law, and

the prophets did write, Jesus of Nazareth, the Son of Joseph." It is judged not improper, to enlarge so fully on this particular, to lead on the reader's abhorrence of Popery, which is coming in as a flood. It is plain, (by the rules they have given) that their dependence is to be fixed upon other mediators. Your faith and prayer, if they are not totally exclusive of Christ, yet they are greatly diverted from him. It is well known what devotions are paid,—to the virgin Mary!—to the angels,—to the saints, such as God hath made so. And to them that themselves have canonized "for their notorious cruelty, and promoting a secular interest." But, we may as well speak of a multiplicity of Gods, as a multiplicity of mediators. "There is one God, and one mediator between God and man, the man Christ Jesus." He himself saith, "All that ever came before me, i. e. all counterfeit Messiahs, "are thieves and robbers." "I am the way, no man cometh unto the Father but by me." Let us now return from this long, yet *necessary* digression.

[To be continued.]

[For the Religious Monitor.]

A MAXIM OF BIBLE RELIGION.

(Continued from page 591.)

It will not be disputed, that if the Reformation be according to the Bible Maxim, the Lord will manifest his displeasure at those who depart from it. And though it may not be the displeasure of a Judge, but of a Father, yet it is not a light matter.—Lot's wife, turned into a pillar of salt; Moses forbidden to enter the good land of promise; Saul rejected from being king; the man of God from Judah torn by the lion, can tell that it is a very weighty matter. It is a displeasure that burns up and consumes:—"Behold I will make my words in thy mouth *fire*, and this people *wood*, and it shall devour them," Jer. v. 14: a displeasure that sends forth the sword, famine, pestilence, captivity and death, ch. xv. 2: that "breaks in pieces, as a potter's vessel, that cannot be made whole again." ch. xix. 11: that "makes a land desolate and a perpetual hissing." ch. xviii. 16. It was this very displeasure that "profaned the princes of the sanctuary, that gave Jacob to the curse and Israel to reproaches." Isa. xliii. 28.; and all the *world* knows that they have continued under it to this day. It "removed the candlestick (or the church) of Ephesus out of its place," Rev. ii. 5., and rejected the church of the lukewarm Laodiceans as vomit, ch. iii. 16. In a word,

this same displeasure is *it*, which fills the "golden vials with the wrath of God, who liveth forever and ever," ch. xv. 7.—the pouring out of which makes the earth to quake, every island to flee away and the mountains are not found." ch. xvi. 18—20.

Moreover, although it may not be judicial, yet has it some proportion, in its severity, to the measure of privilege enjoyed. Surely the stripes laid on Israel, whom God distinguished with privileges above all the nations of the earth, are more and heavier, than those inflicted on any other nation. Judah, for the same reason, is more distinguished by marks of displeasure than the other tribes. And both these fall short of the terrible plagues which God will visit upon that once Christian church, Rome. And will not even Rome itself rise up, and condemn apostates from the Reformation?

I have said it *may* not be judicial; but it is necessary to explain. So far as this displeasure has respect to communities, as *Churches*, it is not judicial—and so far as it affects those who are chosen vessels, regenerate persons, how great soever their sins may be, it is not judicial. On the other hand, so far as it has for its end, to un-church a society, or to pour out the vials of God's wrath on societies that have already become a habitation of Devils, and also as it affects those who are not elected, it is judicial, and will produce that torment, the smoke of which will ascend up forever, proclaiming the righteousness of the Divine government through eternity.

Here I would call on the reader to give the utmost attention to the two following questions, as they deeply concern us all.—First. Has there been a departure from the attainments of the Reformation? Second. If there has, what tokens of Divine displeasure are to be seen with the guilty?—To the first, I must answer in the affirmative. Nor is it possible for any one, whether friend or foe, who knows what the Reformed Churches once were, and what they now are, to deny it. Volumes might be written, and the half of the proofs of this sad truth would not be given. It is but an outline that can be given in the compass of this paper. But I shall endeavor to refer chiefly to such proofs as fall within the observation and experience of ordinary readers.

1st. There is a departure from *First Love*. I speak not directly or peremptorily of any man's heart—but I give this as an inference from a comparison of the past with the present outward conduct of professors. *First love* will relinquish every other object;

and all other company, to be with the Beloved. "It forgets a father's house and kindred," houses, lands, honors and profits. It will go through great difficulties, and run great hazards, to have a meeting with the Beloved. "I will rise now and go about the city, in the streets and in the broad ways, I will seek him whom my soul loveth."—Song iii. 2. "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." Jer. ii. 2. In company with the Beloved, it is willing and ready to go any where, or be in any situation upon earth. "Who is this that cometh up from the wilderness, leaning upon her Beloved?"—Song viii. 5. It delights in making the most express surrender of itself, and the most express claims on the Beloved. "My beloved is mine and I am his." ch ii 16. It was thus in a good measure with the friends of the Reformation. For the sake of its truth and God in Christ, therein revealed, many of them literally parted with every thing, father and mother, friends and possessions, when these came between them and the beloved of their souls. The time was when men and women travelled *on foot* as far to celebrate the Lord's Supper, as they now *ride* in carriages to attend a camp meeting or a protracted meeting. They cheerfully underwent the hardships of poverty, that they might be within reach of the pure ordinances. Reproach, shame and persecution, and even death did not intimidate or prevent them from going to meet with Christ and his people, when it had to be in caves, dens and hiding places. They lifted up their hands to heaven, and with a joy unspeakable, said to this effect, "My Beloved is mine, and I am his." And for the honor of his name they shed their blood. But how is it now? Alas! The Lord Jesus receives only cold civilities and dry formalities from his spouse now. She pleads off now. "I have put off my coat, how shall I put it on. I have washed my feet, how shall I defile them." Song v. 3. A shower, or a dark cloud will intimidate the healthy and the robust from venturing to the house of God. Any trifling circumstance is sufficient to draw off the attention from the voice of our Beloved, when we are in his house. We waive the application of his word to ourselves and direct it to others. We are more ready to converse about any other thing than our Beloved, whose name used to be as ointment poured forth. We all mind our own things diligently, but not the things of Christ. Our cold and lukewarm

hearts allow him to stand without, knocking for *years together*. We have *nothing* to say to him, and scarcely feel any desire for his visits; we are rich and increased with goods, and stand in need of nothing. Reader, this is a heavy charge. For if the *heart* has left the Reformation, however entirely the form be kept up, we are guilty of *spiritual adultery*—we have *forsaken* our Beloved. And no heavier judgment does he threaten against any thing, than against this. "I will remove the candlestick out of its place." And this charge is made not against erroneous and loose churches only, but against those who have the soundest profession.—Who, or where is she, that can lay her hand upon her heart, and affirm that it retains its first love?

2d. The second proof of a departure falls also within common observation, and is undeniable. "A generation have arisen, who knows not the Lord, nor yet the works which he has done for Israel." This was a proof of a departure in the days of the Judges, and it can be nothing less now. It immediately follows: "The children of Israel did evil in the sight of the Lord, and served Baalam." ch. ii. 11. That the Lord wrought things great and marvellous for his people, at the Reformation, is beyond a question.—Although they were not miraculous, as at the deliverance of Israel out of Egypt, yet were they not less wonderful in themselves, or less extensive in their effects. It was the deliverance of Europe from political slavery, and a breaking of that tremendous power and ambition which sought to trample on the whole of God's creation. Conscience had its rights restored. The word of God was again acknowledged, as the supreme authority in the visible church, and its consoling promises were made the only sure ground of hope to the guilty. The church of God was restored to her ancient order, worship and purity of doctrine. And these things were done by such a concatenation of providential events as made bare the arm of Jehovah, and his mercy and infinite wisdom, by which the wrath of man was often made to effect merciful relief to the oppressed, and the wisdom of the prudent was turned to foolishness. But all these great works are forgotten. A generation has arisen that, literally, does not know any thing about them. They have been suffered to drop out of mind and go to oblivion. And to attempt to revive the knowledge of them, would be an unwelcome task, because the generation *knows not the Lord* of these great wonders. The God which it would

wish to worship, is one that would not approve of the Reformation doctrine, worship, or government—but, on the contrary, would condemn it as bigotry and prejudice. For no system of doctrine, or manner of life, seems to be so hateful, or so contrary to the spirit of this generation, as that of the Reformation. Great pains are taken to remove it out of sight, and blot out every remembrance and trace of it. And it were well if only avowed enemies had a hand in this great sin. But it is not so. Professed friends are not less guilty. They generally manifest a cold indifference to the duty of keeping up the remembrance of this marvellous mercy, and are correspondingly careless about the use of means. It would be a true account of this matter, if the greater part of *professed* friends would reverse the text, and say, "O God, we have *not* heard with our ears—our fathers have *not* told us what works thou hadst done in their days; and we also *will* conceal them from their posterity," &c. We will strain to the utmost to make them acquainted with the achievement of American independence, and the principles of their civil liberty, and to make them jealous of every encroachment:—We will try to give them worldly wisdom, like their neighbors:—We will indulge them in every thing else, but in this we will say nothing. Can it be denied, that while others count their ignorance of it a glorious badge of their being freed from its trammels and its frame work, friends hang down their heads, and blush to say a word in its behalf, even to their own children? This is the fact in the best Reformed Churches, to a wide extent.

3d. A third proof of a departure is equally obvious, which is, *a refusing to go forward* in the Reformation way. Although it has been shown to be the way of Bible Religion, and although we are loudly protesting for that way alone, and against all others, yet we refuse to go forward in it.—The private professor turns aside from it, and seeks to justify himself by the very circumstances which aggravate his sin, *viz.*, because he is removed from the society of those who profess it, and is near to those who, in some points oppose it, both which make it more eminently his duty, as a witness for God, and a trustee for posterity, to stand fast. Church courts halt in this way and turn out of it, that they may avoid disagreeable consequences, or merely because they do not see straightway the good fruits. Ministers, in their public capacity, refuse to go, for fear that they lose the popular applause—for fear that their audience become

small—or they be required, in order to keep their post, to live on a small income. These things are done, it may be, through force of temptation, and are rather the secret motives than the avowed principles. But the refusal does not stop here. There is a multitude who have *openly* deserted this way, and are turned into ways of man's device; some have deserted one thing, and some another, and many have turned from the whole of it, letter and spirit, manner and substance. Another gospel is preached; another sort of worship is offered; another fellowship set up; other means of grace are commended to be used, and with dependence on other strength than that promised in the covenant of grace. The forms of sound words are set aside. The order of Christian duty inverted, and the very Bible itself is used in such a way as to exclude the Bible from being, in reality, either the standard of doctrine, or the rule of life. These things are not done in a corner, but publicly and before all Israel, and before the sun, by reason of which the friends of the Reformation, wherever they are this day, whether in the eastern or western hemisphere, find by sad experience, that the way of truth is evil spoken of.

4th. There is not a returning spirit even when it is perceived that we have gone out of the way. There are many who appear to be sensible, that the course of religious affairs at present is wrong—that the churches have left the "good old paths," and that the consequences to posterity must be dismal. And these are wise men, who can reason well, and point out many evils and propose remedies for them, but a thorough return unto God, with confession of covenant violation, and with weeping and supplication, is not among them. "They consider not in their hearts, (saith God,) that I remember *all* their wickedness: now their own doings have beset them about; they are before my face.—Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth it not. And the pride of Israel testifieth to his face; and they do *not* return to the Lord their God, nor seek him for all this.—Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria." Hosea vii 2, 8, 9, 10, 11. Did the prophet live in 1832, and God were to send him to the more sensible and discerning men among the Reformation Churches, who are continually murmuring against the course which things have taken, yet stand still and

do nothing, it would be impossible for us to conceive language more suitable to express their case, or to reprove their conduct. The order of the day for many years, has been to say "a confederacy," and to call on this or the other church to give up distinctive tenets, and unite, as though that would bring us back to the right way, where we left it. Others who have a scriptural and clear understanding of the true case of Zion, and know full well that *returning* is the only remedy which God has promised to bless, are nevertheless cold and indifferent, and like a cake unturned, whose warm side is downward or earthward. They are content to *know* simply, what in theory is correct, upon the subject, or to judge and condemn the carelessness of others. But they are not disposed to take home any such charge as would call on *them* to *return*. But there is a difference among this class. There are some who *profess a return*. They fast and pray, on appointed fast days, but after the day is over, they feel no sensible difference, nor is there any discernible change in their deportment. The heart feels its wonted lightness—the tongue useth its freedom and its levity, and the conduct savors as much as ever of the world. And there is but too sure a proof that they spake but feignedly, and lied to the God of truth, with their false tongues. As to those who try *mechanically* to revive the church, whatever convictions they may have, that all is not right, they have so little disposition to *return*, that it would be accounted absurd to propose it. But yet it is manifest, the want of this returning spirit is a clear proof that we are in heart gone away backward, with a perpetual backsliding.

5th. There is, in addition to all this, an open hatred and contempt expressed for this Bible Reformation, and a prevailing disposition to return again to Egypt, or, to speak in New Testament style, to receive the mark of the Beast, and embrace the doctrines of Popery. This hatred is manifested in different ways. One way is, to speak reproachfully of those men that were instrumental under God, in effecting it. Another is, to misrepresent its doctrines; and to attribute to it all the deadness and indifference of those who profess or stately hear it—as also, all bitterness, envy, strife and bigotry, with every thing that is bad. Another way is, to favor and countenance, by all manner of ways and means, its enemies; contributing liberally to their support; co-operating with them and patronizing them. Another is, by pouring forth, from every

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quarter, opposite opinions, and of these, such a flood as bids fair to inundate and overwhelm the christian world. And another way is, carefully to exclude its principles from elementary works—from the religious instruction of children, and especially from Theological institutions. By which last, the poison is thrown into the fountain—the streams of which go forth, over the length and breadth of the land—and what can we look for, but that all who drink of its waters will sicken and die. But this is not all:—There is an open and avowed disposition to go back to spiritual Egypt, and a broad high way is already laid out to it. By this I mean the doctrine of *human doings*, and of *human ability to do*. Sinners are called to do, under pain of damnation, and saints are called on to contrive and plan, to all the extent which human pride ever pretended. I know not that the successor of St. Peter, in the plenitude of his power, did ever more impudently pretend to the "Seat of God," in the disposal of souls, than sinners are now commanded to do in respect to their own.—I have said in a preceding paper, that justification by the imputed righteousness of Jesus Christ, through faith, identifies the doctrines of the Reformation, I now state that the opposite of this, viz., human ability and works, through all the variety of forms in which it can make its appearance, is the doctrine which identifies Popery or Anti-Christ. The Popery of the XV. Century, carried this doctrine a great length, when it maintained an ability for works of supererogation, the merits of which could be applied to help out poor souls from purgatory. But the Popery of 1832 hath certainly improved upon it, when it maintains an ability to *love God in Hell!* which, were it exercised, would materially better their condition. Yet it is but the same principle which is maintained in both periods. Works and obedience to the commandments and doctrines of men were the basis, superstructure and cope stone of all that we have been taught to abhor, in that system of which the Bishop of Rome is the head. And this same thing is the very soul that moves and executes every thing that is accounted to Bible Religion, by the huge majority of this day. The outward actions are different—but the being, or the principle that acts, is the same. And it prevails, and succeeds, and prospers, beyond all precedents, all expectation, and almost all calculation. Are we not, then, returning to Egypt, and despising that glorious freedom which was wrought for us in the XVI. Century?

6th. Many of these things have been of

long standing. They are the errors of the youthful period of these churches, and have grown up with them. Indeed, if we go back to the beginning, we shall find that Reformation work was imperfectly done, in sundry instances. Like Israel of old, with the devoted nations, we did not drive *all* the abominations of Popery out. Episcopacy was left in one quarter—consubstantiation in another—holy days in a third—civil power over matters purely religious, which are properly subject to the authority of Jesus Christ alone, in another; and many other things were allowed to remain. And they have been “pricks in our eyes, and thorns in our sides,” unto this day. At an early period, was the doctrine of human ability and works set up and maintained with great success, within the precincts of the Reformed Churches. And since the days of Mr. Baxter to the present day, one attempt after another, has been made, to form a coalescence between the worshippers of that abominable idol, and the worshippers of an absolutely sovereign and gracious God in Christ.—The corruptions in the worship of God, that now obtain, intercommunion—opposition to creeds and testimonies—compromising the truth to obtain external peace, are all old sins. They were all in the church before we came, and we have seen no other churches than those who uphold these doctrines, and those who oppose them. And we have continued in these things after many corrections and means used to reclaim us. After we have seen churches wasted and utterly ruined by them:—After we have seen the vitals of religion consumed by them, and the lifeless form only remaining, still these things are continued. Thus it is manifest, that our departure from this Bible Reformation has been deep, reaching even to the heart—wide extending to all its particulars in doctrine and practice, and of long continuance. I now come to the second question. What marks are there of God’s displeasure on account of this?

1st. The several bloody persecutions which the people professing the Reformation have suffered, are to be so considered; and they were often acknowledged as such by the more discerning of those times. However unjustly they suffered such things at the hand of men, and however godly and steadfast in their profession they may appear, on comparison with times of greater defection, yet had the Lord a ground of quarrel with them. For he doth not afflict nor grieve willingly. If they are in heaviness through manifold tribulation, there is a need be.—

Generally he makes use of the reproofs of his word first—but if they are not regarded, he uses stronger measures. First, an angel was sent “from Gilgal to Bochim, to reprove Israel,” Judges ii. 1.; but when that did not reform them. “The anger of the Lord waxed hot against Israel, and he sold them into the hand of Cushan-rishathaim.” ch. iii. 8. And when they sinned again, he sold them into the hand of Moab. And after that into the hand of Jabin, king of Canaan. It cannot be doubted that, however eminent in holiness and uprightness a number of the primitive ministers and christians was, that there was a rooted and growing defection from the truth of Christ, as delivered by the Apostles, before those bloody persecutions, which were carried on at the instance of the Roman Emperors; for we see it noticed by the Apostles themselves in the New Testament. “The mystery of iniquity” was then begun to work. In like manner, although the lustre of Divine grace in a few gifted men and godly professors, was so bright after the Reformation beam, that it has not even yet ceased to shine, yet we are not to believe that there was not a leaving of first love, both among the ministers and people of those favored days prior to the persecutions that were suffered, towards the end of the XVI. Century, and still more so, prior to those horrible massacres which characterize the XVII. Century. These were the Lord’s furnaces through which he caused his people to pass to prove and try them, by which some were refined, and came forth as gold, and others passed away as vile dross. But when these had not the desired effect, still more severe measures followed.

2d. He has hid his face from us now for a long time. He has said, “I will go and return to my place till they acknowledge their offence and seek my face.” Hos. v. 15. This is a mark of sore displeasure. The brightness of his face is the cause and fountain of all the joy and health of the soul, and all prosperity in the church. Surely, then to take this away from his beloved, his portion and inheritance, for whom he has done so much, must be a proof that we have made ourselves very loathsome to him. But let us inquire, whether this be the case, really. This is one of those things that is not seen by the eye, or heard by the ear, or directly perceived in any way. It is discovered by the consequences and effects that follow it. Now what are some of these? Let it be remembered that the face of a gracious father in Christ Jesus, and the special gracious influence of the Holy Spirit, go together, and

then we shall the better understand the evidences that his face is and has been long hid from the Reformation Churches. First, when God hides his face from his *word*, it becomes dark and cold, ceasing to warm and affect the heart. In our doubts we will go to it, but they are not solved. In our troubles and afflictions we will look to its promises, but we are not comforted. We go with our cold and hard hearts to it, but they neither melt nor warm. It is a sealed book, because his countenance does not shine upon it. And is not this the true state of the case, between the professor and his Bible? It has been for a long period with us and our Bible, as it was with Saul:—"God is departed from me," said he, "and answereth me no more, neither by prophets nor by dreams." 1 Sam. xxviii. 15. And like him, too, we have ceased to consult the Bible in our emergent cases—it is not the refuge and retreat of our souls—we go to the witchcraft of religious fiction and pious stories, &c., to conjure up help to us from human fancy. Second—when he hides his face from the *preaching* of the word, it does not convince and persuade, nor melt the sinner into deep and godly sorrow, and he goes away more hardened in sin than he came, and farther from the kingdom of heaven. Sound conversion and an intelligent and hearty subjection to the sovereign grace of God in Christ, is, consequently, a rare thing, and far between. They who *are* regenerated, are very little edified by it, and as little interested about it. The necessary consequences of these two things is, that vital religion becomes less and less visible in the conduct; and the attendance on ordinances appears more like a cold, dry form, than a meeting of the children of light with the God of salvation, in order to feast upon his love. As grace weakens, corruption strengthens and becomes more visible—indifference and evil speaking, instead of brotherly love and kindred sympathy—severe censures instead of forgiveness—animosity and strife, instead of the unity of the Spirit in the bond of peace. Now these things are so true, that they are cast for a reproach every where upon God's truth.—"Cold orthodoxy," they say, "does not enliven or make any revivals." Third—when God hides his face from the *ministers* of the truth, they will forget to apply it to themselves—they will not cultivate the principle of grace in their own hearts, and they will be very little edifying to the people, in their conversation, but perhaps stumbling to some, and ensnaring to others, by their untender

speech—very little in prayer for their flock, and that little very general—more concerned when choosing a text to find one on which they may have an opportunity of showing the brilliancy of their talents, and drawing the admiration of their audiences, than to seek such an one from God, by secret prayer, as will be a word in season to the weary soul—more jealous for their honor and popularity, than for the Lord of Hosts. And their office, the weight and responsibility of which, ought to keep them habitually humble, and trusting to the promised sufficiency of Jehovah's name, is made an occasion for pride and vanity—and when they meet together, it is not like loving brethren, but like imperious lords, rivaling one another. This, too, is another sad token existing amongst us, that his face is hid in a dark and dismal cloud, so that our prayers cannot pass through.

3d. Another mark of his sore displeasure is, that he has smote us with many *grievous spiritual plagues*. A *thick dark film* is gathering upon the eyes of our understanding, insomuch that we can no more discern the distinct character of any object in the spiritual kingdom of God, nor when it is day and when it is night with the church. When the weary traveller is calling to the watchman, "What of the night, watchman; what of the night?" we are persuading ourselves that the day is dawned—that the millenary sun is risen. When we meet with truth in the streets, the sweet word of Christ's patience, we mistake her for an enemy of vital religion, and take to flight, raising the hue and cry against her, till the multitude gathering, puts her down as a disturber of the peace. But if gaudy, talkative hypocrisy, or proud self righteousness meet us, so miserably blind are we, that with open embrace we receive her as the pious, the meek, and lowly. If Divine Mercy present herself in all her ineffable beauties, before us, we see nothing attractive, and turn away with indifference; or if the terrors of Divine judgment array themselves before us, we are not afraid, *because we are blind*.

A *hardness of heart* is another plague that rages through the religious world. This is so terrible a disease, that there is nothing among the appointed means of cure, that can arrest its progress, or check its violence.—The fire of the word does not melt it, neither does the hammer break it. The person diseased can hear of all that the everlasting love of God has freely designed—all that the Son of God, has endured, and the amazing condescension of the Holy Spirit,

unmoved by gratitude. Can see truth, the accredited messenger of heaven, for bearing the tidings of pardon and the means of holiness down to all the nations, murdered in the streets, without *calling for help, or shedding a tear*;—can behold wickedness of every name, flowing like a torrent, and threatening to sweep away foundations, *without being grieved*;—it can neglect any duty, and *refuse to be ashamed*;—it can affect every solemn part of devotion—as reading, praying, fasting, praising, hearing, communing, without a single corresponding emotion, or a thought about it;—it can continue from year to year to profane the Sabbath, by a vain, light, irreverent conversation, laughter and foolish jesting, in the very face of reproof, without reprehension. But I must stop, for there is nothing so daring, or so repulsive to a tender conscience, that it cannot do.

A dumbness has sealed the lips of most professors, on spiritual subjects. They have not a word to say, in commendation of Christ, or his people, or cause. When one professing Christian meets with another, it might be supposed, that the first and most interesting topic would be religion, in some one of its particulars; its duties, its comforts, its truths, its incomparable excellencies, or the opposition made to it by the world, or the temptations which they have endured from Satan, or the deceitful workings of their own hearts. And that, by this means, they would endeavor to enliven their heavenward journey. But it is not so. Parents and children, husbands and wives, pass years of Sabbaths together, and not a word like godly converse escapes their lips.—Friends and neighbors, yea, ministers and people, can meet on many interesting occasions, without a word of this kind. We go to scenes of distress, and to the house of mourning, yea, to the house of God, and return without a word exchanged on those subjects that ought to be all absorbing. And where this disease has not yet completed its ravages, it takes a great effort to bring forth a very few generals, in the driest and most formal manner. But let the subject be changed, and we have immediately the use of speech. Would it not be deemed a very extraordinary thing if two professed friends should travel the same road, to the same place, for the same end, without conversing about the affairs of the journey? This is a grievous disease.

An appearance of religion without reality, (or shall I call it hypocrisy,) is a wide spreading plague this day. There is a great deal of “professing to know God, but in

works denying him.” It must be obvious to any attentive observer, that this generation is not excelled or equalled by any one preceding it, in *professing*. We *profess* to make the Bible purely and exclusively our standard for every thing in religion.—We profess to have a zeal for souls that flames out to the ends of the world. But is it accompanied by a just and comely proportion of personal and family religion, and holy example? And are we continually searching the scriptures to see if our hearts and lives, our private and public social conduct coincides with them or not? Is it not the fact that a close walking with God is a thing scarcely known, and as to personal or family humiliation or thanksgiving, where is it?—Is it not a fact, that men will profess to receive and hold a confession, while the purposes of deadly opposition are already formed against it? Is it not a fact, that many borrow its orthodox name and phraseology to veil their heresy? Do not many assume the place of a public teacher of the whole truth, which implies a promise to keep nothing back, yet wittingly keep back all those truths which would not make for the effect which they wish to produce? Is it not a fact, that the disparity between profession and practice, is sufficiently wide to prove the existence of this spiritual plague, in the purest branches of the Reformation?

Enthusiasm is another plague of the day. We consider ourselves the most favored, and the most wise generation that ever was on God’s earth. Our fathers, at the Reformation, were but fools and children, in comparison with us. We live in a wonderful era for doing great things, and making great discoveries, especially in religion.—The political and scientific world, and the church also, were only in their infancy, till we arose. Ours is the blessed, favored day of the Millenium! All things will soon be new modelled to suit its brightness and glory! Such down pourings of the Spirit! Such numbers converted, and added to the church! Such mighty associations as we have and enjoy, cannot be short of proof that we are favored of heaven! I give these as specimens of the enthusiasm which prevails, and which any one acquainted with the current language of the pulpit and press, cannot fail to meet. This is another sore malady, in as much as sober truth is by it despised, which alone could, by the Divine blessing, cure it, and because severe disappointment, infidelity, and perhaps Atheism, must follow it.

Horrible errors and strong delusions is another horrible plague of this time. As the

preceding diseases prepare the mind for any thing, and predispose it especially for receiving the grossest error, so the grossest delusions and damning errors are coming in upon the churches. Seminaries are pouring forth men who deny the Lord Jesus to be the only begotten, eternal Son of the Father, and his fellow and equal—and men who teach that God is the author of sin—that man has, naturally, ability to believe, repent and get religion and save himself, as much so as to rise from his seat—that he is able to comply *with the terms of the gospel*—yea, and ability to love God, even after he is in Hell!! And, horrible to tell, these blasphemies are cried up as the blessed means of drawing down the showers of the Spirit, and of reviving the church!! We cannot tell the precise extent to which these errors, and others of the same kindred prevail, but we know that they are entertained and welcomed in many of those churches that have originated from the Reformatior, and who, in their formularies, still retain the name. We have reason to believe, that on both sides of the Atlantic, Unitarian and Arminian errors, taken in all their shades and modifications, are sitting down like an incubus upon the churches, and threatening them with death—and that by them the Reformed Churches in Scotland, England, Ireland and America, France, Holland and Switzerland, are brought exceedingly low—and some of these are almost gone. We know that every facility that the Education Society, several Theological Institutions and Missionary Boards, and the boards of many societies by way of agencies, can afford, is given to the men who propagate some of these doctrines, and carefully withheld from those who are willing to speak the whole truth. And such is the ignorance, the enthusiasm, or the indifference of the people generally, that they are prepared and willing to receive almost any thing as the doctrines of religion, if only they may be held at a cheap rate.

Infidelity and scepticism is another and still more awful plague, that has an alarming spread; because there is scarcely a hope remaining when a man is seized with it, that he will ever recover. Besides the unparalleled success, of the old school of *avowed* infidelity, there is a new school sprung up under the cover of professed veneration for Religion, by which it is deceiving the credulous, confiding and charitable multitude.—And it has gotten many of the strong holds into its possession, and has entered unsuspected, the very citadel. That *the spirit of accommodation and compromise* most

extensively prevails, will not be denied, for it is boasted as a part of the glory of this time. Now it is manifest, to demonstration, that when this is set up, whether tacitly or openly, as a principle or rule of interpretation, infidelity and scepticism *must be* the last conclusion. That Bible, which is alike favorable with its authority, to the sentiments and projects of so many different parties, cannot possibly be the word of God. So concludes the avowed Deist, and we greatly mistake, if this very conclusion does not rise already, in a secret whisper, within the advocates of accommodation themselves.—And sooner or later it will *speak* so as to be heard over the world. While party ends are subserved by it, it will be thought prudent, no doubt, to pay a tribute of fair words and rhetorical speeches to the inspiration of the Bible, but when that ceases, then!

Love for this present world is another plague which is not less terrible or deadly, because less feared and more common still, than any of the preceding. It has in it the essence of opposition to every thing that comes from heaven. It resists all convictions, disregards all remonstrances, defies all threatenings, overlooks all other interests or claims. It claims the whole heart and mind, and becomes the all absorbing idol of the soul. I say, this plague is more common than the preceding. It is so much so, that it is a rare thing to find *a man* unaffected by it, or that is “content with food and raiment,” or “things honest in the sight of all men.”—Honors, profits, and the thoughts for to-morrow, bear down present spiritual comforts—christian attachments, professions, vows and every thing that stand in their way. And when these are not in immediate prospect, men cannot rest, even men professing godliness, in situations where they could live honestly, but they must arise and go in quest of them.

All these are great and terrible spiritual plagues, every one of which threatens death, and nothing but the sovereign grace of God can prevent it. But some who will admit so much, will yet question their being judicial inflictions from God. To such I would observe, that though those things are our sins, that does not prevent them from being also our punishment; and I would suggest for consideration, without illustrating, the following texts, as bearing on this point.

“And the Lord said unto Moses—I have hardened Pharaoh’s heart and the heart of his servants.” Exod. x. 1. “He hath blinded their eyes and hardened their hearts that they should not see with their eyes nor un-

derstand with their hearts, and be converted and I should heal them, Isa. vi. 9. John. xii. 40. "The Lord hath poured out upon you the spirit of deep sleep and hath closed your eyes; the prophets and your rulers the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned; saying, read this I pray thee, and he saith, I cannot, for it is sealed; and the book is delivered to him that is not learned, saying read this, I pray thee, and he saith I am not learned, Isa. xxix. 10, 11, 12.—"If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him and will destroy him from the midst of my people Israel. Ezek. xiv. 9 "Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their father's idols, wherefore, also, I gave them statutes that were not good, and judgments whereby they should not live." ch. xx. 24, 25. "For this cause God shall send them strong delusions that they may believe a lie, that they might all be damned who believe not the truth, but had pleasure in unrighteousness. 2 Thess. ii. 11, 12.

It may be inquired again, what need of all this alarm? Is there not balm in Gilead, is there no Physician there? I answer yes, but so infatuated and so mad are we to our own destruction that we *will not apply to him*, but like the woman are spending all our substance on *earthly physicians*, of no value, camp meetings, anxious meetings, four days meetings, revivals, societies, unions, and coalescences, and every other expedient which human skill can bring up and prepare and set abroad with some fair promising label. At the same time it is every day becoming more manifest that we are "nothing the better, but rather grow worse." And it must needs be that the crisis is not far off, for the charm of these medicines cannot possibly stand. The sinking of the vital powers are already visible to many, and must inevitably be soon undeniable by all.

4th. There have been a great many external strokes inflicted as a mark of Divine displeasure, at our departure from reformation principles. Without determining precisely in particular cases, we cannot look back on the desolating wars, famines, pestilences, riots and revolutions, which have characterized the history of those places for fifty years back where the reformation once flourished, without perceiving indications of Divine displeasure at the backsliding and apostacy of

the churches in those places. And although he smote them they have only went on more frowardly still. They have revolted more and more.

5th. While he has taken away the godly from the evil to come, so that few very few are left to sigh and cry and to make intercession in the breach; he has in a providential way, raised up a race of *children* to be pastors, who babble nonsense in their sport, and sport with their own deceivings; and while they make the loftiest pretensions, and speak with the utmost self confidence to the people, they are so profoundly ignorant that they know not which be the first principles of the oracles of God. In addition to this may be mentioned also the shocking delusions and impostures that now and then come abroad in the world, and receive such a measure of countenance as justly astonishes sober reason. Such are the pretenders to new revelations, working of miracles—speaking with unknown tongues, &c.

6th. It may also be considered as another indication that "vile men are high in place," and its consequence "the wicked walking on each side." For if it is to be considered as an expression of favor "when kings become nursing fathers, and queens nursing mothers to the church, by a parity of reason it is a frown when those in power are enemies of all righteousness, and with a pride that would besit the prince of devils, trample on Christian institutions. I know not to what quarter, or what nation in the civilized world to look for a righteous ruler, but I do know where to look for profane swearers, sabbath-breakers, partial and perfidious men, occupying high places of trust and power, in more countries than one. And their weight and influence go to sink a nation not less certainly than righteousness exalts it.

7th. The present aspect of Divine Providence is truly dreadful. There is no place in the earth that we hear of being at rest. The whole world seems to be in the convulsive agonies of revolution. Foundations are shaking in both hemispheres as with an earthquake. The sword is every where glittering and ready to be bathed in the blood of the nations. The pestilence stalks over the earth cutting down his thousands, and bidding defiance to all human skill. Yet, astonishing as it may be, it is true, that no man lays it to heart—none says, return. I have seen it admitted once respecting the Cholera Morbus "that it appeared to be the special appointment of Providence, that it should take its course over the world," and it reminded me of the magicians of Egypt,

who said to Pharaoh respecting the plague of the lice,—“This is the finger of God.” Their magic could not carry them out, and this was their excuse, and for a similar reason was this conceded to Providence respecting the Cholera. It could not be accounted for upon those principles on which men usually try to explain God out of the government of his own creation.

There is the greatest apathy prevailing respecting both judgments and mercies. His judgments are not considered to be such.—His mercies and long-suffering are not regarded. All mind their own things, but alas for the things of Christ! The *only ground* of a sinner's hope, before a just and holy God—the scriptural order, character and duty of the church—the interest of posterity—the good of community as certainly connected with the preservation of religion as taught in the Bible, and the glory of God, few, very few indeed care for them. There is an utter distaste for plain, sober truth, every where prevailing, and also to the men who are devoted to it. They are not to be borne with. Their doctrine is accounted an antiquated system adapted to a less civilized and enlightened state of society. Bible truth cannot keep up with the present march of improvement. I repeat it, justification by the righteousness of Christ *IMPUTED* and received by faith, this age of professors rejects as far behind its advanced stage in the knowledge of religion! In a word, there is a disposition manifested to vindicate and defend every point of defection. “We have loved strangers and after them we will go.” Taking all these things into view, I think we have reason to conclude, first, that there has been a great defection from the Reformation, and second, that there are many tokens of God's righteous displeasure on that account. Reader, let you and me not forget to make application to ourselves of what has been written. We certainly cannot plead innocence. And in so far as we cannot, we ought to consider these tokens of displeasure as against us. Let us, without delay, go to the blood of sprinkling, and with purpose of heart *return* with weeping and supplication. And then if we can use any means to undeceive others as to what is Bible religion and what is *not*, let us without one moment's delay, use them. I shall conclude with one inference from the maxim, viz: there has been no new religion since the giving of the first promise in paradise, which I shall illustrate in my next.

(To be Continued.)

[For the Religious Monitor.]

REMARKS ON MR. BARNES' SERMON.

[Concluded from page 603.]

Though these remarks are made on the sermon of an individual, his sentiments are by no means to be regarded as peculiar to himself. The same doctrines have been extensively propagated throughout the United States. Many of the brethren of Mr. B. have expressed in the most public manner, their *entire* coincidence with his views. The decision of the last General Assembly of the Presbyterian church has given a powerful sanction to this new divinity: and as far as the influence of that church is felt, it must now be in favor of this system as at least a harmless way of explaining the gospel.—There is much of this corrupt leaven in other societies: and something of it may exist where it is least suspected. Those churches which have hitherto escaped it, would act both unwisely and sinfully if they should feel themselves secure. These opinions may be readily imbibed by the young, from teachers, and companions at college; their principles may in various ways be perverted ere they are aware of their danger; and from our public seminaries these dangerous opinions may find their way into our pulpits, may pass unobserved, and finally obtain advocates among the hearers. It is partly to a conviction of this danger derived from personal experience that these communications owe their origin. Though independent of these considerations, we have a common interest in the cause of truth, as maintained or deserted by all parts of the church. True charity is not limited by the boundaries of denominations or of kingdoms; it rejoices in the truth, wherever, and by whomsoever maintained, and unites with its friends against error and iniquity by whomsoever defended. It is high time that all the friends of sound doctrine should at least be so far united as with one heart and one consent, to strive together against that desolating flood of error which is overturning the works of former generations, breaking through all the obstructions of creeds, professions, and solemn vows, which from north to south, and from east to west, is threatening to sweep everything before it.

Having said so much of the main doctrines of Mr. B's sermon it will not be necessary to detain the reader long in considering others which in general grow out of those already noticed, and which must either stand or fall with them.

That the soul is active in regeneration,

naturally follows from the other doctrines of the sermon, and is plainly taught by making regeneration and conversion the same thing. "This change" it is said, "has been called regeneration, or the new birth, or conversion." Conversion signifies a turning to the Lord, in which the soul is ardently active, and if it be the same with regeneration, the soul must be considered as active in regeneration also. Regeneration is the act of God infusing a principle of life into the sinner, it is his begetting us by the word of truth,—his creating us anew in Christ Jesus, and is never described as any action of our own. On the other hand, conversion is the first manifestation of the new life, thus communicated to the soul, and differs from it as the effect from its cause. Regeneration is variously described as a new birth, a new creation, a resurrection from the dead, a taking away of the heart of stone, and giving an heart of flesh, all which as clearly intimate as words or figures could do it, that the soul is passive. It is not an act of God *respecting* the soul, like justification or adoption, but an act of God *upon* the soul; yet man can no more be active in it than the dead can be active in restoring themselves to life, or that which is not, in giving itself being. In conformity with the other doctrines of the sermon, regeneration is not described as any supernatural change of the whole man, but as "a revolution of character," a change of feelings, views and pursuits, including benevolence and virtue, friendliness to religion, co-operation in what is good, and almost everything embraced in a life of sanctification. By this way of speaking, men are kept from seeing their dependence on the grace of God, and are built up in the belief that there is indeed nothing wanting but the will; that if they only have the will they can regenerate themselves; and may make this revolution of character, as a mere revolution of character may be made by the force of their own natural abilities.

Mr. B. uniformly places *repentance before faith*. He calls it "the former act" in distinction from faith as the latter act.—Repentance is sometimes used in the scripture for the whole work of grace, and sometimes for that legal and deadly sorrow which arises from fear or a sense of wrath; in the former case it includes faith, in the latter it may precede it. But when it is used in a strict and proper sense, for that sorrow for sin, which is peculiar to the people of God, there are many serious objections against the doctrine of its priority. If it were before faith, then it might be defined, *A natural*

act of the sinner in his ungodly, unjustified state, in which out of a legal sense of sin, and without any apprehension of the mercy of God in Christ, he doth with grief and hatred of his sin, turn from it to God, as his enemy and avenging Judge, with a full but hopeless purpose of, and endeavor after new obedience. Faith has always been regarded in the churches of the reformation as the leading grace in our salvation, as the eye by which spiritual things are discerned, and the hand by which they are received. And it is only by faith that repentance itself can be received. "Christ is exalted to give repentance." This implies that it is our duty and privilege, to receive repentance as his gift; but how could this be done without faith? It is faith which works in us love and hope and desire, and all those affections which constitute the essence of repentance, and without these affections, our sorrow would only offend God, and drive us farther from his ways. "Without faith it is impossible to please God," and this must be true of every outward work, and of every inward exercise. The only effectual and acceptable motives to godly sorrow are furnished by faith. We mourn for sin because by faith we look on Christ as pierced for our sins. We turn from iniquity because by faith we understand that it is defiling and ruinous to the soul, and dishonoring to God. We are encouraged to this by believing that there is forgiveness with Him, that he may be feared, and grace to heal us and subdue our iniquities. We turn unto the Lord because he is the Lord our God. If the Scriptures sometimes mention repentance before faith, so they sometimes mention faith before repentance. We ought to look to the meaning of the Spirit, and not build our faith on the varying order of words.

But it is not so surprising to find repentance placed before faith, as to find *both repentance and faith placed before regeneration*. After a description of the feelings and hopes included in regeneration, we are told that "these high feelings, these exalted hopes are conferred on no one who repents not of his sins, and believes not on the Son of God." Mr. B. admits that in regeneration man "*begins to live.*" Of course he repents and believes, before he lives, and his doing these things while he is dead is the indispensable condition of his being made alive. He describes repentance as including sorrow for sin and purposes of amendment, and faith as including *hatred of sin*, reliance on Christ's merits, *willingness to be in the hands of a holy God*, and all these and oth-

er things mentioned, the sinner must do before he begins to live, or can have a right to life. Is it not the plain amount of these statements, that God renews the soul because of what is done by man in his unrenewed state? Is not the doctrine, that works performed by the natural man entitle him to supernatural grace, as clearly taught in these words, as ever it was taught by a Roman Catholic? The only ground for hesitating as to a perfect agreement with this most pernicious doctrine of the man of sin, is in respect to supernatural grace. This it is believed, was admitted and defended by the Catholics in opposition to Pelagius. It is extremely doubtful whether Mr. B. would be equally orthodox on this subject as well as some others. His views respecting original sin and natural ability are at least at irreconcilable war with the doctrine of supernatural grace. And this doctrine is not only not taught but appears to be opposed, by the great pains taken to assure us that there is no compulsion in our salvation, that nothing is wanting but the will, and that no violence is done to it, that it is only influenced by motives. It is difficult to see to what use supernatural grace could be applied according to these views, even if the necessity of it were verbally admitted.

The sum of these doctrines is, *that good works precede, prepare the way for, and entitle to pardon and justification.* That this is no perversion of Mr. B.'s sentiments, the following citations will sufficiently prove. After stating at length the work of the Spirit on the soul of the sinner, in which he represents him as calling the sinner's attention to the word, "leading his thoughts in a proper manner in the dispensations of Providence, producing distaste for the ways and wages of sin, and a panting and breathing of the soul after enjoyments suited to its nature," he goes on to show in the next paragraph, how all these and other works prepare the sinner for the struggle "to secure the salvation of his soul; and under the guidance of this spirit, he goes willingly and cheerfully, where he would not of himself go, to pardon and peace." All this goodness described as the effect of the Spirit, must therefore be supposed to precede pardon. "God" it is said, "begins the work, disposes the sinner to act, and pray and repent, and gives him pardon." There is no obscurity in this statement. It evidently means that we must act and pray and repent in a gracious manner,—as "disposed" to these things by God, before we have any reason to look to him for pardon. So again we are told of God's "re-

newing and pardoning," and "of his awakening, renewing, sprinkling with Christ's blood, and pardoning sins." And after a description of faith as following repentance, and of regeneration as conferred on those only who repent and believe, in which description the whole work of sanctification is included, it is added that "in connexion with this act of believing, the sinner is pardoned and justified." In these passages it is plainly taught that the influences of the Spirit, manifesting themselves in prayer, in repentance, in faith, in hatred of sin, in right dispositions towards God, in the renewal of the soul, and indeed, in the whole work of sanctification, must precede, and as conditions entitle the sinner to pardon. It would be difficult to find in the writings of any professed believer of the Bible, a doctrine more completely subversive of the grace of God in our salvation. The author indeed, abounds in disavowals of all intention to take from God the glory of this work and give it to man, but notwithstanding, these doctrines do divide the honor with man,—do give glory to "the poor human nature." Christ tells us of one who made the same disavowal, who said, "God I thank *thee* I am not as other men are," and yet the leading trait in his character was, that he trusted in himself, and despised others. The glory is given to God in that he begins the work by disposing us to what is good, but can the author say that nothing is attributed to the activity of man, nothing to his fulfilment of conditions,—nothing to his "mighty and persevering struggles?" God is represented as laying the foundation, but man finishes the work. God opens the door of salvation to all, but man by his own "most mighty and persevering struggle, secures the salvation of his soul." God puts all upon a level, man makes himself to differ. And God or man must have the greater glory according as he that begins, or he that finishes the work, is considered as having the more honorable part.

According to these views it would be unlawful for a sinner to trust in the mercy of God alone, or to trust in it at once. We should be ruined by believing on the ground of the faithful word of God, that we should be saved, before we had fulfilled the requisite conditions. It would be highly improper and dangerous to direct sinners without exception to believe on Christ for salvation. And if any should believe before they had been disposed to "act, pray and repent," and before they were "renewed," they would be condemned for believing, and it might correctly be said, He that believeth not is ap-

proved, because he was not prepared to believe, not having fulfilled the requisite conditions; and he that believeth is condemned because he believeth already, and before he had repented and done the things which would warrant his faith. It appears also utterly inconsistent with the aforesaid doctrine to say that God justifies the ungodly, and that we are reconciled when enemies. If God do not justify men before they have repentance, which is a godly sorrow, the justified person could not be altogether ungodly. If he do not justify till we are so graciously disposed towards him as is asserted, we cannot be regarded as altogether enemies. Nor can a justification of this kind be of grace, and without works. It is evidently supposed that pardon has so much dependence on works that no one can receive pardon but on the condition of performing them. The reader who desires to see an able refutation of this error as taught by Bellamy and others of the same school, is referred to Dr. Anderson's "Precious Truth," Letter, xi.

A conclusion from the preceding doctrines is, *that there is no assurance of life but from its fruits.* If we are to be saved on the ground of conditions by us fulfilled, it necessarily follows that the fulfilling of these conditions is the only evidence of salvation.—This the author explicitly declares. "The evidence of this great change is to be sought in the life. By their fruits they shall be known. They shall grow in grace. They shall be progressively sanctified. They, and they only, have evidence of this change, who die unto sin, and live unto righteousness, &c." And among the evidences which are essential, is perseverance to the end. "They and they only have evidence of this change, who persevere unto the end." If there be any comfort or advantage in the doctrine of perseverance which the author professes to hold, it is reduced to nothing by this doctrine of conditions, seeing according to the above no man can ever have the evidence of his being in a gracious state, until he has persevered in that state to the end. This is not to be regarded as a mere oversight, but as the native consequence of the doctrine of conditions. Those who hold to them must regard perseverance as among them, seeing it is inculcated with the same appearance of conditionality as faith or repentance, of course, as no one has reason to believe that he will be saved but on the ground of his fulfilling all these conditions, no one can have sufficient ground to believe that he is in a gracious state and will be saved, till he has fulfilled this condition of perseverance to the end. It

is difficult to understand what the advocates of these doctrines understand by faith in Jesus Christ. It has been generally considered as an acceptance of him as offered in the gospel. In this acceptance we credit the record of God testifying to us that eternal life is in him. On the ground of this faithful word of God we believe that we shall be saved. Our assurance of salvation is therefore founded, not on the goodness which we observe in ourselves, but upon the faithfulness of God in his word. It receives confirmation from the fruits of the Spirit appearing in the heart and life, but has not its origin in them. God in his word makes a grant, or bequest of Christ. If we exercise the same faith in him which we would exercise in an honorable man, we would believe that what was thus given was ours, on the ground of the goodness and honesty of the giver; but according to the preceding view, we ought not to put such trust in God; we ought not to believe that the inheritance is ours on the ground of the gift or bequest of the Father; we ought not to believe this till we have actually entered on the possession, enjoyed its fruits, and continued in them to the end. This kind of faith gives no other glory to God than that which practically says, We will not believe the professions of a friend farther than we see them proved by actual performance. This faith says, We will not believe that God will save us till we find that we are actually saved. This notion of there being no assurance of life but by works is contradicted by practical examples. The case of the thief who suffered with Christ will be sufficient as a specimen of such examples. What reason had he to believe that he would be with Christ in Paradise? He had the faithful word of Christ, and no doubt the Spirit of Christ witnessing with his spirit; but it would be impossible to find in him all the evidences which Mr. B. enumerates as essential to warrant him to believe that he would be saved. The whole of these questions about conditions and assurance might be settled by an answer to this one. Was it the duty of this malefactor when Christ said to him, "to-day shalt thou be with me in paradise," to believe at once this promise, or to wait till he found evidence that he had believed it, and had fulfilled the other conditions of life? His case is in nothing essentially different from that of other hearers of the gospel, to whom God says, "To-day if ye will hear his voice," and, "To you is the word of this salvation sent."

There is no doctrine on which more stress is laid in proof of the Calvinism of the new

school divines, than the doctrine of the decrees of God. So far as their views on this subject are correctly exhibited by Mr. B., it is the very last ground on which they should plead for the shelter of this name.—There has always appeared to such as have considered this system, a strange inconsistency between their doctrines of particular election, and indefinite atonement. But with suitable explanation, this inconsistency is quite removed. The doctrine of the decrees is so explained in the sermon that the Arminian could have nothing to object, unless it were that these explanations were more liberal than those of his own creed. The sum of what is taught is, *that the decrees of God are temporal and limited, and may be frustrated.*

In the first place, it is taught that election and reprobation are temporal acts of God, subsequent to faith or final unbelief, so that a person is not elect till he believes, nor reprobate till he dies in an unbelieving state.—It is said of those whose hearts are not changed, that they “choose not to be saved, and God has not *yet* chosen to renew and pardon them.” If it were supposed according to the scripture, that believers were chosen in Christ from the beginning, and before the foundation of the world, it could not be said that God had not *yet* chosen to renew and pardon them, though they might not yet be actually renewed or pardoned, because they are chosen to be holy and without blame as soon as they are chosen at all. It should be observed, that it is not of the works of God that the author is here speaking, but of his decrees: So that it is of the divine decree of election that this choice is to be understood, and this is clearly asserted not to take place till the heart of the sinner is changed. The same opinion is more fully expressed in the words which immediately follow. “No man has a right to conclude that he is shut out from salvation, except *by the fact*. If he loves sin, and will not repent and believe the gospel, he has no evidence that he will be saved; and if he persist in this course, he will be among the reprobate and be damned by his own choice. If *he* should repent and believe, he would be saved, and be among the elect, and give the glory to God.” Here it is plainly taught that election is subsequent to faith, and reprobation to final unbelief.—The very same person is supposed to have it in his power by believing or not believing, to be elect or reprobate. If he believe not he will be reprobate,—if *he*, the same person, believe, he will be elect. The phrase “shut out from salvation” as descriptive of

reprobation is exceptionable, and calculated to excite prejudice against the doctrine as it is held by Calvinists. They do not believe that reprobation is a shutting out from salvation. There is an open door set before all hearers of the gospel, and reprobation does not shut it. This is God's passing by or leaving men to perish, which is totally different from shutting the door against them.

The decrees of God are not spoken of as having a respect to all creatures, and all their actions, but in the same language with the Arminians, are described as having respect to what God himself does. “What God *does* he *intends* to do,” not he intended but intends: “it is right for him to purpose to do. What he does, he always *means* to do.” Agreeably to the preceding notion of the decrees they are spoken of as purposes contemporaneous with the divine works. Every man designs to do the thing which he actually does; in like manner the decrees of God are spoken of as only meaning that he acts agreeably to his present intentions; that is, he does not intend one thing and do another by mistake, or constraint, but does the thing which he intends to do; and though he is not expressly limited in his purposes to his own works, there is nothing said to lead to a supposition that his purposes extend beyond them.

The power of man to frustrate the decrees of God is a doctrine of this school, and implied in the above expressions. Whatever God's purposes may be in regard to us, it depends on us whether they shall be effectual or not. If it be supposed that we are elect, then we have power to make ourselves reprobate; if reprobate, we have power to make ourselves elect. “Millions,” we are told, “do not receive the gospel, and in regard to them the benefits of the plan are lost, and to them, in a certain sense, the plan may be said to be in vain.” Unless this be a very unmeaning repetition, the idea intended must be that there are many who derive no benefit from the plan of salvation, and not only so, but the plan itself may be in a certain sense in vain, so far as they are concerned. That is, some of the counsels of God are vain; they do not stand, and his pleasure embraced in them is never done. This follows naturally from the doctrine of an atonement intended for all, and effectual only to a part. This necessarily supposes that the divine intention is frustrated in respect to all those who are not saved. “God made men” says Mr. B. “to glorify himself in their holiness and felicity.” He teaches also that the atonement of Christ was intended for all. But neither

of these plans have prospered, except to a limited extent, so that the purpose of God has been twice defeated. Man it seems has all the requisite power to do according to his own will, and to defeat the designs of God. God himself can only succeed in his designs so far as it pleases the sovereign creature man.

The subjection of God to the welfare of the universe comes perhaps the nearest to originality of any part of this system, though in some branches of the doctrine, it has been anticipated by the noted Biddle of England, and the authors of the Racovian Catechism. In one place we are told that in the distribution of his favors, God acts by a rule which he has not made known to us, nor the reason of it. But nothing can be kept hid from "the increasing light of this day." On the next page we have a rule given us, according to which God is obliged to regulate all his perfections and plans; and this is the welfare of the universe. According to the old divinity, if it had been asked, why the purposes of God are not changed, it would have been answered because he is immutable, and that he is immutable because he is God. I, says he, am the Lord, I change not. But according to the new divinity the answer would be, that God is immutable, because the welfare of the universe demands it. "In him," says Mr. B., "is no change, no shadow of turning. He has no new plan. We would have no security of the salvation of an individual if he changed—no security that an act of justice would ever be done to any of the living or the dead. *The welfare of the universe demands* that he should have an unchanging plan, &c." If this way of stating things be correct, then it is evident that a contrary supposition would render a contrary character necessary in the divine being. If the welfare of the universe demanded it, or would be better promoted, he must change from his plan. Immutability is not therefore regarded as belonging naturally, necessarily, and essentially to God, and the uniformity of his plans is only to be predicated on the state of his works. In other words, the welfare of the universe is supreme, and God is its servant. He made all things, not for himself, this would be the extreme of selfishness, but he made, and now manages all things for the general good! So that the Most High is brought within the circumference of this system of benevolence. The consequences of this doctrine are, that God is not to himself all-sufficient, and that his will is not the ultimate rule of action either to himself or his creatures, but rather expediency, or general utility. That this system

of the universe of Being, of which God is a part, and to the welfare of which he is subject, approaches near to the opinions of Biddle and other Socinian writers, those who are acquainted with them will easily perceive. These men denied that God was infinite in being, and held that he had parts and passions as we have. If our modern divines have not gone so far, they have yet entered on the same path, and may soon overtake their predecessors.

Mr. B. also maintains, *The universal salvation of infants*; and asserts this to be an undisputed tenet among Calvinists, with the exception of Dr. Gill, Dr. Twisse, and a few others. As infants are born unclean, and children of wrath, even as others, it is not strange to find that all real Calvinists, have considered them as exposed to wrath in common with the rest of Adam's posterity; and that if saved, it is by free and unmerited grace. Consequently, they believe that we have no warrant to hope for their salvation beyond what is contained in the promises of the word. We have reason to hope favorably of the children of believers, respecting whom, there are encouraging promises; but to say, as Mr. B. virtually says, that all children dying in infancy must be saved, is going beyond what any language of the Bible will warrant. The case of the people of Sodom, among whom there were not ten righteous persons, though, no doubt, more than ten times ten who were infants; the case of the nations of Canaan whose infants were to be destroyed with their guilty parents; the case of Jacob and Esau, the one loved and the other hated, before the children were born, or had done good or evil; the unholiness attributed to the children of those who believe not, and their exclusion from the privileges of the visible church; the baptism of the children of professing parents, which is for remission of sins, and other things which might be mentioned, seem unfavorable to the doctrine of their universal salvation, and certainly form a sufficient apology for those who hesitate to say that they *must all* be saved. We must either suppose all children to be born in a state of salvation or not. If all be born in a state of salvation, it is certain they do not all continue in it, but do, in the language of the scriptures, go astray as soon as they are born. What then becomes of the author's doctrine of perseverance? If all be not born in a state of salvation, then the point is conceded, that infants may be born in a state of wrath. All that is desired on this subject, is scripture testimony, to induce us to unite with

Mr. B. and others, in saying that "infants may not be lost." But of such testimony, this discourse is utterly destitute. General opinion is substituted in the room of divine authority. And in stating what is general opinion, the author is grievously mistaken as to facts. He says that "it has been fully proved that it, [the sentiment that infants *may be lost,*] has never been the common sentiment of Calvinists; and that the sentiment is *not* held by Calvinists of the present day." This doctrine is not only held by the two authors mentioned by Mr. B., but by Turretin, Witsius, De Moor, Ridgely, and, so far as the writer of these remarks has opportunity of ascertaining, by all authors of repute among Calvinists. This doctrine, says Mr. B. "grew out of the doctrine of imputation of Adam's sin, or of our *acting in him.*" If this be true, as we admit that it is, it is wonderful that it should be so roundly asserted, in the next sentence, "that in no Presbyterian church in this country, is it maintained to be a fact, that infants are actually damned." This charge he supposes to be slanderous, and insists, in the most peremptory manner, for formal proof. Slanderous as the charge is supposed to be, there are hundreds of Presbyterian churches in the United States, in which it is openly taught, that children come into the world, unholy and children of wrath; that the grace of God may reach them; that parents should therefore abound in fervent prayer in their behalf; and that it would be an horrible thing to neglect this duty, as if children were certainly free from all danger, and heirs already of all the blessings which prayer might bring down upon them. And there are thousands of Presbyterians, men too, who have children, and dearly love them, and who might be willing to sacrifice their lives for them, who yet believe that their children are conceived in sin and shapen in iniquity; that but for the interposition of Christ, there would be no hope either for parents or children; that nothing but his blood can cleanse from sin, and that the Spirit is free in the application of this blood. There are thousands of such men, who would not dare to plead before God the purity of their children, nor cast them on his justice, nor say to him, that "they may not be lost," or that they *must* be saved.—They pray for their children, and seek an assurance like David's, that if they die in infancy, they may go where believing parents will delight to follow them; but they dare not allow their sympathies to dictate

to God, nor their hopes to extend beyond his promises.

As to the assertion, "that there are infants in hell not a span long," it is the language of such as use railing, in place of argument. There are many cant expressions of this kind used, not for any value in the sentiment, but for effect. I know nothing of graduating guilt by the length of the subject, any more than of graduating being by goodness. It is within the limits of possibility, that an intelligent creature might exist no longer than a mite, and, if he transgressed the law, his guilt might be as great as if his frame were more enormous than the world.

Here also, Mr. B. happily finds himself agreeing with the Confession! The Confession speaks of elect infants, and he supposes that it means that all infants are elect. Presently some unlimited Universalist will find the confession speaking of elect men, and will conclude that it means that all men are elect. This opinion respecting infants agrees very well with the doctrine of their natural uprightness, which Mr. B. insinuates by saying, that "The violation of this pure law is held to be the first act of the child, when he becomes a moral agent;" as if there were no violation of the law in its unholy nature. If infants be not chargeable with Adam's sin, or under any corruption of nature, or guilty of any actual sin until they reach a certain period of their existence, when they are supposed to become moral agents, there is no difficulty in the way of their salvation, except the mere fact that they do not need it, and are not capable of it: for how can they be *saved* who have never been lost or ruined? How can the blood of Christ be applied to cleanse them who are pure? But, however consistent this doctrine may be, as a part of this system, it will require a very great deal of explanation to make it agree with the Confession.

That immediate repentance is the only hope of the sinner, is asserted, contradicted, and asserted again. The author wishes to avail himself of all the advantages of this doctrine for awakening sinners, without fully incurring the charge of its absurdity. He tells the sinner that it is his duty *now* to embrace this scheme. "Here," says he, "is all your hope. If you do it not *now*, you tread a broad and crowded path down to the chambers of death—as a minister of the Son of God, I proclaim, that you will soon hear the groans of the damned, and see the right

arm of the God of vengeance lifted on high, to cut you down in eternal death." On the next page he modifies these assertions: "I do not say that you will *certainly* be lost; I say that a most fearful probability 'thunders perdition on your guilty path.'" Yet again he seems unwilling to leave the sinner with this excuse for delay, and on the following page, as if he had a power of reprobation, beyond what he concedes to the Most High, he calls on sinners to repent *to-day*; and adds: "I feel and know, that for not repenting, you have no excuse, and that God will forever hold you guilty." Is not this speaking wickedly for God?

Thus the sermon concludes, and with it our remarks on its leading doctrines. However, a few things more deserve a passing notice.

Under the appearance of dealing faithfully, and saying very hard things against the wicked, such a character is given of them that few, if any, would be able to recognize their own likeness in the picture. If all unbelievers "look with composure at eternity," and feel "indifferent when warned at a coming judgment;" if they "sincerely and cordially reject the gospel;" if it be their "decided, deliberate purpose not to be saved in this way;" if they be "unmoved by all the groans of the Redeemer—turn from them in cool contempt—listen with unconcern—turn from them with profane jibes and bitter sneers; and if the smoothness of their self-complacency has never been ruffled by any remorse," &c., &c., it is evident that many who give little evidence of the Christian character, would, nevertheless, not find themselves included in this picture of wickedness. The account of the influence of grace is equally exceptionable. The saint is not described as one in whom high thoughts are brought down, but as one in whom "high feelings" have been raised. He is not characterized by convictions of sin, righteousness and judgement to come, nor by faith in Jesus Christ, but chiefly by a relish of the beauties of nature, and a desire of "the green fields in the skies." There is certainly great danger attending such very lame views of practical religion. Such doctrines say "Peace, peace, when there is no peace."

There are a number of harsh and unwarranted expressions in the sermon, some of which may be mentioned without comment. Mr. B. proposes to bring both saints and sinners under "unqualified condemnation," by his plan; he attributes the limited extent of the gospel, to the unfaithfulness of minis-

ters, the avarice of the church, and the want of zeal among christians, as its great causes: and but for these, he supposes it would have been carried to all the nations. He tells us that the preaching of the gospel "would send a thrill of joy through all the panting bosoms of the suffering damned." He talks of other orbs retaining their allegiance, of arch-angels, of what would have been the history of the world, if no redemption had been provided, and of other things, which look too much like "intruding into the things which he hath not seen."

The doctrine of the two covenants, which was a main doctrine of the Reformation, and continues to be so in our Confession and Catechisms, which may be called *treatises* upon them, is not noticed at all. One would not know from the sermon, whether the author believed, or had ever heard, whether there were either a covenant of works or of grace.

Yet after all, having unfolded his scheme, he says, "This is Calvinism." This is nothing like so reasonable as to say, that Arminianism is Calvinism. If this could be attributed to ignorance, it would be a tolerable apology, but there is too much reason to fear that it must be attributed to causes not so honorable. There is no system which this new divinity resembles so strongly as the Socinian or Unitarian. They are not precisely the same. In some points, Hopkinsians keep on this side of the Socinians—in others, they go beyond them. At a future period, if leisure admit, the resemblance may be pointed out, by quotations from their respective writers. In the mean time, I feel warranted in saying, that this system contains in it, the most dangerous errors of several of the most dangerous systems of error. It agrees with Sabellianism in regard to the Trinity; with Socinianism in regard to the atonement, and various other doctrines; with Pelagianism in regard to original sin, and the ability of the sinner; with Arminianism in regard to conditions of salvation, and if Mr. B. be authority, in regard to conditional decrees. It agrees with Antinomianism in setting aside the use of the means of grace, and in making God the author of sin; and with the Roman Catholic religion in estimating the value of doctrines and measures from their power to affect the heart. With Calvinism it agrees chiefly in *professing* adherence to the Westminster Confession of Faith.

It is a question which never has been, and never can be, answered, how any *honest man*, holding such doctrines, can solemnly say that

he sincerely adopts the said Confession. To say that it is adopted as a system, and that this admits of opposition to its parts, is unworthy of a man of sense or honesty. If such a scheme of covering over dishonesty and perjury were admitted among our merchants and jurists, it would put an end to all confidence and all safety in society. If fraud and falsehood in the parts might be excused by honesty and truth in the "great features of the system" of trade or of testimony, it is easy to foresee the consequences. And it would certainly be far from creditable to religion, if a less degree of honesty were thought sufficient in the church, than what is required in the state. A system is something composed of parts, and it seems hard to understand how the system itself can be taken, unless it be taken in all these parts. Besides, admitting the vague sense given to this term, such as espouse the doctrines of the new school, do by no means receive the Confession of Faith as their system. If we take the shorter catechism as embracing the substance of its doctrines, there is hardly one of the questions which would not require material alteration, in order to agree with this new divinity, or rather, new combination of old errors. Mr. B. takes the most honest ground of defence, in sneering at those who are particular about their ordination vows. But is it not most humiliating and alarming, to find such contempt of honesty and truth, among those who should be examples of every thing holy and pure?

Though Mr. B. wishes to retain the name of Calvinism, in giving his views of the opinions opposite to his own, respecting the atonement of Christ, and the ability of the sinner; he declares that he has no fellow-feeling for any other gospel; no right hand of fellowship for those views which he imputes to his opponents, and that it is impossible for the pure gospel to have any fellowship with such a scheme. Why then, did he seek such a fellowship, and push himself into it, in opposition to those who wished him to act honestly? Why does he now cry out, of persecution and of wrong, when these men only thought as he did, that their different systems could indeed have no fellowship?

These remarks have not been made, out of ill will towards Mr. B., with whom the writer has no acquaintance. Not have they been made with a design to do hurt to any thing but doctrines and practices contrary to godliness. If any thing in them be incorrect, or unjustly severe, it will be cause of sorrow to the writer; if any thing may be bles-

sed to aid the cause of truth, in any part of Christ's kingdom, his end will be gained, and his labor abundantly rewarded. R.

DR. M'CRIE'S APPENDIX.

(Continued from page 680.)

When the Secession from the church of Scotland was first declared, its friends were not under the necessity of proving the leading principles in which their testimony in favor of the Reformation proceeded. This had been the work of their fathers; and they were not called to lay again the foundation, when there were few around them who attacked it. Their opponents, while they condemned them for testifying in the way of separation from the established church, went along with them in owning the whole doctrine of the Westminster Confession, the divine right of Presbytery, and even the continued obligation of our National Covenants. The state of matters is now, and has for a considerable time been, very different. All these have been attacked with great keenness from various quarters; and it no longer remains a matter of doubt or dispute, that the greater part of Seceders themselves have relinquished their adherence to the Reformation cause, and are disposed to call in question those things which were once most surely believed among them. A vindication of these has become more than ever necessary. This, however, is not proposed in these pages. All that I mean is to suggest a few things which may tend to obviate the difficulties of such as still feel attached to the cause, while their minds have been thrown into confusion and embarrassment by the specious and plausible objections which have been confidently advanced against it. And I shall endeavor to do this with all possible succinctness.

One of the most common and startling objections brought forward is that which involves a charge against the Westminster confession of faith, as favorable to persecution for conscience' sake, and arming the civil magistrate with a power to punish good and peaceable subjects purely on the ground of their religious opinions and practices. This is a charge which affects all who have owned that confession, or who declare a simple adherence to it: and among these are many, who, it will not be denied, have shewn themselves strenuous friends of the rights of conscience, and who were not likely to subscribe any formulary which they had not examined and did not believe. The passage chiefly referred to is in Chap. xx. sect. 4. Let us try if it justifies the charge.

In the second section the doctrine of liberty of conscience is thus laid down: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it in matters of faith or worship. So that to believe such doctrines, or to obey such commandments, is to betray true liberty of conscience and reason also; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience and reason also." This is an important doctrine, and necessary to be maintained against the encroachments and unwarrantable claims of every creature, and of rulers both civil and ecclesiastical. May every man then think and speak, and act as he pleases, under the plea that his conscience gives him liberty to do so, or dictates to him that he ought to do so? To guard against this pernicious abuse of the doctrine is the object of what follows in the confession. In section third, those are condemned, who, "upon pretence of Christian liberty, do practice any sin or cherish any lust." The design of section fourth, is to guard against the abuse of the doctrine in reference to public authority. "And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God." He who is the Lord of the conscience has also instituted the authorities in church and state; and it would be in the highest degree absurd to suppose that he has planted in the breast of every individual a power to resist, counteract, and nullify his own ordinances. When public and private claims interfere and clash, the latter must give way to the former; and when any lawful authority is proceeding lawfully within its line of duty, it must be understood as possessing a rightful power to remove out of the way every thing which necessarily obstructs its progress.—The confession proceeds, accordingly, to state: "And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation, or to the power of Godliness; or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath

established in the church; they may lawfully be called to account, and proceeded against by the censures of the church, and by the power of the civil magistrate." Now, this does not say that all who publish such opinions and maintain such practices as are mentioned, may be proceeded against, or punished (if the substitution of this word shall be insisted for) by the civil magistrate; nor does it say, that any good and peaceable subject shall be made liable to this process simply on the ground of religious opinions published, and practices maintained by him. For, in the first place, persons of a particular character are spoken of in this paragraph, and these are very different from good and peaceable subjects. They are described in the former sentence as "they who oppose lawful power or the lawful exercise of it," and "resist the ordinance of God." The same persons are spoken of in the sentence under consideration, as appears from the copulative and relative. It is not said "Any one for publishing," &c, but "they who oppose any lawful power, &c. for their publishing," &c. In the second place, this sentence specifies some of the ways in which these persons may become chargeable with the opposition mentioned, and consequently "may be called to account;" but it does not assert that even they must or ought to be prosecuted for every avowed opinion or practice of the kind referred to. All that it necessarily implies, is, that they may be found opposing lawful powers or the lawful exercise of them in the things specified, and that they are not entitled to plead a general irresponsibility in matters of that kind; notwithstanding such a plea, "they may be called to account and proceeded against." For, be it observed, it is not the design of this paragraph to state the objects of church censure or civil prosecution: its proper and professed object is to interpose a check on the abuse of liberty of conscience as operating to the prejudice of just and lawful authority. It is not sin as sin, but as scandal, or injurious to the spiritual interests of Christians, that is the proper object of church censure: and it is not for sins as such, but for crimes, that persons become liable to punishment by magistrates. The compilers of the Confession were quite aware of these distinctions, which were then common. Some think that if the process of the magistrate had been limited to offences "contrary to the light of nature," it would have been perfectly justifiable; but the truth is, that it would have been so only on the interpretation now given. To render an action the proper object of magistratical pun-

ishment, it is not enough that it be contrary to the law of God, whether natural or revealed; it must, in one way or another, strike against the public good of society.—He who “provides not for his own, especially those of his own house,” sins against “the light of nature,” as also does he who is “a lover of pleasures more than of God;” but there are few who will plead that magistrates are bound to proceed against and punish every idler and belly-god. On the other hand there opinions and practices “contrary to the known principles of Christianity,” or grafted upon them, which either in their own nature, or from the circumstances with which they may be clothed, may prove so injurious to the welfare of society in general, or of particular nations, or of their just proceedings, or of lawful institutions established in them, as to subject their publishers and maintainers to warrantable coercion and punishment.—As one point to which these may relate, I may mention the external observance and sanctification of the Lord’s Day, which can be known only from “the principles of Christianity,” and is connected with all the particulars specified by the confession—“faith, worship, conversation, the power of godliness, and the external order and peace of the church.” That many other instances of a similar description can be produced, will be denied by no sober-thinking person who is well acquainted with popish tenets and practices, and with those which prevailed among the English sectaries during the sitting of the Westminster Assembly; and he who does not deny this, cannot be entitled, I should think, upon any principles of fair construction, to fix the stigma of persecution on the passage in question.

In support of the objection under consideration some have referred to chap. 23. of the Confession, in which it is stated to be the magistrate’s duty to “take order that—all blasphemies and heresies be suppressed,” &c. But as certain means by which he is to endeavor to effect this end are there mentioned, without one word about coercion or punishment, every person must perceive that that passage gives no occasion for such an inference. Others appeal to passages in the private writings of presbyterians at the period when the Confession was compiled. But it is evidently unjust to attempt in this way to fasten on a public deed an odious sense which its own language does not natively and necessarily imply. Would all those who wish to make Rutherford’s treatise on *Pretended Liberty of Conscience* an authentic interpreter of the passages in ques-

tion, be willing to make the same use of his treatise on *Spiritual Antichrist* with reference to the doctrine taught by the Confession on the Covenant of Grace? Or, would they be willing that the same use should be made of the writings of individuals in the present day in disputes about the principles of the bodies with which they are connected, before the public or before courts of judicature?

Another objection brought against the Confession is, that it subjects matters purely religious and ecclesiastical to the cognizance of the civil magistrate, and allows him an Erastian power in and over the church. This, if true, would be very strange, considering that the Assembly who compiled it were engaged in a dispute against this very claim with the Parliament under whose protection they sat, and that owing to their steady refusal to concede that power to the State (in which they were supported by the whole body of Presbyterians), the erection of presbyteries and synods in England was suspended. Independently of this important fact, the declarations of the Confession itself are more than sufficient to repel the imputation. It declares “that there is no other head of the church but the Lord Jesus Christ.” (chap. 25. § 6); and that, he, as “king and head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate. To these officers the keys of the kingdom are committed.” (chap. 30. § 1. 2.) Yea, the very passage appealed to in support of the objection begins with the following pointed declaration: “The civil magistrate may not assume to himself the keys of the kingdom of heaven.” (chap. 23. § 3.) “The keys of the kingdom of heaven” include all the power exercised in the church, under Christ, its sole king; not only that which is ordinarily exercised in the government of particular congregations and in censuring offenders, (chap. 30.) but also the power “ministerially to determine controversies of faith, and cases of conscience, to set down rules and directions for the better ordering of the public worship of God, and government of his church, to receive complaints in cases of mal-administration, and authoritatively to determine the same.” (chap. 31. § 3.) The Confession teaches that magistrates cannot warrantably assume to themselves the power of doing these things, and what it adds must be understood in a consistency with this declaration. It is true, that it allots to the magistrate a care of religion, and asserts that “he hath authority, and it is his duty to take order, that unity and peace be pre-

served in the church," &c. But is there no order which he can take for having these things done by the persons and in the way by and in which they ought to be done, without taking the doing of them into his hand, and thus assuming what does not belong to him? The confession asserts that there is, and proceeds to say: "For the better effecting whereof* he hath power to call synods." And is there any good reason for absolutely denying him this power? When "the unity and peace of the church" are broken and endangered in any country, "the truth of God" is depraved, "blasphemies and heresies" of almost every kind are spreading, "corruptions and abuses in worship" are abounding, and when, the church being disorganized, there is no general authority of an ecclesiastical kind to use means for remedying these evils, may not the civil government of that country warrantably call a synod for that purpose? When the state of the nation, as well as of the church, may be convulsed, and its convulsions may be in a great degree owing to religious disorders, is it not a high duty incumbent on him to take such a step, provided he finds it practicable and advisable? Was not this the state of matters in England when the Westminster assembly met? Was not the state of matters similar in many respects at the Revolution in Scotland? And may not a crisis of the same kind yet recur? Was there any rational ground to think, at the period of the Westminster Assembly, that such a synod would have met, or, supposing it somehow to have been collected, that it could have continued together until it had finished its business, if it had not been convoked, maintained, and protected by the parliament of England? Do many of those who deny the power in question reflect, that they owe those books which they still, in one degree or another, own as the subordinate standards of their ecclesiastical communion, to a synod which was thus convoked? Do they reflect, that by means of them the interests of religion have been promoted to an incalculable degree, "unity and peace preserved in the church," &c. from the period of their compilation down to the present day, in Scotland, in England, in Ireland, and in America? Or, recollecting these things, are they prepared to take the pen and insert their absolute veto—"The civil magistrate—for the better effecting thereof, hath" NOT

"power to call synods?" At the same time it may be observed here, as on the former objection, that it is not asserted, that the magistrate may exercise this power on all occasions and in all circumstances, or whenever there are any evils of a religious kind to correct. It is sufficient that there may be times and circumstances in which he may warrantably exert this power. It is true that the Confession, in another place, (chap. 31. § 2.) is not sufficiently full and explicit in declaring the intrinsic right of the church to convoke synods. But this defect was supplied by the Act of the General Assembly of the Church of Scotland, receiving and approving of the Confession*; and in the Formula used in the Secession from the beginning, an approbation of the Confession is required "as received" by that act of Assembly.

After stating that the magistrate has power to call synods, it is added, "to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God." Not to insist here, that these words ought, in fair construction, to be understood of such synods as have been convoked by the magistrate, what reasonable objection can be made to his being present? May he not claim a right to be present at any public meeting within his dominions? May he not be present in a synod to witness their proceedings, to preserve their external peace, to redress their grievances, or (why not?) to receive their advice or admonitions? But, if it be supposed that his presence is necessary to give validity to their proceedings, and that he sits as preses of their meeting, or as director of their deliberations and votes, I shall only say that the words of the Confession give not the slightest countenance to such claims, which are utterly inconsistent with the common principles of Presbyterians, and in particular with the well known and avowed principles of the church of Scotland. A similar answer may be given to the objection against the last clause of the paragraph. May not any christian, whatever his station be, "provide that whatsoever is transacted," even in synods, "be according to the mind of God?" If the legislature or government of a nation have a special care about religion, or if there is any particular duty at all which they have to discharge respecting it, and particularly if they have power in any case to call synods, must it not in a special manner be incumbent on them to see

* "For the better government and further edification of the church, there ought to be such assemblies as are commonly called Synods or Councils:?" i. e. for attaining the end better than can be accomplished in smaller meetings of church officers. (Conf. chap. 31.)

* See Act of Assembly, prefixed to all our copies of the Confession of Faith. Agreeably to this Act was the Confession ratified by the Parliament of Scotland.

to this? Nor does this imply that they are in possession of any ecclesiastical powers, or that they pass a public judgment on true and false religion. Their private judgment is sufficient to regulate them in their public managements in this as well as on many other subjects, about which they exercise their authority, without sustaining themselves as the proper judges of them, as in the case of many arts and sciences, which they patronize and encourage. Must not christian rulers, judges, and magistrates provide that "whatsoever is transacted" by themselves, "be according to the mind of God?" Is it not highly fit that they should be satisfied, and that they should by every proper means provide that the determinations of synods be according to the mind of God, if they are afterwards to legalize them, or if they are to use their authority for removing all external obstructions out of the way of their being carried into effect; both of which they may do, without imposing them on the consciences of their subjects? And, in fine, are there not various ways in which they may provide as here stated, without assuming a power foreign to their office, or intruding on the proper business of synods, or ecclesiastical courts? But, if it be supposed that the magistrate, as the proper judge in such matters, is to controul the deliberations of the ecclesiastical assembly, to prescribe and dictate to them what their decisions shall be, or that, when they have deliberated and decided, he may receive appeals from their decisions, or may bring the whole before his tribunal, and review, alter, and reverse their sentences, I have only to say, as formerly, that the words of the Confession give not the slightest countenance to such claims, which are utterly inconsistent with the common principles of Presbyterians, and in particular with the well-known and avowed principles and contentings of the church of Scotland.

But though I consider these objections as destitute of a solid foundation, yet, as the construction on which they proceed has often been put on the passages to which they refer, I, for my part, can see no good reason why an explanation should not be given of these passages, or of the doctrine contained in them, with the view of preventing all misconception of the sentiments of those who approve of the Confession: provided the two following things are attended to. In the first place, that this declaration do not fix on the Confession the obnoxious sentiments which are disclaimed. And, in the second place, that it do not, under the cover of general and ambiguous expressions, invali-

date or set aside the general doctrine respecting the exercise of civil authority about religion which is recognized in the Westminster confession, and in those of all Protestant Churches. Explanations of this kind were given in the early papers of the Secession, which are sufficient to show that they entertained no principles favorable to persecution or injurious to the liberties and independence of the church, and that they did not view the Confession as containing such principles*.

That magistrates are not exempted from all concern about religion in their public and official capacity, and that civil authority ought to be employed, and is capable in different ways of being employed, for the advancement of religion, and, in Christian countries, for the good of the church, is a doctrine which, in my opinion, is not only true, but of great practical importance. I shall state, as briefly as I can, the grounds on which I consider this doctrine as resting, and the leading explanations and qualifications with which it has been received among Presbyterians, and particularly in the Secession. The general doctrine seems equally consonant to the dictates of sound reason, the maxims of good policy, and the uniform tenor and express declarations of Scripture. The obligations and the practice of religion in some degree must be supposed to exist antecedently to the erection of social institutions among mankind. It enters into all the duties and offices of life; and none are at liberty to overlook or be indifferent about its interests in any relation in which they stand, or in reference to any connection which they may form. It is the firmest bond of social union, the most efficient check on power, the strongest security for obedience, the principal source of justice, fidelity, humanity, and all the virtues. In framing their laws, all nations, ancient and modern, have availed themselves of its sanctions, and made provision in one way or another for that worship which they practised. And the principle on which they acted was expressly recognized, and applied to the true religion, in the only system of national polity that ever was prescribed immediately by heaven. It would be strange if a people professing Christianity should give the first example of a nation settling its fundamental laws and regulating the administration of its government, without acknowledging the God that is above, making any provision for the maintenance of his honor, or requiring any religious qualifica-

* Act and Testimony, apud Display. i. 156—159. and answers to Nairn, *ibid.* p. 311.—314.

tions whatever in those who were to rule over it. It would be stranger still, if it should be argued that Christianity itself requires this, and that it forbids any homage being done to its founder by national laws, or any service being performed to him by their administrators.

“The public good of outward and common order in all reasonable society, to the glory of God, is the great and only end which those invested with magistracy can propose in a sole respect unto that office.”* This distinguishes their office from that of ministers of the gospel, which is versant about “the disorders of men’s hearts.” But it does not surely mean, that there is nothing incumbent on magistrates but the employment of physical force, in restraining men from committing injuries, or in putting down riots and seditions. The prevention of crimes and disorders is a more important object than their punishment. A right to accomplish any end implies a right to use all the means that are necessary or conducive to the gaining of that end. And of all the means which are calculated to preserve order, to repress crimes, and to promote the public and general good of society, the most powerful beyond all reasonable doubt is religion. “On this ground it becomes one of the first duties of those who are entrusted with the care of the public weal of a nation, to preserve and cherish a sense of religion on the minds of the people at large, and for this purpose to give public countenance and decided encouragement to its institutions.—And the more pure and perfect—the more free from imposture, falsehood, error, superstition, and other corruptions—the more certain in its foundation and the more forcible in its motives, that any system of religion is, the higher claims must it have to public countenance, both on the ground of its intrinsic truth and authority, and on account of its superior practical influence and utility. This is not to make religion an engine of state. It is to use it for one of those ends which it is calculated in its own nature to serve, and which its Author intended it should serve: it is to make the ordinances and the institutions of God mutually subservient, and thus to promote, in a more extensive way, his glory and the good of his creatures.—Thus as it is incumbent on all men to employ every lawful means, in their several stations, for advancing the true religion, the duty of the enlightened and patriotic magistrate, and the duty of the pious and public-spirited Christian who may hold that office, become

* Answers to Nairn, ut supra, p. 311.

so far coincident, and a uniform manner of action, according to the complex character which the individual sustains, is produced.

Magistracy is common to mankind at large, whether living within or without the church. It supposes them capable of religion, and practising it in some shape under the moral government of God; but as it is founded on natural principles, and on the moral laws (which was prior to the Christian faith, and more extensively known,) it would be absurd to suppose that it was instituted by the Mediator, or that it has the supernatural things peculiar to Christianity for its direct and proper object. “As the whole institution and end of the office are cut out by, and lie within the compass of natural principles, it were absurd to suppose, that there could or ought to be any exercise thereof towards its end, in the foresaid circumstances, but what can be argued for and defended from natural principles: as, indeed, there is nothing especially allotted and allowed to Magistrates by the word of God and the Confessions of the Reformed Churches, but what can be so.”* This establishes the power in question on its proper and broadest basis, as extending to natural religion, whether more imperfectly understood without revelation, or more fully explained in the Bible. But then it is to be observed, that religion and morality in all the extent to which they were contained in the law of nature, are taken into the system of Christianity. There is—there can be—no such thing as a distinct profession or practice of natural religion in Christian countries. And, consequently, there could be no objects of a religious kind, in such countries, about which magistratical power could be employed, unless it were to regard them as existing in the constitution of the Christian Church, and see to the observance of them as enforced by immediate divine authority, and connected with supernatural mysteries. To deny, therefore, that civil rulers have a right to do this, would be to represent the gospel as making void instead of establishing the law, and as invalidating that authority and abridging those powers, which the God of nature had instituted and conferred for the wisest and most beneficial purposes. When duly and wisely employed about the external concerns of the Church, as a visible society, erected in the world, so as to be really serviceable to her interests, civil authority becomes doubly a blessing to a people, and as such it was repeatedly promised to Christian nations in the prophetic scriptures both of the

* Answers to Nairn, ut sup.

Old and New Testament. But in this case there is no addition of power to magistracy, but merely an application of its common power, under the direction of its original general law, to a particular object, which is brought under its cognizance in some periods and places of the world. The kingdom of Christ, though not *of* is *in* this world; as externally set up among men it is entitled to all the support and countenance which any ordinance of God can give it; and as its spirituality does not render it incapable of being injured by the kingdoms of this world, so neither does it render it incapable of being benefited by them. Church and state are essentially distinct and independent of each other. But kingdoms and powers which are independent may surely maintain a friendly alliance; they may assist and support each other; and, although the one cannot make laws which are binding on the other, yet they may make laws which both tend and are intended for mutual advantage. Presbyterians have stated with as great clearness as those of any other denomination—I may safely say with greater clearness—the divine origin, the independence, the spirituality, the heavenly constitution of the kingdom of Christ, and its distinctions from secular kingdoms, in its laws, administration, subjects, offices, judicatories, and special ends. But in perfect consistency with all this, they have maintained that civil and ecclesiastical societies may sustain friendly relations; that they may be helpful to each other; that they may have certain common objects about which both may be employed in a distinct manner, and a common end beside that which is peculiar to each; that the co-operation of temporal and spiritual power may be necessary for introducing or securing a public reformation of religion, when it is opposed by violence, or when a corrupt system has established itself in all the departments of society: and that civil authority, in ordinary times, may be exerted in securing and preserving the church in the peaceable, full, and permanent enjoyment of her peculiar liberties, government, and institutions. A civil establishment of a particular religion or church does not necessarily imply a power of legislating to the faith and consciences of Christians; nor an imposing of matters purely religious, or of supernatural things as such, by civil penalties; nor a depriving of subjects of their natural and civil privileges simply on the ground of their dissent. Besides, there are various ways in which religion may be an object of public attention, and be encouraged by those who are in civil authority,

supreme and subordinate, without their attempting to establish a particular system, which, in many cases, would be impracticable or highly improper; as when the mass of the people may be grossly ignorant of Christianity, or superstitiously attached to a corrupt form of it, or when a nation may be greatly divided in their religious opinions and practice.

But it is not the design of these pages to enlarge on this subject. Before dismissing it, however, I have two general remarks to make. In the first place, it is, to say the least, extremely inadvertent to represent this as a subject of mere speculation, on which Christians are called to form no opinion.—Not to specify here the various practical lights in which the question may be viewed, it may be sufficient to mention, that national laws and their administration, whether in favor of a true or a false religion, have always had, and must have, great influence upon the opinions and conduct of the mass of the people. Religious establishments exist, in our own country, and are daily productive of good or evil: we must either approve or condemn them in whole, or we must do so in part, but how can we do either, if we have no formed principles on the subject? In the second place, it is still more unreasonable to hold out that this is a matter of mere speculation to Seceders. After the statement that has been given of their principles;—after their express approbation of the national covenants, of the Westminster Confession, of the civil reformation of Scotland, and the laws establishing the Protestant and Presbyterian religion,—after their condemnation of the rescission of these laws at the Restoration;—after their pointed censures of the revolution-settlement on such grounds as the following, that “Prelacy is never considered as contrary to the word of God—nor our Presbyterian church-government and discipline as what the land is bound and obliged to maintain by the most solemn oaths and covenants;—and all the legal securities given to this church, in that covenanting period, from 1638 to 1650, are overlooked and passed by;”^{*}—and after having made their testimony on these heads the matter of a solemn vow and oath,—it surely cannot be maintained, that they have no immediate or practical interest in the doctrine which teaches, that civil authority may be warrantably employed about matters of religion and relating to the church. The

^{*} Act and Testimony, ut sup. p. 86—7. Acknowledgement of Sins, ib. p. 230. Answers to Nairn. ib. p. 286—7.

truth is, that this doctrine is not only necessarily implied in their religious profession, but it will be found running through the whole of it, so that it is impossible to separate the one from the other without disordering and taking in pieces the entire system. I do not mean by this, that they must decide and be agreed upon all the questions that have been or may be started on this subject: this would be absurd in reference to ecclesiastical power, and much more so as to civil. All that is required is, that they hold those general principles on this head of doctrine which are implied in, or are necessary to support, the express approvals of the national reformation, and condemnations of the national deformation, which formed so prominent a part of their public profession, and by which they were from the first distinguished, as Seceders.

(To be Continued.)

We copy the following from the Religious Examiner, a periodical edited by Rev. Samuel Findley, of the "Associate Reformed Synod of the West."—If this article express the views of that Synod generally, in relation to the distribution of the Holy Scriptures, we see no good reason why they should not comply with the rules adopted by the "Associate Synod," at their last meeting, "for their regulation in procuring and distributing copies of the Holy Scriptures with the Psalms in metre." (See Minutes of Synod.) We would here take the liberty of reminding the sessions of our congregations, of the above rules, that they may have their contributions in readiness to be forwarded to the Synod at its meeting, on the 4th Wednesday of May next.

REMARKS ON MODERN PRINTING, &c.

It is not our design to give a history of the art of printing, and of the various improvements it has undergone at different epochs—suffice it to say, that the art has now attained to a very high degree of perfection. We are sorry, however, to see that in the very height of refinement, a spurious taste is diverting the attention from the excellence of diction, to the splendour of engraving. This perversion of taste must appear to the intelligent mind, in every case, offensive—but when it occurs in the word of God, language fails to express our repugnance—and we are sure that, notwithstanding the marked silence on this point, we are not alone in the feelings we experience, on seeing the word of life recommended by highly wrought cuts and engravings. Custom has, however, commenced its ravages upon the better judgment of our age: and unless its prevalence be speedily arrested—the printed may soon give place to the en-

graved page—the exercise of the intellect to the sight of the eye—the historical narrative to the painted bust—philosophy to pedantry—and, as it respects the word, and people of God—the record of heaven will give place to the idol of fancy; and the spiritual worshipper, to the abominable idolater. An engraving of a spiritual or divine object is an imaginary representation of that object. This is the foundation of all idolatry, ancient and modern. Nothing is more easy than to glide from engraving into carving; from gazing at a picture to bowing before a statue. Every argument, therefore, that can be brought to bear against the grossest idolatry, bears also, in a certain measure, against the prevailing practice of mixing up engravings with the word of life.—He that would avoid disease, must beware of frequenting an infected atmosphere. The word of God is sufficient, as we have it from the Divine Spirit, for all the purposes of life and salvation. It is "perfect, converting the soul;" without any of the appendages of human fancy. To add these, or to attach consequence to them—is virtually saying, that there are defects in the record of God, which render them necessary; and these appendages will uniformly divert the attention from the sure word of prophecy; and will lead to rest our hopes on human wit, rather than divine writ. And as human inventions are always capable of improvement, and cannot be stayed against change—so, one invention but invites to another, until every original genius has contributed his share to the motley production. It is worthy of remark, that the introduction of human wit, in modelling a system of psalmody to the taste of the present age, first supplanted the psalmody of the Divine Spirit, in those very districts of our country, that are now famous for crowding engravings into the word of God. The principle of both these innovations are the same, and the consequence to the church's faith and practice will not be widely different.

We have also to regret, that in so many editions of the Bible—and especially struck on stereotype plates; the *title page* prefixed to the Westminster Assembly's version of the Psalms of Scripture in metre, is altogether omitted. If this be the result of design, it is wicked; if of negligence, it is nevertheless reprehensible in a high degree.

The title page was prefixed by an act of the General Assembly of the Presbyterian Church of Scotland; and is a memorial of the wisdom and authority, by which that version was prepared and adopted. It em-

braces the declaration of that venerable body, that the version there recommended to the churches, is *not* a *paraphrase*, as some modern critics slanderously report it, but a *translation*; more plain, smooth and agreeable to the original text than any other, and allowed by them, as such, to be sung in congregations and families.

Our design, here, is to apprise the christian community of the omission complained of, that they may be careful, in possessing themselves of the Bible, to buy only such as are complete copies; that thus editors may be taught the folly of mutilating that precious Book, to which we look for the direction of our faith and practice in our way to life and glory.

One remark more—The American Bible Society has greatly contributed to the practice of publishing the Bible without the Psalms in metre. This should, in our opinion, be a sufficient reason with all those who prize the word of God as the matter of their praise, for declining a concurrence with that society in its distribution of the scriptures. If it is our duty to disseminate the word of life, it is also our duty to furnish it in the most perfect and edifying form—and it can be furnished with the proper portion suited to the church's praise, for the same amount, that it is sold for, without this valuable appendage.—Why then is the Bible ever published without the psalms in metre? It is a slander upon the word of God contained in this version, to reject it as the American Bible Society do, under the character of “note and comment.” We are bold to assert—and we are willing to have our assertion subjected to the severest test—that the Scotch version of the Psalms in metre, prepared and adopted by the assembly of Westminster Divines, is neither “note nor comment,” but the very word of God. Why, then, refuse it a place in that book, which God has given to be a “light to our feet, and a lamp to our path.” It is indeed our belief, that of late, a greater number of Bibles do contain the Psalms in metre, than were to be met with many years since—this is so far, as it should be. We anxiously desire, however, to see the scriptures every where circulated, and in every case, in that form, which may conduce most to edification. May the Divine Spirit put it into the hearts of editors of the Bible, to do their part faithfully.

DANCING.

As to the utility of dancing in affording an innocent and healthful exercise, and a valuable recreation, we deny the proposition in

all its parts. We do not say what it might be, if practised only for the purpose of exercise and recreation; but we must take it as it is always practised in fact, viz: for the simple purpose of pleasure. Hence arise all those adjuncts of dress, and decoration, and festivity, and enlivening music; and gay company, which really furnish the excitement and constitute the charm. Deprive it of these, and no man need be troubled to prove its puerility. And just as it is in these things that mankind find the fascination, so is it in these that the serious and devout mind beholds the danger. We say, then, that in actual practice, the ball room is not innocent, either as it respects the health of the body, or the health of the soul. The winter is its appropriate season; and who does not know that the change of clothing—the substantial dress of comfort, worn throughout the business of the day, cast off at night, for the light habiliments of fashion—the excessive heat of the system produced by exercise, followed by the chilling exposure to the frosty air—the late and unwholesome hours, and the exhaustion of the animal spirits, manifested by the langour and listlessness of the ensuing morning;—who does not know that these are perilous shocks to the constitution of multitudes, and do actually produce diseases which embitter life, and often hurry the young and the lovely advocates of pleasure, to a premature grave? And who can think that the soul is not injured by an amusement which frames all its allurements in such wise as to address the passions, by every avenue of sense; which kindles personal vanity, and excites the appetite for admiration; which not unfrequently calls forth feelings of envy, spleen and jealous competition; and sometimes produces the temptation to anger, hatred and revenge.

We see nothing, therefore, in the arguments commonly relied on, in favor of dancing, and we should exclude it from Christian education.—First, because all the advantages which it promises, in the formation of manners, and the attainment of personal grace, can be far better secured in a safer way, within the power of parents and teachers in general. Secondly, because it is a waste of time and money, and a fearful absorber of the youthful mind, leading to the premature excitement of the passions, drawing away the thoughts from all sober and useful application, and casting a shade of dulness and disgust, over the solid and serious objects of human life. Thirdly, because it is dangerous to bodily health, and

to christian morality, and utterly hostile to the influence of spiritual truth. For evident it must be to all, that there is but one path to heaven; that this must be trodden alike by ministers and people; and that if Christ and his apostles were again on earth, no christian congregation could be tolerated in any recreation which might not be enjoyed in their fellowship. But what mind can contemplate the idea of associating the Redeemer or the apostles with gay frivolity of fashion? Nay, who could endure to see the present ministers of Christ engaged in the follies of the ball room? And if it be so utterly incongruous in the ministerial character, how can it be consistent in those who profess to be seeking the same holiness, and who hope to attain the same celestial kingdom of pure and spiritual bliss?—*Banner of the Church.*

THE SOLDIER AND HIS BIBLE.

During my residence in India, I frequently visited a British soldier, who was under sentence of death, for having, while half intoxicated, wantonly shot a black man.

In some of my visits to the gaol, a number of other prisoners came and sat down with this man, to listen to a word of exhortation. In one instance I spoke to them particularly on the desirableness of studying the Bible. "Have any of you a Bible?" I inquired. They answered, "No." "Have any of you ever posse-sed a Bible?" A pause ensued. At last the murderer broke silence, and, amidst sobs and tears, confessed that he once had a Bible; but, "Oh," said he, "I sold it for drink. It was the companion of my youth. I brought it with me from my native land, and have since sold it for drink! *Oh, if I had listened to my Bible, I should not have been here.*"

Will not the lamentations of this soldier be the bitter lamentation of multitudes in the bottomless pit to all eternity! Amidst the shrieks and agonies of the damned, will they not be heard exclaiming, "Oh, if I had listened to my Bible, I should not have been here?" Reader, take heed how you trifle with the invitations, the warnings, the promises, and threatenings of the Bible!—*Evan. Mag.*

GRIEF FOR SIN.

If any who think themselves under the influence of grace feel no grief for the aboundings of sin and the obstinacy of sinners, they differ from the saints recorded both in the Old and New Testaments, and it will be their wisdom to examine and take heed lest they be deceived. But if we allow that

through the contagion of the times and the power of Satan, it is possible for true Christians to sink into this indifference, and for the wise as well as the foolish virgins to sleep when they should be watching unto prayer; even these have much to fear, lest they should largely participate in the sufferings which the provocations they connive at have a direct tendency to bring upon a sinful people. When national sins draw down national judgments, the Lord has given us a hope that he will fix a mark of protection on them who sigh and mourn in secret before him, for the evils which they are unable to prevent. To these he will be a sanctuary, he will either preserve them unhurt in the midst of surrounding calamities, or he will support them with consolations superior to all their troubles, when the hearts of others are shaken like leaves in a storm. But none have reason to expect to be thus privileged, who have not a heart given them to lament their own sins, and the sins of those among whom they live.—*Newton.*

NEW PUBLICATIONS.

Messrs. TOWAR & HOGAN, and W. S. YOUNG, have recently published a handsome edition of JAY'S Short Discourses for families, in two vols. duod. This is one of the best works of a very popular author. There is occasionally an expression against which the reader ought to be cautioned; such as that man is now in a state of probation. But it is evident that this is not used in the most exceptionable sense of the term. The doctrines are generally sound and practical; and the discourses are well calculated to interest and profit readers generally, and especially the younger members of families, for whom they were particularly intended.

Also, in the press, and will shortly be published by Mr. W. S. YOUNG, "Stevenson on the Atonement," said by those acquainted with it, to be a most valuable work on this most important subject. It is certainly at the present time, very seasonable, and it is to be hoped that the publisher will be amply remunerated for the service thus intended to the cause of truth. It will be printed in similar style with Jay's Discourses. The price will probably be 31 1-4 cents in boards, 37 1-2 handsomely bound and lettered. A discount of 20 per cent. allowed to those who purchase a large quantity.

A MISTAKE CORRECTED.

Page 518, Feb. No., near the top, read; It is said that if we have no exercise of ability in committing sin, we cannot be guilty.

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ON DIVINE LOVE.

(Continued from page 651.)

4. The Father delighteth in the Son, as in him were laid all his purposes of love, which he was to *reveal*, and *accomplish* for the salvation of his chosen people. The designs of the Father's love to the elect are sometimes said to be laid in *himself*. We read of the mystery of *his i. e.* the Father's "will which he hath purposed in *himself*." Eph. i. 9. And yet the apostle shows that this is not to the *exclusion* of the Son, for when enlarging on the same subject, he speaks of the eternal purpose which he, *i. e.* the Father, "purposed in Christ Jesus our Lord." Chap. iii. 11. These purposes of God's love to his people were the endearments of eternity, upon which the Father and the Son took sweet counsel together. They were "hid in God." And could never have been known by men without a revelation. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The Son was appointed the Messenger of the Covenant to reveal these purposes. This was not to the exclusion of another person; for saith the apostle, "God hath revealed them to us by his *Spirit*." But he is "the Spirit of Christ." The Son himself was appointed as the prophet to the church, as Moses declared. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like me: unto him ye shall hearken." Deut. xviii. 15. Though this promise may have respect to a succession of prophets, the apostle applies it principally to Christ. Acts, iii. 22. The Son embraced the first opportunity to *reveal* the purposes of God's love to men. When our first parents were sitting in the region and shadow of death, "he directed dependance to the

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first promise that ever was made, and the strangest that ever was heard, that the great God should be "the seed of the woman:" That he should have so much of the reality of *our nature* as to suffer "the bruising of his heel;" and yet in that weakness exert the glory of *his own*, so as to break the serpent's head. This was the womb of the morning: from that promise the day-spring knew its place. All the other predictions were but as so many streams of light, of which our gospel is the perfect day.*

He employed a succession of prophets for several ages, but it was "the spirit of Christ in them, that testified beforehand the sufferings of Christ, and the glory that should follow." Angels were called in to the service. Gabriel was sent down to tell Daniel a great deal more than the deliverance from Babylon. And what was that? First, the *time* when Messiah the Prince would come; and Secondly, that this Prince would be a sacrifice: for saith he, "the Messiah shall be cut off, but not for himself." "He was to be a native, an inhabitant, a sacrifice, and a conqueror in our world." Nay, Gabriel was the first preacher that we read of in the New Testament, to Zacharias, the virgin Mary, and the shepherds. In his discourses to each of these, he lays out the nature, the office, and the design of our Redeemer, that "he shall be called the son of the Highest, and the Lord God shall give him the throne of his Father David: and he shall rule over the house of Jacob, and that of his kingdom there shall be no end." To the shepherds there was not only a proclamation of his birth, and his title, "A Saviour who is Christ the Lord," but the great result of all this dispensation, that it would be "glory to God in the highest, on earth peace, and good will towards men."

In the fulness of time, the Son himself

* Bradbury.

appeared on earth, and "preached righteousness in the great congregation." He was filled with the Holy Ghost, and received the approbation of his Father. John saw the Spirit of God descending like a dove, and lighting upon him. "And lo, a voice came from heaven, saying, this is my beloved Son in whom I am well pleased." He himself saith, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel." He made full proof of his ministry. Thus he appealed to his Father at last, "I have manifested thy name unto the men which thou gavest me out of the world." These words imply not an inferiority, but a communion in the Godhead, "I have given unto them the words which thou gavest me, and they have received them." In fine, "God who at sundry times," or in sundry parcels, here a little and there a little, and in divers manners, in a multitude of forms and representations, "spake in times past unto the fathers by the prophets, hath in these last days, spoken unto us by his Son." He hath given us the whole extent of revelation at once, in its full quantity, and best manner. "He spake to the fathers by the prophets:" they were many, and every one of them had something peculiar to himself; they rose and died off in their order; the prophets did not live forever. But he never had any more than *one Son*; and therefore when he spake by *him*, as he had no greater to send, he had no more to say. "No man has seen God at any time, but *the only begotten Son*, who is in the bosom of the Father, *he* has declared him:" and after what he said in person, and made known by his Spirit, the sayings are finished, the Book is sealed up, and all revelation is now at an end. In the times of the prophets, the light of truth was like that of the *morning*, it spread and grew, till at last it came to a perfect day. The sun of righteousness began to rise in the promise made to *Adam*, in every generation he was getting higher; he shone upon the earth sideways, but when he came into our world himself, he was then at full height, and struck down his beams in a direct line. The Jews were the *children of the prophets*, and of the covenant God made with *Abraham*, and it is all completed in this, that *unto them first* God sent his Son Jesus.*

Secondly, Though angels, prophets, and apostles, by a divine commission could reveal the counsels of God's love to men, the Son alone could fulfil them. Men lay their designs with all the wisdom they have,

* Bradbury,

but the uncertainty of the event abates their satisfaction. But "the counsel of the Lord standeth sure, and the purposes of his heart to all generations." "He worketh all things according to the counsel of his own will." Indeed, the difficulties which lay in the way of our salvation appeared to be insuperable. The Divine nature was dishonoured, and must be glorified, the law was broken and must be obeyed, justice was provoked and must be appeased. Sin, Satan, death and the grave triumphed, and must be vanquished: and justice required that this must be done by one in human nature. But these were only foils to set off the glory of divine wisdom. The Father was not surprised by the fall of man, having made full provision in the person of his Son, to retrieve all the damages sustained by it. "I have laid help upon One that is mighty." (One who excels, who overcomes all difficulties, and opposition.) As "Emmanuel, God manifest in the flesh," he was capable to accomplish the whole design. He could glorify the divine nature, and save the human. He was able to magnify the law, satisfy justice, vanquish sin, Satan, death, and the grave, ascend with all the marks of a conquest, and "enter into the holy place by his own blood, having obtained eternal redemption for us." The Father placed *entire* confidence in him. "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high," but antecedent to this, he must go through a course of humiliation and sufferings, "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men." But, from that state of abasement and misery, he would rise to supreme dignity, and universal empire, "So shall he sprinkle many nations; the kings shall shut their mouths at him, (not in *contempt* but *submission*,) for that which had not been told them shall they see; and that which they had not heard shall they consider." He fully answered the opinion that the Father had of him. Saith he "I can of mine ownself do nothing; as I hear I judge; and my judgment is just; because I seek not mine own will," i. e. my separate, or opposite will, "but the will of him that sent me." We are in a perpetual harmony. Again, "My meet is to do the will of him that sent me, and to finish his work." With these mutual inclinations they work out the scheme of man's redemption; "Sacrifice and offering thou didst not desire." It begins with a complaint upon the head of justice; this followed with the reso-

lution of the Son to do every thing necessary to fill up the Father's honor, "mine ears thou hast opened." Or as the apostle explains it, "a body hast thou prepared me." "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea thy law is within my heart." A volume and book are the same. But agreeable to the original, it is, "in the chief part of thy book," as if it were the first line, the main head or chapter, the principal column, that he came "to do the will of God," and as a preparation for this, "thy law is within my heart."—As if he had said, "Thou hast declared thy will, there is a ready consent in mine. my heart is the seat of duty, and thy law is the rule of it which is written there." As one expresses himself, when the apostle quotes the passage, he makes this great remark, "He taketh away the first, that he may establish the second." i. e. he set aside the typical sacrifices, that he might "offer himself a sacrifice of a sweet smelling savour to God." If he came by the Father's appointment, he must act by the Father's command. If he "was delivered by the determinate counsel of God," it must be to fulfil that counsel. Accordingly when his sufferings approached, with all their severity, he checks his own petition. "Now is my soul troubled, and what shall I say? Father, save me from this hour, but for this cause came I to this hour." As if he had said, "Nothing is more terrible to my suffering nature, that would run back from these severities, but as I came upon another's errand, I must not be mine own choser, this torment is all an agreed thing, an article in the eternal covenant, and therefore it must be endured."—He obeyed the summons of death. "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." To the Father he made his appeal. "I have glorified thee on the earth, I have finished the work which thou gavest me to do."—As if he had said, "I have finished the course of my obedience to the precept of the law, my ministry, and my miracles." "And now I am no more in the world, and I come to thee." In fine, when on the cross, he made the great atonement, he said, "it is finished." And in full confidence of acceptance, he said, "Father, into thy hands I commend my spirit, and having said thus, he gave up the ghost." And when the mystery of God is finished, he will say "it is done." Then, he "shall deliver up the kingdom to God even the Father," that God, without the pre-

sent dispensation by ordinances, 'may be all.'

5. The Father delighteth in the Son, as all the divine perfections are represented in, and glorified by him. Let us contemplate these distinctly.

First, As the Son is the only begotten of the Father, so he hath the same divine perfections, equally with him; and, as has been observed, he is the immediate and complete object of his love. The Father contemplates the same divine perfections in him that he doth in himself. For he is "the brightness of his glory, and the express image of his person."

"Whether you apply the name glory to the divine nature itself, or to the person of the Father, it comes to the same thing. But the word *his* is a supplement, it may be read "he is the brightness of glory." "There is nothing greater in any glory than its brightness." The one is equal to the other, and therefore when this is affirmed of the Son, it is to answer the end of the similitude, that he is the same to *Deity*, that brightness is to glory; we may distinguish them, but we cannot divide them. There is another word by which the apostle expresses the divine nature, *ὁμοίωσις*, which is translated *person*; but it rather signifies *substance*, reality, being, or existence; and of this the Son is said to be the express image *χαρακτῆρ*, i. e. character, which signifies the impression that is made on wax, and answers in every point to the original from which it is taken. We take our view of the size, and shape, and the variety, as well in the wax as we do in the seal. And therefore if the Son be the express image of the Father, it is not because he is another *person*, but because he has the same nature. What is affirmed of the Father as a person, distinguishes him from the Son; he hath no express image of that, and therefore when he is said to be the character, the impression it must be in something that is equal in *both*. This is evident, if we do but consider the *personal actions* that are ascribed to the Father, he is said to *beget*, and the Son to be the only begotten. Now one of these personalities is not the express image of the other, though the nature be the same in them both. So we read that the Father *sanctified* and *sent* the Son into the world; but being *sent* can by no means be called the image of sending. So that the Son is the character and impression of what he has *with the Father*, and this can be no other than *eternal power and Godhead*. Thus we read, that as the Father hath life in himself, (which is not the peculiarity of a *person*, but the glory of a *na-*

ture,) so of the Son it is said "In him was life." Again, as the Father quickens the dead and raises them; so the Son quickens whom he will. And again, as the Father had a *glory before the world was*; so had the Son with him. Lastly, as the Father sits upon the throne, so does the Lamb forever and ever. So what we read of *Christ* is, that he has *glory*; he is the brightness of it: that he is possessed of *this very being*; it is the same in him that it is in the Father. There is a distinction of persons, but no difference of nature. As there never was a *glory* without a brightness: So of this substance there has always been a *χαράρις*, an express image. One that has it in perfect union to the Father, and full equality with him."*

Secondly, All the divine perfections are represented in the Son, as he is "Emmanuel, God manifest in the flesh." Thus he said to Philip, "He that hath seen me hath seen the Father." i. e. He hath seen the same divine perfections in me that are in the Father, for, "I and my Father are one." Again, "believe that I am in the Father, and the Father in me." Thus, he is the object of the Father's love, as he is incarnate: There was a testimony given to him at his baptism and transfiguration. "This is my beloved Son in whom I am well pleased." Let us now proceed to contemplate

Secondly, The Father's delight in the Son, as all the divine perfections are glorified by him. Thus he saith "Thou art my servant, O Israel, in whom I will be glorified." This brings us full upon the *Socinian and Unitarian folly*. Do but observe how the divine perfections will appear in the salvation of sinners if you divest them of all regard to the satisfaction of Christ.—God's *love* and *pity* to us would show a *softness* in his nature too much like our own, as he himself saith, "Thou thoughtest that I was altogether such an one as thyself." i. e. would easily pass by thine iniquity, "but I will reprove thee," "The soul that sinneth shall die." And then his *power*, exercised in delivering the captive would be an act of *violence*. It would be dishonorable to *justice* and *holiness*, "without shedding of blood is no remission." And as sin had got the better of the *law*, it would continue sullied, and sunk with the contempt of men. Lastly, it would argue a deficiency in God's *wisdom* to save his creatures at the expense of the *glory* of his perfections, and the *honor* of his institutions. But now we see all these perfections glorified in the face of Jesus," i. e. in the person and work of Christ. Here God's *love* shines con-

spicuous, as the way it is displayed to us is most expensive to him. "Herein hath he commended his *love* towards us, in that when we were yet sinners, Christ died for us."—Here is a greater display of his *power*, for "through death, he subdued him that had the power of death, that is the devil." And this leads on to another instance, which was raising him from the dead: for on that occasion, we read of "the exceeding working of his mighty power." Here we see what a love he had to his *justice* and *holiness*, and what a hatred he had to *sin*, when he was at so much expence to have it put away, or though he displayed his grace, he had regard to his righteousness, as the apostle declares, "Being justified freely by his *grace*, through the redemption that is in Christ Jesus. Whom God hath set forth," (appointed from the beginning) "a propitiation" (a propitiatory, or mercy seat) "through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God," (there is mercy in this, but the apostle adds) "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 who believeth in Jesus." There was no need of *wisdom* to contrive what was to be done by mere *pity* or *force*. But this making the honor of every attribute complete in itself, and the whole harmonious together, may well make us cry out, "To the only wise God our Saviour, glory and majesty, dominion and power, both now and ever, Amen.

Let us consider this branch of the subject, by contemplating the zeal, delight, and expence, with which the Son glorified the Father. As he was sent from above, so he had regard to the authority that he moved by. And therefore when his sufferings came within view, with all their severity, he resigns to the will of his Father. "Now is my soul troubled, and what shall I say? Father, save me from this hour, but for this cause came I to this hour. Father, glorify thy name," (though at the expence of my blood and agony.) "Then came there a voice from heaven, saying, I have both glorified it, (viz: In the constitution of thy person, as Emmanuel, by thy obedience, ministry, and miracles,) "and will glorify it again." (i. e. by inflicting the punishment, receiving the atonement for sin, and giving the reward.) Nay, as the Son sunk, in his troubles, both his own, and his Father's glory began to arise. When Judas was gone out, driven by the devil to the priest, he spake of it as a new part of time, as if from that moment

* Bradbury.

the scenes were changed. "Now is the Son of man glorified, and God is glorified in him. The former of these expressions shows what he *had*, the latter what he *did*: by this he seems to signify some dignity in the article of dying; particularly, that he would bring off the divine perfections with honor, because he distinguisheth between *these* shares of honor, and *those* that would follow in another world: "If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." Nay, in prospect of his last and severest sufferings, "he lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee." What mutual glorifications are here! "There was never any moment of his life in which the Father had not glorified the Son. He had all along "the glory of the only begotten of the Father." And so constantly did the Son glorify the Father, that in him saith he, "I am always well pleased." But now the "hour was come," for these mutual glorifications, these exchanges of love and duty, to be more abundant." Thus he said to his Father, "I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."—Nay, in the hour of his death, as he went further in obedience to his Father, he received a greater testimony upon his soul from him. "Therefore doth my Father love me, because I lay down my life, that I may take it again." In the faith of this, he drew his last breath with these words, "Father, into thy hands I commend my spirit, and having said thus, he gave up the ghost."

(To be Continued.)

[For the Religious Monitor.]

A MAXIM OF BIBLE RELIGION.

[Concluded from page 669.]

I proposed in this paper, to conclude the Maxim, with the illustration of a single inference from it, viz. that there has been no new religion since the giving of the first promise. The first promise runs in these terms:—"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Gen. iii. 15. By the seed of the woman, I understand Christ personally; the eternal son of God incarnate; likewise, Christ mystically, or Christ together with his body the church. By the serpent and his seed I understand all the fallen angels and all of mankind not chosen to

salvation. I take the bruising of the heel to comprehend all the opposition which the serpent and his seed, and the principles of un-renewed nature have made or will make in any manner to Christ and his church—and the bruising of the serpent's head to comprehend Christ's enduring the curse, obeying the precept, and thereby rendering in the room of elect sinners, complete satisfaction to justice, for the violation of God's covenant, which was at the same time spoiling principalities—the crucifying of the flesh in the hearts of the regenerate by divine strength, received from Christ, and all the strokes of judgment, inflicted in the course of divine providence, on individuals and nations, together with the last judgment, in which Christ and his seed will have all their enemies under their feet. This I take to be the sum of the doctrine contained in the first promise. That faith which believed this, upon the testimony of God, and accepted of it as the only but sufficient ground of hope for salvation freely given of God, was the characterising principle of the religion at that time set up. And the acts of this faith performed in observing all the rites of sacrificing then appointed, and all instituted worship, together with the corresponding influence on the affections of the heart and manner of outward life, comprehended the whole of religion. Enoch preached no other doctrine. He prophesied saying "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all. and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude ver. xiv. 15. This "Lord" is but the same seed of the woman. Only the prophet looked forward and saw him "in the glory of his power," "revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not his gospel." And he had such a view of the awful majesty and glory of this mighty God in human nature, and of the overwhelming greatness of his judgment that all time seemed to be removed and his advent just at hand. "Behold the Lord cometh," &c. Is not this the same realizing sense of the last judgment and of the eternal world which *we* at this day are called on to carry in our minds daily according to the exhortation of Peter, "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." II. Pet. iii. 12.

And may we not infer from this prophesy of Enoch, that the ancients were not so far behind us in the knowledge of Christ as we sometimes flatter ourselves? And what is this "executing of judgment upon the ungodly," but the finishing act of that bruising of the serpent's head promised? It is plain that nothing will remain to be done after this, for it brings into account *all* the ungodly, *all* their ungodly deeds, and *all* their hard speeches. In this the serpent and his seed will be completely and forever destroyed. The Father will then make them the footstool of Christ, the seed of the woman. And if Enoch saw this coming of Christ so clearly as contained in the first promise, it cannot be doubted that he also discovered in it, by the same assistance, the glorious resurrection of the body; and his faith in this was surely confirmed by his translation. Noah preached nothing different or new. We are told that he was "a preacher of righteousness" II. Pet. ii. 5. and again what kind of righteousness it was, viz. "the righteousness which is by faith." Heb. xi. 7. That was the righteousness which was typically wrought by the sacrifice upon the altar, and signified by the coats of skin to be a covering to the guilty. And these two things served to explain and confirm the ground of hope contained in the first promise. This promise was the main ground which God had given in Noah's time for faith, and therefore it must be that the righteousness which faith embraced was exhibited in this promise. "By faith," it is said, "being warned of God of things not seen as yet, prepared an ark to the saving of his house by the which he condemned the world and became heir of the righteousness which is by faith." They "were saved by water, the like figure whereunto baptism doth now save us" I. Pet. iii. 21. Now if the ark and the flood on which it floated was a figure like baptism, or one of like import, it was a figure of Christ, the seed of the woman. And Noah's entering into the ark was a figure of being ingrafted into Christ and so saved by him, and the flood drowning the whole world of the ungodly was a figure of Christ's bruising the serpent's head completely at the last day, according to Enoch's prophecy, and it was also a step towards it. Hence the two events are compared together by Christ, "As the days of Noah were, so shall also the coming of the son of man be, for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, and knew not till the flood came and took them all away, so also shall the coming of

the son of man be." Mat. xxiv. 37. But although their was nothing new or different from the first promise, yet its meaning and import was brought more particularly to view. It was now manifest that this bruising of the serpent's head and the salvation of the church should be accomplished by the same event. As it was in this event of the flood, so was it in the destruction of Pharaoh and the Egyptians—in the destruction of Haman in the days of Ahasuerus—in the overthrow of idolatry in the days of Constantine, and so it will be in the destruction of Antichrist, and likewise at the end of the world when *all* the wicked will be destroyed together and forever. In *all* these destructions or bruising of the serpent, the church is delivered and advanced forward until every one of the chosen seed is saved with an everlasting salvation.

Abraham had no other doctrine or religion delivered to him. It was all concerning the *seed* of the woman, and the *exercise* and trials of his faith were all of them upon that. The seed of the woman must come from some particular stock or family and be born at some particular place of the world, and at some special time. God let Abraham know that *his* was to be the family, and the land of Canaan the place; and that he would raise up *his* posterity by Isaac to be a people that they might continue and be distinct from *all* other people until the "promised seed should come." And on this account although they should wander for a time and be evil entreated 400 years, yet they should be delivered and come forth and be settled in the land of Canaan. Upon his obedient surrender of Isaac, God swore that "in blessing he would bless him, and in multiplying he would multiply his seed as the stars of heaven and the sand of the sea shore, and that his seed should possess the gate of his enemies, and in this seed should all the families of the earth be blessed." Gen. xxii. 16, 17. There was nothing new in all this. It was only a lecture on the first promise with a particular application of the promised seed to him, and a grant that he should be a progenitor, and a confirmation of that promise by oath. This "possessing the gate of his enemies" is but another way of expressing the "*bruising* of the serpent and his seed;" and as we have already seen that this implies the deliverance of the church, so here we are informed of the *extent* of this blessing which was designed in the first promise, viz. "*all the families of the earth.*" Circumcision was a visible sign and seal of this gracious engagement into which God had entered with

Abraham and his posterity that from him the promised seed should descend, and that the external privileges of a visible church state should be theirs only until that time. Moses did not set up any new religion. He assumed the affairs of man to be in the same position in which they were at the giving of the first promise. First the law was given from Sinai in circumstances of terrible majesty, which made Israel to feel again the force of that voice which said to Adam "Where art thou?—hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? Gen. iii. 9. Israel was afraid and removed and stood afar off, and they said speak thou to us, but let not God speak to us lest we die. Second—the ceremonial law was given, which was nothing else than a figure of what the seed of the woman should be, what offices he should execute, what work he should finish, and what a blessing he should bestow upon his mystical body. Moses, as God's servant showed them by a type that this seed should be a *priest*—and such a priest as should have all the sins of Israel laid upon him or set to his account—that he should be a *curse* for them—should offer himself a sacrifice to the law and justice of God in their stead—and that then he should go into the immediate presence of God and present his own blood as a ground of his interceding for the blessing promised, and also that he should give forth that blessing unto all the families of the earth. Also in the laver that was set before the tabernacle he gave a type of the efficacy of his blood to cleanse the heart from all sin and to make the worshippers holy and meet to stand before God. All this coincides with the meaning of the first promise and the sacrificing set up at first. When by the hand of this Moses, Pharaoh who was an eminent minister of the serpent, and his Egyptians were overthrown and destroyed, both in Egypt and at the Red Sea, and Israel was delivered, it was just another step towards the complete and final bruising of the serpent and the salvation of the church. And that this was done by the seed of the woman was evident to them from the Passover, which was a type of him and a memorial of that great deliverance which was to be kept up till he himself should come. The Prophets taught no new doctrine. They only drew aside the veil of mystery a little more, that as the time of his advent approached the church might have a nearer and clearer view of this promised seed. They spake more particularly of him than had been done before. A virgin, they

said, should conceive and bring him forth, and his name should be called Emmanuel. Isa. vii. 14. Again, "unto us a son is given, a child is born, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace chap ix 6. What he was originally and essentially—what he should become voluntarily—the manner of his appearance—his reception among the posterity of Abraham, his countrymen—his doctrine—his meritorious obedience—his vicarious death and the glory that should follow it, beginning with his resurrection and concluding with his coming to the last judgment, was the theme of their prophetic preaching and the ground of all their exhortations and encouragements to the church in all her straits. "The sufferings of Christ and the glory that should follow" was the object to which they directed the drooping soul. All they said went to make the people look and wait for, and trust and hope in him as a great Saviour who should save them from their enemies on every side and bring them to enjoy the fulness of the promised blessing. At the same time that the "year of his redeemed should come, the day of his vengeance upon their enemies should also come." "I have trodden the wine press alone, and of the people there were none with me, for I will tread them in mine anger and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment, for the day of vengeance is in my heart and the year of my redeemed is come." Isa. lxiii. 3, 4. They taught in plain terms what had been held up by sacrifice from the very giving of the first promise, that Christ was substituted in the room of the church and had all her debt to the law and justice of God set over to his account, and that the merit of his obedience and sufferings was set to her account as the sole ground of her justification and acceptance before God. They said "The Lord hath *laid on him* the iniquity of us all—he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." chap. liii. 5, 6. In the Psalms there is nothing new or different. These same doctrines taught by the prophets are converted into songs of praise. This seed of the woman as the church's help and saviour and her avenger on all her enemies is their great theme. God was pleased still more minutely to reveal the precise line of Messiah's descent

in them than had been done before; and that he was to be of the tribe of Judah and house of David, and the manner of his last sufferings and death, by which he should destroy the works of the devil, viz: "They pierced my hands and feet." Ps. xxii. But this was not any thing new in religion, but only a further discovery of the old—therefore the three grand divisions of the Old Testament scriptures have for their great subject "The things concerning Christ," the promised seed. I come now to the New Testament. And first to *John the Baptist*. This same seed was the sum of his preaching. He came "to prepare the way before him," and turn the attention towards him. His great work was to point to him with the finger and say "Behold the Lamb of God that taketh away the sin of the world," and to instruct his disciples that "this was he of whom Moses and the prophets did write;" that "his fan was in his hand and he would thoroughly purge his floor and gather the wheat into his garner, but he would burn up the chaff with unquenchable fire." "I indeed," says he, "baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and with fire." In all this he harmonized perfectly with the first promise and all that Moses and the prophets had said concerning it. Christ himself when he came advanced no new doctrine. He came to BE and to do all that had been said of him from the beginning. He did *really* what the lamb slain in sacrifice from the foundation of the world signified of him. He came "not to destroy the law and the prophets, but to fulfill them," "and till heaven and earth pass away one jot or one tittle shall not pass from the law till all be fulfilled." "He was a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers." Rom. xv. 8. The sum and substance of all these promises was contained in the first one, as has already been shown; and the confirming of them was the fulfilling of them—that is to say the fulfilling of the first, and this comprehended the whole of his work. He was truly and properly the seed of the woman, viz: the virgin Mary—born in Bethlehem Ephrata—of the house of David, of the tribe of Judah and seed of Abraham, as had been promised. He fled to Egypt "that out of it God might call his son." Mat. ii. 15. He dwelt in Nazareth, because he was to be called a Nazarene. ver. 23; and he went on fulfilling what had been written of him by every step and circumstance of his life until all that was written or promised

was fulfilled; and then, and not before, he bowed his head and said it was finished.—

"For this purpose the Son of God was manifested that he might destroy the works of the devil." I. John iii. 8; and he did so; "and having spoiled principalities and powers he made a show of them, openly triumphing over them in his cross." Col. ii. 15. When he was in the progress of this great work, the people were amazed and said "What *new* doctrine is this, for with authority commandeth he even the unclean spirits and they do obey him." Mark i. 27; but it was *no new doctrine*, but the very doctrine given in promise to our first parents to believe as a ground of hope. The power of the devil came into the world by the curse, and the first word of new covenant mercy promised that Christ should remove it and expel them and bring in everlasting righteousness and all the blessings of redeeming love, and this he was now doing. His great summary doctrine was, "The Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." Mat. xx. 28. "Therefore doth the Father love me," said he, "because I lay down my life that I might take it again—I law down my life for the sheep." John x. 15, 17. And in this he taught nothing but what had been taught from the beginning, and therefore he appealed to the scriptures: "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me—had ye believed Moses ye would have believed me, for he wrote of me." chap. v. 34, 46 "Your father Abraham rejoiced to see my day, and he saw it and was glad." chap. viii. 56. When all things written were fulfilled, he performed the last and finishing act of his all-meritorious obedience by voluntarily laying down his life, and thereby he "destroyed him that had the power of death, that is the devil, and delivered them who through fear of death were all their life time subject to bondage." Heb. ii. 14. And when he arose from the dead on the third day "according to the scripture," I. Corinth. xv. 4, "he ascended up on high and led captivity captive," and "he sat on the right hand of God from hence forth expecting until he make his enemies his footstool."

There was no change introduced into the church or worship of God except what became necessary upon his *coming*, being no more a future but a past event. Every thing typical and ceremonial pointed to him as yet to come, and therefore could no longer be consistent with fact. The temple, and

all the outward services belonging to it must now be set aside as having completed the end of their institution, and henceforth the observance of the first day of the week and the celebration of the Lord's supper and baptism, together with that simple outward order of worship which is equally adapted for "all the families of the earth," all of which has respect to the seed of the woman *as come*, must take their place. But by this, no new doctrine or principle of obedience or of worship was introduced. The church continued to be the "same body with the same spirit." The Apostles preached no new doctrine. They were only *witnesses* of all things which the seed of the woman began both to do and to teach. Christ solemnly invested them after his resurrection with the office of his official witnesses, and gave them power and authority to go forth into all the world asserting, defending, and establishing "all things whatsoever he had commanded them." "And he said unto them thus it is written and thus it behoved Christ to suffer and to rise from the dead on the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, and ye are *witnesses* of these things, and behold I send the promise of my Father upon you; but tarry ye at Jerusalem until ye be endowed with power from on high." Luke xxiv. 46. Now that the first promise and all those that were afterwards given in explaining it to the church, were now completely explained and fulfilled, this was henceforth to be the great duty of the church to the end of the world to preserve and witness to and transmit what she had now obtained as absolutely sufficient for life and salvation, and the order and worship of the militant church. They went forth and preached the mystery of the gospel with great minuteness and clearness. They stated the grounds of a sinner's acceptance before God with infallible accuracy, and so clearly that unless men are wilfully blind they cannot misunderstand it. They said it was "not by works of righteousness which we have done," "not of him that willeth, nor of him that runneth," "not of works lest any man should boast." They said that man unregenerated "cannot please God;" that he "is dead in trespasses and sins;" that until he "is *created* anew in Christ Jesus unto good works," he cannot perform any; but it is "redemption through his blood, even the forgiveness of sins"—"it is God that justifies," and that "he imputeth righteousness without works," that he "jus-

tifies freely by his grace," that "it is according to his mercy that he saves us," "through sanctification of the spirit and belief of the truth—through washing of regeneration and renewing of the Holy Ghost."

They said that "he who knew no sin was made sin for us that we might be made the righteousness of God in him." Yet in all their varied discourses they only "preached Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but unto them that believe, both Jews and Greeks, Christ the wisdom of God and the power of God unto salvation." They taught "none other things than those which Moses and the prophets did say should come," and consequently none other things than those which were contained in the first promise. Their whole ministry went to explain, apply and defend the doctrine of Christ, and to build upon it the church in that order which should stand till Christ come again, for they said "other foundation can no man lay than that which is laid, which is Christ." The four first books of the New Testament are the history of Christ, the fifth is a history of his Apostles, and the rest, except the last, are all employed chiefly in defending the purity of the doctrine already mentioned, against those who wished to corrupt it and especially those who would have works in some shape into the grounds of a sinner's justification. The last book gives a prophetic view of the enmity that still subsisted between Christ and the serpent and their respective seeds, and concludes with an account of Christ's complete victory and the final overthrow of the serpent and his whole party. On the whole, it is manifest that Jesus Christ, the seed of the woman, is the great object revealed to faith from the beginning to the end of the Bible; and he is "the same yesterday, to-day, and forever." Therefore, in revealed religion he has been from the first setting up of it "the way, the truth, and the life;" the prophet, priest, and king of it. No man could ever come unto the father but through him. From the beginning there has been one God and one Mediator between God and man, the man Christ Jesus. That *faith*, the active and characteristic principle of true heart religion, has been precisely the same from the beginning in its origin, its nature, and its office in the matter of justification. Nothing more is required to demonstrate its operations and its end, than a due consideration of the Apostle's design in the whole 11th chapter of the Hebrews. In that chapter he speaks of faith from that of

Abel down to the end of the Old Testament dispensation, and if it was not the same throughout, and the same by which a man may now under the gospel be justified, and live and fight his way through all difficulties, trials and temptations, and at length conquer and lay hold of the crown of life, then it does not answer his purpose, and his argument must be inconclusive. But this was impossible, for he was directed by the infallible spirit of Christ into the very truth. Therefore it is the same. That same chapter may be employed to prove that only the revealed will of God and nothing else has been or ever can be the rule of faith and obedience. This must indeed follow from the sameness of faith, for the moment it can be shown that faith can go a single step by another rule, it can also be shown that it is not the same faith. In fine there has been from the beginning but "one body and one Spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all, but unto every one of us is grace given according to the measure of the gift of Christ." Eph. iv. 4, 7. If any then will pretend to a discovery of new doctrine, new faith, or new practice, in religion, know assuredly it is not true religion, but "diverse and strange doctrines which carry about men like a tempest, and at last swallow them up in destruction." Now I beseech all who have read or may read these papers to mark them who cause divisions and offences contrary to this doctrine, to wit: Christ crucified, the Lord our righteousness and strength—and avoid them.

Ego.

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[For the Religious Monitor.]

THE SEVEN LAST PLAGUES.

Further extracts from "Reid's Seven last Plagues."

After having given a description of the judgments, by which the "little horn" is to be destroyed, the author proceeds to say—

"The result of these judgments will not only be the casting down of this "little horn," which has for so long a time "made war with the saints," but the entire destruction of the beast on whose head he stands. "I beheld then," says Daniel, "because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." It is an important trait in the character of the Almighty, that he debases the proud and exalts the humble: and it is an obvious trait in the character of the

prevailing religion of the present day, that it gives encouragement to the pride of the human heart. It is the very system of self-righteousness for which the church of Rome has set the example. Every plan and method which the invention of man can suggest, is carried into effect for the propagation of religion, while little attention is paid to the plan and method laid down and followed by our Lord Jesus Christ and his apostles. He taught humility, by insisting on the sovereignty of God, by giving a prominent place, in his preaching, to the doctrines of election and grace, and by setting his face against all the traditions and inventions of man. The consequence was, that he had few converts to his doctrines in that sinful generation; but in this generation which is no less sinful and degenerate, the convert makers are exceedingly successful. It has, in fact, become a mere mechanical business, a work of art: but while they trumpet forth their own praises, and exhibit the evidences of their victory over the kingdom of Satan, there is too much reason to fear, that like the converts of the Pharisees, they are made twofold more the children of hell. Instead of learning heavenly principles, and advancing in the knowledge of Christ, "they feed on ashes; a deceived heart hath turned them aside, that they cannot deliver their souls, nor say, is there not a lie in my right hand?" The numerous proclamations concerning religious revivals, the immense success of missionary labors, the great good which has been, and is doing by tract societies, &c. &c., are the words which the horn speaks in this part of the Christian world. It speaks always in such a manner as to gratify the natural pride of the heart, and by this it may always be known and distinguished from the still small voice of the gospel. But its great words are working its own ruin, and the ruin of all the present plans for the propagation of Christianity. These are not new inventions. The protestant world has followed the footsteps of the church of Rome: their plans and their works are of the same nature with her corruptions, and when Babylon shall fall, they must all fall together."

"It must be acknowledged that in all ages since the days of the apostles, the spirit of antichrist has had much influence among mankind. The doctrines, the institutions, and all the ordinances of religion, have been used in a manner contrary to their nature, and the intention for which they were given. The history of every age furnishes mournful testimonies on this subject; and hence it is difficult for us to believe that our age is

more corrupt than the ages that are past.— It is hard for individuals to discover their own faults: and there is a similar difficulty in discovering the faults of the time and the society in which we live. It is indeed a subject which few take the trouble to examine. Men are generally inclined to pursue the beaten track, without ever suspecting any deviation has been made from the path of truth. When they look around them, and find so much apparent harmony, and so much charity among the different religious sects, which were formerly hostile to each other; when they see them all uniting, and combining their exertions for the circulation of the Scriptures, and for many other laudable and benevolent objects; and hear them reporting how God has blessed their endeavors beyond their most sanguine expectations; to say that these are the voice of the great words which the horn spake, and for which the beast shall be slain, &c., seems to argue, not only a total want of charity, but a degree of prejudice and perverseness, which render a man totally unfit for society. Often has the writer of these remarks had his heart tortured by such reflections. It gives him pain at the present moment, to say that these splendid appearances have little reality in them,—that the charity of this age is founded on a want of regard for truth,—that the present exertions for the promotion of the gospel, when traced to their source, will generally be found to proceed from the selfish desire of promoting the influence of their particular sects,—and, in fact, that every work they engage in, however laudable and benevolent it may be in its nature, is soon contaminated and corrupted by passing through their hands.

It will no doubt be objected, that such observations are calculated to injure the cause of religion,—to weaken the efforts of charitable and zealous, and unnerve the arm of benevolent exertion. What will become of our bible institutions, of our missionary and tract societies, and of all the plans which have been formed for the propagation of the gospel, if the world should suspect that their charity has been abused, and their gifts which they have so liberally bestowed for the support of the Redeemer's kingdom, transferred to the kingdom of the beast? We answer, it is time that the truth should be generally known; and that the attention of mankind should be called to the motives, the means, and the objects, of their benevolence. It is long since "pious frauds" were invented. These contrivances were practised, and even defended, by many of those characters

who are called the fathers of the church.— They thought it no harm, but a duty, to use means for the propagation of the gospel, which they would have condemned as mean and dishonest, if they had found others using them for other purposes. Those who read and study the history of the third, fourth, and fifth centuries, which are generally supposed to be the purest ages of the church, will be at no loss to understand how "the man of sin" had the way opened for him to enter the temple of God, and to place his throne hard by the throne of the Most High. It was by means of the same pious frauds, which are now practised so extensively in the churches, that hundreds of petty antichrists arose; and when their ambitious claims to pre-eminence came into collision, the church was thrown into a flame, and it was thought to be better to have one infallible judge, than an hundred judges, who all pretended to infallibility, and whose decisions frequently ran in direct contradiction the one to the other. Thus the little horn, whose looks were more stout than his fellows, became the Supreme Arbiter, and his voice was the law.

There is something of a similar nature and which has similar practical results, in the charity of the present age. Although there are ten thousand discordant opinions and practices among christians, they have made a kind of truce; and seem to admit that all may be right, or at least that all may possibly arrive at the same end; although their means may be different. Hence it is considered a breach of charity even to speak of what is wrong in the modern means used for the propagation of the gospel. Mankind appear to have a strong desire for peace, and they would rather suffer errors to continue and multiply, than say or do any thing which would have a tendency to throw the world again into collision and tumult. But the eyes of this spiritual power, called the little horn, are exceedingly watchful, and he observes and lays hold of every thing, which can be made a means to promote his interest. This is the way in which he makes war with the saints, and prevails against them. Men do not consider, that the peace which is built on a false foundation, is like a house built on the sand. It is in fact no peace. It is the calm that precedes the storm. There can be no permanent peace on the earth until men give diligence to learn, receive into their hearts, and reduce into practice, in their lives and conversation, the truths of the word of God. Therefore, true charity will lead us to expose error, and

to develop and propagate the truth. For truth in religion, in morals, and in politics is the only foundation of social happiness.—Temporary purposes may indeed be promoted by concealing the truth, and the designs of the crafty may succeed for a time; but nothing can be permanent except what is built on this foundation; nothing else will be able to stand amidst the tremendous judgments that are about to come in the Christian world. The torrent of fire that rolls before the chariot of the Almighty will utterly consume—will not leave even a vestige of all those inventions and contrivances which men have framed for the advancement of their own particular views of religion, of their own sects, and their own aggrandizement, and which they have imposed upon the world, as proper means for promoting the gospel.

It is evident, that as long as any government exists and possesses authority, the spirit of that government will operate to the very extremity of its dominion. All the officers of government, and the subjects generally, will be actuated by one spirit. But this power, which is here represented by the fourth beast, is said to be "diverse from all the beasts that were before it;" and one part of this diversity consists, no doubt, in the fact that the spirit of the Roman church operates, not only among all who belong to her communion, but among many who disclaim all communion and co-operation with her. Our fathers of the Reformation renounced the government and errors of anti-christian Rome. Still it is very plain that many of the churches of the Reformation continued to practice some of the errors of popery; and perhaps a little of the leaven of it was left in every one of them. This leaven, instead of being weakened by the lapse of years, has in fact grown stronger in every sect of Christians, just in proportion to the increase of their numbers and power. No religion can ever become fashionable in the world, without embracing some of the errors of popery. Thus the spirit that actuated the little horn at the beginning, and by which he was induced to act from his own authority, to make regulations and ordinances of his own, and change times and laws, does in fact actuate every powerful and numerous sect of Christians on the face of the earth. Hence the origin of the war with the saints, which must continue until the horn, or the power, shall not only be broken, but "the beast shall be slain, and his body destroyed and given to the burning flame."

This is a representation of the scenes which are more fully developed in the 19th chapter of Revelation. The apostle declares, "I saw the beast, and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army. And the beast was taken, and the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These were both cast alive into the lake of fire burning with brimstone." This is not a literal battle, but the last efforts of error against truth—the triumph of the word of God over all superstition and idolatry. In this last contest the beast shall be overpowered and compelled to yield himself a captive, and the false prophet shall be placed in the same condition; and after they are taken they are cast into the lake of fire. Although this beast is a spiritual power, yet he is embodied in a large number of mankind. As the government of Rome is a combination of men united for the support of a false religion, and as there is also a large number of men under the character of ministers of the gospel, who devote themselves exclusively to the support of that establishment, and are combined under one head, so these different combinations are called the beast and the false prophet, with respect to that particular church; but the same thing exists in substance in many other churches, and they are here represented as one combination. In the end they shall be cut off by some sudden judgments, coming immediately from God. They shall die in the midst of false hopes; and while they think of nothing but success in this world, and of happiness in the next, they shall find themselves at once precipitated into the flames of Tophet.

The other governments, the Chaldean, the Persian, and the Grecian, which are still in existence, and still possess something of the same spirit which they manifested in ancient times, shall, at the time when the fourth beast is slain, lose all power over the minds of men. The prophet saw that the three former beasts were not destroyed with the fourth. They lost their power, but did not then lose their existence. From this we infer, that after the anti-christian power shall have been put down, the other governments of the world shall continue; but none of them shall be able to impede the progress of the gospel. They shall have no power to act as ferocious beasts in destroying the saints; but as their lives are said to be

merely prolonged for a season and time, we may believe they shall be finally overturned, and reorganized according to the principles of the gospel."

After some interesting remarks on the thirteenth and fourteenth, in connection with the eighteenth and twenty-seventh verses of the seventh chapter of Daniel, in which Mr. Reid shows the good grounds the church has to believe in the final triumph of truth over error and the establishment of the true religion, and the great opposing power to the supremacy of King Messiah put down, he continues:

"The Redeemer received this authority when he rose from the dead and ascended to his Father; but the Father is represented as coming to put him into the actual possession of it. In the first place he executes judgment upon his enemies, puts them down, and then gives the dominion to his only begotten Son. It is by no means difficult to conceive of the change which shall take place in the minds of men, and in the outward condition of the world at this blessed period. It will chiefly consist in the establishment of the authority of Jesus Christ over the hearts and consciences of men. At this time there are many who profess to have their hearts actuated by a sense of his authority, while in fact they deny him. In this sense, he has a nominal kingdom, while the beast possesses the power; but in that blessed period, the power shall also be his. If our hearts were fully under the authority of the Redeemer, we should not dare to neglect any moral duty. We should all be diligent in attending on the worship of God, according to his appointment. There would be no human inventions introduced into his worship. Men should not dare "to add to his words lest he should reprove them, and they should be found liars." They would bear in mind continually the great truth, that "the eyes of the Lord run to and fro through the whole earth, beholding the evil and the good." Knowing the terrors of the Lord, and the blessings of obedience, they would fear to offend him, and be solicitous to obey every command in the spirit. In a word, they would always have the fear of God before their eyes."

After some further remarks, in which Mr. R. shows the moral change that shall take place when the Lord shall build up, and King Messiah himself appears in his glory in the midst of Zion, he thus concludes his first dissertation:

"How awful, how exalted and majestic, how consistent, and how full of wisdom and

love, is the plan of God's providence and redemption, as it is developed in his word! It has never yet been fully developed; but, *from the beginning of the world has been hid in God.* The most enlightened mind, even in this last age, can see comparatively but little of its glory. Still, that little which we can see, is sufficient to convince us that there is a boundless ocean of grandeur and glory ready to come into view. The darkness is just beginning to disperse. The day star has already risen in the hearts of some of the true witnesses, and will yet rise in the hearts of many; and at length, all those whose minds are thus illuminated by the light of prophecy, shall be enabled to see the sun of righteousness, when he shall come to enlighten, to cheer, and to bless the earth."

DR. M'CRIE'S APPENDIX.

(Concluded from page 699.)

It will not be expected that I should enter here into an examination of the accusations brought against Presbyterians, as chargeable with intolerant and persecuting proceedings during the period of the Solemn League. I confine myself to the following general observations. In the *first* place, Seceders never pledged themselves by an approbation of all the acts and proceedings either of the state or of the church during that period. Their approbation of them was limited.* So far as it can be shewn that any acts of the church encroached on due Christian liberty, or that any acts of the state subjected good and peaceable subjects to punishment for matters purely religious, or imposed on them hardships which did not necessarily result from measures requisite to promote the public good and preserve the national safety, the principles of Seceders do not permit them to justify the conduct of the covenanters.

In the *second* place, the charges on this head are in some instances groundless, and in others greatly exaggerated. The fact is, that this period of the history of Britain has been most grossly misrepresented, and erroneous and distorted views of the great transactions by which it was distinguished, and of the characters and actions of the men who were principally engaged in them, have at last become general, and in some points almost universal.† By the most the nature

* Act and testimony, ut sup. p. 62. Answers to Nairn, ib. p. 283.

† I cannot help saying, that Presbyterians have shewn themselves strangely negligent in counteracting these false views; and I wish I had no rea-

of the cause in which the covenanters were embarked, the enemies by whom they were opposed, and the dangers with which they were surrounded, are not understood or not duly adverted to. The work to which they were called did not consist in the correction of the simple errors in doctrine, or corruptions which merely affected worship, ecclesiastical discipline, and Christian morals. It had for its object the removal of evils which were hurtful both in a religious and political view, and by which the liberties of church and state were equally affected. Prelacy was not only a deviation from the institution of Christ, which was to be confuted and removed by an appeal to scriptural authority and argument; but secular power, external violence, and political tyranny were annexed to it, and interwoven with the whole form and proceedings of the hierarchy. Bishops were not only domineering lords in the church—they were also tools in the hands of arbitrary monarchs and persecuting statesmen. Again, these evils were owing in a great measure to the exorbitant prerogative of the crown, from which, in con-

son for adding, that they have suffered for their supineness by becoming the dupes of misrepresentation. Mr. Neal's history of the Puritans, a work which has been extensively read, affords a striking exemplification of this. Examinations of it, or counter statements in those instances in which they considered their connections as injured by the author, have been published by Episcopalians, Baptists, Quakers, and Socinians. Nothing of this kind has appeared from Presbyterians, although it might easily be shown that they had as much ground for complaint as any of the parties mentioned. The general merits of that work should have been an inducement to them to point out its mistakes, which were more readily credited than the grosser errors of less informed and more prejudiced writers.

I can only give one instance here. After stating the Presbyterian opinion concerning "the power of the keys," or of church-government, he adds: "The Independents claimed a like power for the brotherhood of every particular congregation, *but without any civil sanctions or penalties annexed.*" (Hist. of Puritans, vol. iii. p. 266. Toulmin's ed.) Now, the annexation of civil penalties did not enter into the claim of the Presbyterians, in their disputes in favor of the divine right of church government in general, or of Presbytery. But, if it had entered into their claim (as I grant some of them in their writings vindicated the propriety of the annexation) still it would have formed no distinction between them and the Independents; the latter themselves being judges. "If the Magistrates' power (to which we give as much, and, as we think, MORE than the principles of the Presbyterian government will suffer them to yield) do but assist and back the sentence of other churches denouncing this non-communication against churches miscarrying, according to the nature of the crime, as they judge meet—then, without all controversy this our way of church proceeding will be every way as effectual as their other can be supposed to be," &c. (Apologetical Narration, by the five dissenting members of the Assembly of Divines, p. 18.)

sequence of the ecclesiastical supremacy vested in it, arose the arbitrary proceedings of the bishop's courts, and the illegal powers of the High Commission. While the ecclesiastical grievances sprung from political abuses, the political grievances might be traced in their turn to ecclesiastical abuses; and religion and policy equally demanded the correction of both. A co-operation of the several powers, and of the means competent to them, was therefore requisite. The use of religious means was primarily needful for giving life and animation to the work; but these alone could not redress all grievances. Means of a very different kind were necessary to restrain violence, to curb tyranny, to abolish the laws authorizing the evils complained of, and to substitute others in their place. If forcible opposition was made to this, or if conspiracies and factions were formed for the maintenance or restitution of the old oppressive system, it was necessarily to employ law and penalties for restraining or suppressing such attempts. In conducting any common measures having for their object the general good of society, civil or ecclesiastical, it is impossible altogether to avoid interfering with private liberty, or subjecting individuals to hardships and restraints which in some way affect their consciences and the full enjoyment of their religious privileges. Undeniable examples of this in recent times might be produced from the proceedings of religious societies which have no immediate connection with government. In the prosecution of the complex reformation in which our forefathers were engaged, opposed as it was by such adversaries as we have described, and while an intestine war raged in the country, it was not only extremely difficult for them to steer an even course, but it was impossible for them to avoid imposing restraints which would have been improper in an ordinary state of affairs; and tenderness apart, we ought to be cautious in censuring their conduct, as it may turn out, on an accurate knowledge of all the facts, that measures which at first view appeared intolerant or unreasonably severe, were indispensably necessary to the public safety. Nor should we overlook the character and designs of the sectaries, who rose on the suppression of the arbitrary and malignant party, and whose claims on the head of liberty of conscience were resisted, by men decidedly averse to the use of force in religious matters, as dangerous to the religion, liberties, and peace of the three kingdoms.*

* See the lives of Gataker and Lightfoot, in Biographia Britannica, vol. iv. p. 2166. vol v. p. 3293.

If the state of parties and the circumstances of the time be narrowly investigated, it will appear, I think, that the public proceedings, so far from being obnoxious to the charge of persecution, were upon the whole marked with uncommon lenity and tenderness, even amidst open war and the plots and cabals of factions, political and religious; and that that period, instead of being distinguished by restrictions on opinions and practices, was rather noted for the relaxation of ecclesiastical discipline and penal laws, and for a more licentious freedom and greater diversity of religion than ever prevailed in any period of British history.

In the *third* place, the most exceptionable acts and proceedings took place in consequence of the rejection of those salutary measures which the Presbyterians had advised. Suffice it to state here, that in consequence of the opposition of the Independents on the one hand and the Erastians on the other, the settlement of ecclesiastical government and discipline, according to the plan agreed on by the Westminster Assembly, was delayed from time to time, and ultimately refused by the parliament of England. In this disorganized state of the church, disorders of various kinds took place, innumerable sects sprung up, and errors and blasphemies, formerly unheard of and shocking to Christian ears, were every where propagated. Alarmed at these appearances, and seeing matters fast tending to anarchy and confusion in the nation, the parliament took the affair into their own hands, and published an ordinance intended to check and punish these evils. The Presbyterians by their declarations and petitions may be brought in as accessory to this measure; but it ought not to be forgotten that they had predicted the consequences which would arise from the dilatory proceedings of parliament; that they had uniformly testified an earnest desire to have religious errors and disorders corrected by spiritual means, and had avowed their conviction that a scriptural discipline, if erected and allowed freely to exert itself, would accomplish that desirable end, without the interposition of any secular violence.*

* In a work published two years before the time now referred to, Mr. Baillie made the following striking declaration: "Now, indeed, every monster walks in the street without controulment, while all ecclesiastic government is cast asleep; this too long inter-reign and mere anarchy hath invited every unclean creature to creep out of its cave, and show in public its mis-shapen face to all, who like to behold. But, if once the government of Christ were set up amongst us, as it is in the rest of the reformed churches, we know not what would

The last class of objections to which I propose adverting is that which relates to the Solemn League and Covenant. It will not be expected that I should say any thing here in the way of direct answer to those who find fault with the matter of that deed, or who deny the lawfulness and binding force of all covenants about matters of religion. The following considerations may perhaps tend to obviate some of the difficulties which are felt respecting the form, enactment, and obligation of the "Solemn League." Covenants and oaths are of the same general nature, and retain their proper and primary design, by whomsoever they are employed, and to whatever purposes they may be applied. Their lawfulness, utility, and obligation are recognized among all people, and recourse has been had to them on all great occasions that required their interposition. Revelation teaches more explicitly and corroborates their warrants and obligations, discovers new objects about which they may be employed, and gives directions as to the proper manner of performing these and other acts of moral duty. It expressly ascertains their use and application to moral and religious purposes, as well as to the ordinary affairs of human society. There is a law of morality and religion common to men, and the use of these bonds of fidelity in the peculiar concerns of Christians, or of ecclesiastical societies, does

impede it, by the sword of God alone, *without any secular violence*, to banish out of the land these spirits of error, in all meekness, humility, and love, by the force of truth convincing and satisfying the minds of the seduced. Episcopal courts were never fitted for the reclaiming of minds; their prisons, their fines, their pillories, their nose-sittings, their ear-cuttings, their cheek-burnings, did but hold down the flame to break out in season with the greater rage. But, the reformed Presbytery doth proceed in a spiritual method evidently fitted for the gaining of hearts. It is not prophecy, but a rational prediction bottomed upon reason and multiplied experience: Let England once be countenanced by her superior powers, to enjoy the just and necessary liberty of consistories for congregations, of presbyteries for counties, of synods for larger shires, and national assemblies for the whole land, as Scotland hath long possessed these by the unanimous consent of king and parliament, without the least prejudice to the civil state, but to the evident and confessed benefit thereof; or as the very protestants in France, by the concession of a Popish state and king, have enjoyed all these four spiritual courts the last four-score years and above: Put these holy and divine instruments into the hand of the Church of England, by the blessing of God thereupon, the sore and great evil of so many heresies and schisms shall quickly be cured, which now not only trouble the peace and welfare, but hazard the very subsistence both of church and kingdom: *without this mean, the State will toil itself in vain about the cure of such spiritual diseases.*" (Baillie's Dissuasive from the Errors of the time, pref. p. 7, 8.)

not abolish or supersede their use for any other lawful purpose. The gospel neither adds any essential duties to the law, nor confines it within narrower limits as to persons or objects. Covenants and oaths are sacred in themselves, independently of the matter of them. In respect of their matter and immediate end, they may be civil, political, or ecclesiastical, or they may be of a mixed kind, in which objects of a different nature are combined for the better attaining of some great purpose of public good; they may be private or public; spontaneous, and about matters to which persons were not previously bound, or framed and enjoined by authority; more general or particular; more extensive or limited; temporary or perpetual. They may formally consist in mutual stipulations between individuals or bodies of men, or they may consist in a common engagement to God, which is the strongest and most solemn way in which men can become bound to one another. They may relate to the intrinsic affairs of a church, or to the external state and interests of churches and nations. Any of these are lawful and obligatory when entered into on a due call and on proper grounds. All the temporal and common affairs of men are capable of a religious direction and use, and may be subordinated to the great ends of advancing the divine glory and spiritual interests. No duties, moral or religious, can be acceptably performed but by those who are acquainted with the gospel and instated in the covenant of grace; but this must not be confounded with their warrants or obligations. Of covenanting considered as a public duty performed by Christians solely in their ecclesiastical capacity—of the distinction between it and those engagements, virtual or actual, which are constitutive of churches or of church membership—of the distinction between it and the act of faith which brings persons to an interest in the covenant of grace, and ought not to be viewed as a promise of fidelity or engagement either to God or man—of the additional formality and solemn sanctions which discriminate it from that open profession of interest in God and obedience to him which is in some way made by all believers and in all churches—and of the special reasons and calls for these high sanctions and pledges—I do not propose here to speak.

All the noted covenants and leagues in which the interests of the Reformation throughout Europe were so deeply concerned, were of a mixed kind. They contained engagements on the part of the confederates to defend one another in the profession of the

Protestant religion, or in throwing off the authority of Rome, and correcting abuses, which were partly religious and partly political. They were entered into by public men, in their several secular capacities, as well as religious, and even by corporate bodies. Such was the League of Smalcalde, of the Swiss Cantons, and of the Evangelic Body in Germany, and the covenants of the Protestant princes and towns in France and in the Netherlands. Such also were the National Covenants in Britain. The Solemn League was a complex deed, both in its form and in its matter. It was not only a covenant with God, but also between people and people, for reciprocal benefit, and on certain mutual terms: security was stipulated on the one part and aid on the other, in the prosecution of its great objects. Religion formed the great and principal matter of it, but the promoting of this was not its sole object. National reformation and uniformity were combined with national liberty, safety, peace, loyalty, and law. It was adapted to "the dangerous, distressed, and deplorable estate" of the three "kingdoms," as well as of the "churches" in them. It was not, therefore, a mere church-covenant, but was framed, sworn, enjoined, and promoted by the public authorities of both church and state.

Some condemn this as an improper blending of heterogeneous matter, and think that our ancestors ought to have framed two separate covenants—one in defence of their civil liberties, and another for religious purposes. If those who express this opinion will make the trial, I apprehend they will find in it articles (and these not the least important,) which they will be unable to dispose of without making a third covenant, to be taken by all, or else adding them to each of the two, as equally pertaining to both. In either way they will inevitably plunge into what they call the old error of blending. There were peculiar duties which those in civil, and even in military stations, owed respecting the articles which were of a religious complexion; and *vice versa*, there were duties which ministers of the gospel and church courts owed respecting those which were civil, political, or military. The truth is, there is no article in the Solemn League that is either purely civil or purely religious. The civil things in it were connected with the religious, and the religious bore a relation to the national state and policy at that time. An accurate acquaintance with the circumstances in which our ancestors were placed, will, I presume, fully justify the

measure they adopted, and shew that they acted with the greatest wisdom, when they embodied in one common engagement to God and among themselves those things which Providence had joined together, and thus secured the vigorous and combined exertions of the friends of religion and liberty in a cause that was common to both. Nor did this imply any undue blending of things which, though connected, are in their nature distinct, nor any confounding of the constitution and powers of church and state, or of the respective offices and duties of the covenanters. It may just as well be said, (to make use of a familiar comparison,) that, when a mason and carpenter enter into a joint contract to finish a building, there is a confusion of trades, and that the one is to labor in the occupation of the other, instead of each doing his own work, and providing what is common to both. To separate the civil part of the covenant from the religious, and judge of it peace-meal, is to proceed on a fanciful supposition of something that never had an existence. As one complex and undivided whole was it framed, enacted, sworn, promoted; and as one whole it must be judged, and stand or fall.

The manner in which the covenant was enjoined to be taken in Scotland—"under all civil pains," has not been approved by Seceders in any of their public papers. Private writers of their connection who have vindicated the injunction clause, have not considered it as extending beyond exclusion from places of power and trust. Whatever may be the legal import of the phrase, I believe this interpretation accords with the fact; and, so far as I know, it cannot be shewn, that, with the consent and approbation of the public authorities, the covenant was forced upon any, or that the loss of liberty or of goods was incurred by them for simply refusing it. I frankly confess, that I have not yet seen any good reason, in point of religion, justice, or good policy, for condemning the exclusion of those who did not take the Solemn League from places of authority and public trust. It was the great bond of union and test of fidelity, among those who were embarked in that cause, in defence of which the Parliaments had already drawn their swords. A due regard to the high interests which were at stake, as well as their own safety and the maxims of prudence by which all people are guided in similar circumstances, required that they should carefully distinguish between those who were well or ill affected to their cause, and that they should not entrust the more

active management and defence of it, to such as were of the latter description. In the extraordinary circumstances in which they were placed, a mixed test, partly civil and partly religious, became so far necessary to ascertain common friends and foes. There might be (I have no doubt there were) individuals peaceably disposed, and even friendly to the cause of the Parliaments, so far as civil liberty was concerned, who yet scrupled at the stipulations in the covenant which related to religion. But laws cannot be made for individuals: it belonged to the public authorities to determine what description of persons it was safe, in the peculiar circumstances, to entrust with power; and in times of national confusion, danger, and war, when all that is valuable to a people may be put in jeopardy, individuals may be required to forego or may be restricted in the exercise of those rights which, in an ordinary and quiet state of society, they may be entitled to claim. The vindicating of such tests in certain times and in reference to certain parties, does not imply an approval of them in times or in reference to parties of a very different description.

The continued obligation of our National Covenants is of greater importance than any particular measure adopted in prosecuting them. In what I have to say on this branch of the subject, I shall keep the Solemn League more particularly in eye, both because it comprehends the substance of the National Covenant of Scotland, and because it has been the object of more frequent attack. It is not every lawful covenant, nor even every lawful covenant of a public nature, that is of permanent obligation. Some of both kinds, from their very nature or from other circumstances, may undoubtedly be temporary. The permanent obligation of the Solemn League results from the permanency of its nature and design, and of the parties entering into it, taken in connection with the public capacity in which it was established. Some talk of it as if it were a mere temporary expedient to which our forefathers had recourse in defending their civil and religious liberties; and, when they have paid a compliment to it in this point of view, they think they have no more concern with the matter. This is a very narrow and mistaken view of the deed. The most momentous transactions, and most deeply and durably affecting the welfare and the duty of nations and of churches, may be traced to the influence of the extraordinary and emergent circumstances of a particular period. The emergency which led to the formation

of the covenant is one thing, and the obligation of that covenant is quite another: the former might quickly pass away, while the latter may be permanent and perpetual. Nor is the obligation of the covenant to be determined by the temporary or changeable nature of its subordinate and accessory articles. Whatever may be said of some of the things engaged to in the Solemn League, there cannot be a doubt that in its great design and leading articles it was not temporary but permanent. Though the objects immediately contemplated by it—religious reformation and uniformity—had been accomplished, it would still have continued to oblige those who were under its bond to adhere to and maintain these attainments. But unhappily there is no need of having recourse to this line of argument: its grand stipulations remain to this day unfulfilled. The Solemn League was a national covenant and oath, in every point of view,—in its matter, its form, the authority by which it was enjoined, the capacities in which it was sworn, and the manner in which it was ratified. It was a sacred league between Kingdom and kingdom with respect to their religious as well as their secular interests, and at the same time a covenant in which they jointly swore to God to perform all the articles contained in it. National religion, national safety, liberty and peace, were the great objects which it embraced. It was not a mere agreement or confederation (however solemn) of individuals or private persons (however numerous), entering spontaneously and of their own accord into a common engagement. It was framed and concluded by the representatives of kingdoms in concurrence with those of the church; it was sworn by them in their public capacity; at their call and by their authority, it was afterwards sworn by the body of the people in their different ranks and orders; and finally it was ratified and pronounced valid by laws both civil and ecclesiastical. The public faith was thus pledged by all the organs through which a nation is accustomed to express its mind and will. Nothing was wanting to complete the national tie, and to render it permanent; unless it should be maintained that absolute unanimity is necessary, and that a society cannot contract lawful engagements to God or man, as long as there are individuals who oppose and are dissentient. Sanctions less sacred, and pledges less numerous, would have given another nation, or even an individual, a perfect right to demand from Britain the fulfilment of any treaty or contract; and shall not God, who was not only a wit-

ness but the principal party, and whose honor and interests were immediately concerned, in this transaction, have a like claim; or shall we "break the covenant and escape?"

Some of the principles on which it has been attempted to loose this sacred tie, are so opposite to the common sentiments of mankind; that it is not necessary to refute them; such as, that covenants, vows, and oaths, cannot superadd any obligation to that which we are previously under by the law of God; and, that their obligation on posterity consists merely in the influence of example. There is another objection which is of a more specious kind and lays claim to greater accuracy, but which on examination will be found both unsolid and inaccurate. It is pleaded, that it is only in the character of church-members that persons can enter into religious covenants or be bound by them; and that the covenants of this country can be called national on no other ground than because the majority of the inhabitants in their individual character voluntarily entered into them. At present I can only state some general considerations tending to show the fallacy of this view of the subject. By church-members may be meant either those who are in actual communion with a particular organized church, or those who stand in a general relation to the church universal; but in neither of these senses can it be said that religious covenants or bonds are incompetent or non-obligatory in every other character.— This is to restrict the authority of the divine law in reference to moral duties, and to limit the obligations which result from it, in a way that is not warranted either by Scripture or reason. How can that which is founded on the moral law, and which is moral-natural, not positive, be confined to church-members, or to Christians in the character of church-members only? The doctrine in question is also highly objectionable, as it unduly restricts the religious character of men, and the sphere of their action about religious matters, whether viewed as individuals or as formed into societies and communities. They are bound to act for the honor of God, and are capable of contracting sacred obligations, (sacred both in their nature and in their objects) in all the characters and capacities which they sustain. I know no good reason for holding, that when a company of men or a society act about religion, or engage in religious exercises, they are thereby converted into a church, or act merely and properly as church members. Families are not churches, nor are they constituted properly for a religious purpose: yet they have a religious character,

and are bound to act according to it in honoring and serving God, and are capable of contracting religious obligations. Nations also have a religious character, and may act about the affairs of religion. They may make their professions of Christianity, and legally authorize its institutions, without being turned into a church; and why may they not also come under an oath and covenant with reference to it, which shall be nationally binding? Covenanting may be said to be by a nation as brought into a church-state, acting in this religious capacity—the oath may be dispensed by ministers of the gospel and accompanied by the usual exercises of religion in the church, and yet it may not be an ecclesiastical deed. The marriage covenant and vow is founded on the original law, and its duties, as well as the relation which it establishes, are common to men, and of a civil kind. Yet among Christians it is mixed with religious engagements, and celebrated religiously in the church. Ministers of the gospel officiate in dispensing the vow, and accompany it with the word and prayer. The parties are bound to marry in the Lord, and to live together as Christians. But is the marriage vow on that account ecclesiastical, or do the parties engage as church-members only? The Christian character is, in such cases, combined with the natural, domestic, civil, and political. Much confusion also arises on this subject from not attending to the specific object of our national covenants, and the nature of their stipulations, by which they are distinguished from mere church-covenants. I shall only add that several objections usually adduced on this head may be obviated by keeping in mind, that the obligation in question is of a moral kind, and that God is the principal party who exacts the fulfilment of the bond.

If there is any truth in the statements that have now been made, the question respecting the obligation of the British covenants is deeply interesting to the present generation. The identity of a nation, as existing through different ages, is, in all moral respects, as real as the identity of an individual through the whole period of his life. The individuals that compose it, like the particles of matter in the human body, pass away and are succeeded by others; but the body politic continues essentially the same. If Britain contracted a moral obligation, in virtue of a solemn national covenant for religion and reformation, that obligation must attach to her until it has been discharged. Have the pledges given by the nation been yet redeemed? Do not the principal stipulations in

the covenant remain unfulfilled at this day? Are we not as a people still bound by that engagement to see these things done? Has the lapse of time cancelled the bond? Or, will a change of sentiments and views set us free from its tie? Is it not the duty of all the friends of reformation to endeavor to keep alive a sense of this obligation on the public mind? But, although all ranks and classes in the nation should lose impressions of it, and although there should not be a single religious denomination, nor even a single individual, in the land, to remind them of it, will it not be held in remembrance by One, with whom "a thousand years are as one day, and one day as a thousand years?"

By this time the reader must be aware of the general opinion which I entertain of the basis on which the two largest Synods of the Secession have lately united. It is not my intention to enter into any particular examination of the articles of that agreement. Completely taken they afford undeniable proof of a complete recession from the ground originally occupied by Seceders. The exception made to the Westminster Confession of Faith and Catechisms, is expressed in such a way as to leave on them the imputation of teaching persecuting principles in matters of religion, and in such a way as to set aside, or to throw loose, the whole doctrine which they teach respecting the exercise of magisterial authority about these matters. Besides, the united Synod merely "retain" these books, "as (to use their own words) the confession of our faith, expressive of the sense in which we understand the Holy Scriptures;" but do not receive them, as was formerly done by the Church of Scotland and in the Secession, under the consideration of their being subordinate standards of uniformity for the three nations. The other standards, the Westminster "Form of Church-government," and "Directory," are entirely excluded from the basis. The general statement on the head of Presbyterian government is chargeable with ambiguity, and, unless inadvertancy be pleaded, is evasive.

The expression of veneration for our reforming ancestors, and of a warm sense of the value of their efforts "in the cause of civil and religious liberty," I have no doubt, is "unfeigned;" and the approval of "the method adopted by them for mutual excitement and encouragement by solemn confederation and vows to God," is so far good.—But I must be allowed to add, that this is saying no more than has been often said, by those friends of civil and religious liberty, whose system of religion was very opposite

to that of our reforming ancestors; and that it is a very poor substitute for that explicit approbation of and adherence to the covenanted reformation of Britain which Seceders formerly avouched. This is all that the United Synod have to say respecting our National Covenants; they "approve of the method adopted—by solemn confederation and vows to God;" but they have not a word to say on the present or continued obligation of these vows. For, surely, it was not expected that the public would consider this as included in the following declaration: "We acknowledge that we are under high obligations to maintain and promote the work of reformation begun, and to a great extent carried on by them." Nothing, in fact, could be more disgraceful to these covenants than to attempt to bring them in under the cover of such an expression: and, after the open, decided, express, and repeated avowals of the perpetual obligation of the National Covenant of Scotland and the Solemn League and Covenant of the three kingdoms, in the former profession, and in the ordination-formula, of the two bodies now composing the Union, the omission of every thing of this kind, and the careful exclusion of the very names of these covenants, can be viewed in no other light than a practical renunciation of their obligation, and a rescinding of all former declarations in favor of it. If the United Synod were the same with the original seceding body, how severely would they condemn themselves by the charge which they once and again brought against the established church after the revolution, because "they did not, by any particular act of Assembly, assert the obligation of our covenants, national and solemn league, and their binding force upon posterity."* On the provision made by the articles for the practice of covenanting, I have only to observe, that this exercise was all along viewed, in that part of the secession by which it was observed, as the most solemn mode of sealing the common profession of the whole body: that as such it was engaged in at the express call of the supreme judicatory: and that, when the United Synod cannot say that "the circumstances of Providence require it," I can scarcely persuade myself that it is seriously contemplated to practice this sacred service in a manner which would discredit it, and which is totally irreconcilable with Presbyterian principles.† With respect to the religious clause

in some Burgess oaths which occasioned the original strife, the preamble to the Basis supposes that there are some "towns where it may still exist," and all the provision it makes with respect to this is, that "both Synods agree to use what may appear to them the most proper means for obtaining the abolition" of it. No provision is made, that, if they shall be unsuccessful in their applications for an abolition of it, the oath shall not be taken in the united society; although it is well known that one of the parties had all along maintained that Seceders involved themselves in contradiction by swearing it, and continued down to the time of the Union, to require all intrants to public office among them to declare their solemn approbation of an act condemning it in this point of view. They are thus involved in a judicial allowance of what they hold to be sinful; and have recognized a principle which may be applied to an indefinite extent, and which ought to have been guarded against with the utmost care, as it enters into all the loose plans of communion which are so fashionable in the present day. This is still more evident from the engagement which they have come under, that they "shall carefully abstain from agitating in future the questions which occasioned" the separation. It is proposed that the united Synod shall prepare a Testimony, "containing the substance of the Judicial Act and Testimony, the Act concerning the doctrine of grace, and the Answers to Nairn's Reasons of Dissent." What some may understand by *the substance* it may be difficult to say; but if the proposed Testimony really contain the substance of the first and last named of these papers, the basis will not support the superstructure. In answer to all this, some will say, We are at full liberty to hold all our principles as formerly. But such persons should remember, that the question is not about *their* principles, but the principles, or rather the public profession, of the body; and that it has been chiefly by means of the latter, that the declarative glory of God has been promoted in every age, and his truths and cause preserved and transmitted to posterity. It is painful to me to be obliged to speak in this manner of the terms of a union, which it would have filled my heart with delight to see established on a solid and scrip-

the performance of the duty was suitable to the circumstances of their respective congregations; but now they must determine whether Providence is requiring the duty, or in other words, whether it be at all a duty incumbent on the church in the present times.

* Act and Testimony, in Display, i. 90. Acknowledgement of Sins, ib. 231.

† Formerly sessions were left to determine when

tural foundation. But in such cases there is a duty incumbent on all the friends of the cause of the reformation and the secession: and this they must discharge whatever it may cost them, and regardless of the obloquy that they may hereby incur. They are sacredly bound to adhere to that cause, to confess it, and, according to the calls of providence, to appear openly in its defence. It cannot but be grieving to them to find that the attempt made to heal the breach among its professed friends has discovered that disaffection to it existed to a greater extent than they could have imagined. They may be accused as the enemies of peace and union. But they have this consolation, that they still occupy that ground on which their fathers displayed a faithful testimony for the truths and laws of Christ against prevailing defection; and that they are adhering, without any reservation, or any mark of dissent, to that testimony, and to those books of public authority which were formerly agreed on for settling and preserving religious unity and communion on the most extended scale. And they are encouraged to maintain this ground by the hope which they still cherish, that the God of their fathers and of their vows, will yet, in his merciful providence, bring round a time of reformation; and that, when this period shall have arrived, the Westminster Standards may form a rallying point around which the scattered friends of religion, in this land, shall meet, and again happily combine:

[For the Religious Monitor.]

RULES

Recommended by the Associate Presbytery of Cambridge, for the direction of Praying Societies under their inspection.

It hath ever been the practice of the Lord's people to associate with one another, not only from the pleasure and satisfaction they have in each others' company, which is indeed a strong inducement, as David professeth, That the saints on earth and the excellent were his delight: but particularly, as it is a means for promoting their growth and improvement in spiritual knowledge, and tends to their confirmation and establishment in the doctrines of the gospel, and especially in the present truth. It serves also to excite a spirit of piety and practical religion, and to encourage one another in the good ways of the Lord; "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

To this duty of Christian fellowship the apostles frequently exhort the churches. Let us consider one another, says Paul to the

Hebrews, to provoke unto love and to good works, not forsaking the assembling ourselves together as the manner of some is.— And again, exhort one another daily. And says he to the Thessalonians: Wherefore, comfort or exhort yourselves together, and edify one another. And says Jude, But, ye beloved, build up yourself in your most holy faith, praying in the Holy Ghost. It is what hath God's special approbation in a dead and languishing state of the church, as we see in Mal. iii. 16. Then they that feared the Lord spake often one to another, and the Lord hearkened and heard: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And there is a promise annexed to such social praying. If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven. And we find the actual accomplishment of that promise in Peter's deliverance out of prison at the earnest prayer of the disciples: He came to the house of Mary &c., where many were gathered together praying.

This duty and exercise hath been recommended by the church Judicatories at different times. To mention an instance or two. The Associate presbytery soon after their secession from the established church of Scotland, made and passed the following act.

Act of the Associate Presbytery concerning Fellowship meetings. DUNFERMLINE, Aug. 12, 1740.

"Which day and place, the Associate Presbytery being met, they recommend to such as have acceded to them, to form themselves into societies for prayer and Christian conference; this being a duty commanded in the word of God, and which hath been much countenanced of the Lord. Mal. iii. 16. And in these societies instead of questions that may not be so much for edification, that together with a diligent reading of the holy Scriptures, they also carefully peruse our Confession of Faith and Catechisms, larger and shorter, and read the Scripture proofs subjoined to the same; that they may see that their faith as to these articles of religion, does not terminate on human, but upon the divine testimony in the word: and that they make use of such approved helps, in opening up these principles, as they may have at hand. Moreover, the Presbytery recommend unto the said societies and acceders, that they study to be acquainted with the public cause of Christ. Our reformation principles, and the testimony of the day, in opposition to that flood of defection and backsliding, which

the Judicatories of the established church have been so long going into. And they further earnestly recommend that parents and masters of families be careful to instruct their children and servants in these principles."

A like act was passed by the Associate Presbytery in this country, entitled, An Act of the Associate Presbytery of Pennsylvania, concerning societies for prayer and conference.

PHILADELPHIA, April 23, 1793.

"The Associate Presbytery, having been requested to give their judgment concerning the nature of those societies for religious exercises and mutual edification into which the people in every congregation under their inspection ought to form themselves, agreed to the following declaration.

The Presbytery on this occasion, entreat every church member to consider, that he is intrusted with some talent which he is diligently to lay out for the declarative glory of God, and the good of his church; lest he be like the slothful servant who laid up his talent in a napkin. Church members are bound to edify, exhort and comfort one another, Isa. ii. 3. Zech. viii. 21. 1st Thess. v. 11. Heb. iii. 13. They are to speak often one to another of the things of God, Mal. iii. 16. They are to be in the use of joint prayer to which the Lord encourages them by a special promise. Mat. xviii. 19. The Presbytery judge that church members are chargeable with a great and inexcusable neglect of these duties, while they do not meet together for joint prayer, after the example of those that were gathered together for prayer in the house of Mary the mother of Mark, Acts, xii. 12, endeavoring as their providential situations permit, to do so not only occasionally but at stated times.

Besides the exercise of singing psalms, reading a portion of scripture, and prayer, in which a considerable part of the time of each of these meetings ought to be employed, we recommend the proposing of a question concerning some branch of practical and experimental religion: on which question all the members ought to speak by turns, no one interrupting another, and each of them endeavoring to deliver his mind in few words, and as pertinent to the purpose as may be, singly aiming at his own and his brethren's edification.

Such societies ought to be private, none being admitted to act as members in prayer and speaking to a question, but such as are of the same church communion. The nature and ends of such societies seem to require that they be composed of such as are,

as much as can be attained, of one mind and judgment, that there may be no jarring in their prayers and conversation: and also, that the acquaintance of all the members with the principles of christianity, and the readiness of each of them to esteem his brother as better than himself, ought always to be such as may give ground to expect that they will mutually edify one another.

The exercise of gifts in these societies in spiritual discourse and joint prayers is of a private nature, and the edification to be expected therefrom is mutual. Wherefore the Presbytery judge it to be altogether irregular for a promiscuous multitude to be present at such societies, or that they should be held in a public manner, like the assemblies for the preaching of the word, and administration of the sacraments. The tendency of this irregularity is to annihilate the distinction which is absolutely necessary to the order of Christ's church, and to the purity of his ordinances, between the exercise of spiritual gifts in the way of office to which some only are called and set apart, and that exercise of them for mutual edification which is private and the common duty of church members."

In order that societies for prayer and religious converse may be conducted so as to attain their end, it is necessary that there be distinct and written rules laid down, to which all the members should conform. As the following:

RULE I.

It is proper to have some fixed place and time of meeting, which ought not to be altered except for weighty reasons, so that all excuses arising from uncertainty of the place or ignorance of the time may be prevented. Although no set number of times of meetings be expressly commanded or required in the word of God, yet the members ought to meet once a week, or otherwise, as often as it is in their power so to do.

II.

In order to preserve the harmony that ought to exist in the spiritual exercise of such a society, it is necessary that the members should be agreed in their religious profession, and that they be of the same church communion. Agreement as to the matter is essential to acceptable social prayer: Where two of you, saith our Lord, agree on earth, touching any thing, &c. Union of sentiment, yea, even of expression, seems required by the apostle of the Corinthians in order to more full communion: I beseech you, says he, that ye all speak the same thing.

III.

The members shall study to attend punctually at the place and time agreed upon: and as soon as two or three of the members are met, and the hour appointed come, they shall begin the exercises of the meeting with praise, reading a portion of scripture, and prayer. Members shall take their turn, and he who begins shall be considered as the president during that meeting. If he whose turn it is, be not present at the commencement, the next in order present shall take his place during that meeting. After prayer, he who acts as president shall propose a question for discussion, which had been proposed at the last meeting, and all members shall speak what occurs to them in their turns: and if time permit, other questions may be proposed by other members: then one or two may be employed in prayer, and the meeting closed with singing.

IV.

As to the nature of the questions, conferences and communications in general, they should be more of a practical than speculative nature, such as may be good to the use of edifying, avoiding all abstruse and curious inquiries, and such as are likely to occasion disputation, admitting none but such as are useful for the exercise and practice of christians, and such as respect sin and duty.

V.

That members in speaking, study brevity, keeping their eye as much as possible upon the purport of the question, and giving a practical turn thereto, avoiding all unnecessary length and repetition, and what may be foreign to the point.

VI.

Let no member interrupt another when speaking on the question, or slight and despise his answer although not so pertinent to the purpose; yet, if any person be habitually addicted to idle repetitions and tedious speeches, and that often foreign to the subject, some one of the members may speak to him by himself with all prudence, and in the spirit of meekness discover to him his failing, and modestly caution him against the like for the future.

VII.

All jarring, contention, and needless debates should be carefully guarded against; and if any thing of that nature be like to arise, it is proper that the president call upon the meeting to break off and go to prayer. If in the course of conversation any member is offended with any thing that hath fallen from another in speaking, it may be spoken of after the meeting is over, but not

in the time of it; prudence must however, be used.

VIII.

Every member ought to beware of having or discovering any thing of an opinionative or dictatorial spirit or manner, and should studiously guard against any heat, ill will or grudge at his brother, for differing from him in sentiment about some things; the sad effects of such a disposition is obvious, and bewrays a want of that meekness which is the ornament of the christian character.

IX.

If any member fall into sin whereby he is rendered publicly scandalous, he is to be excluded from the society until he satisfy the church, and the scandal be regularly purged. If the scandal is not acknowledged, or the charge refused, and there are nothing but vague reports to proceed upon, it will be more prudent for the society not to be precipitate in excluding the defamed member, at least until the session of the place enter upon a judicial cognizance of the affair.

X.

If personal differences should arise between any of the members belonging to the society, the matter ought, if possible, to be adjusted between themselves, and conducted in a private, not in a social capacity. Societies interfering in private differences, have too much the appearance of judicial procedure, which ought by all means to be avoided in private christian societies; the consequences are often detrimental.

XI.

Sometimes societies have a call in Providence to the exercise of extraordinary prayer and humiliation, and sometimes to thanksgiving. When this is the case, it should be gone about with serious deliberation. The present calls of Providence should be weighed, the particular reasons condescended upon, that all may be convinced of their weight and importance? and either the next ordinary day of meeting, or some other day may be fixed on for that purpose, as may best suit members.

XII.

When there is no sermon in the congregation on the Sabbath, and members cannot attend at a neighboring congregation, they should meet as usual, and besides praise; reading the scriptures and prayer, they may also read some pious practical book or approved sermons, and thus sanctify the Sabbath to the mutual edification of one another.

XIII.

When the religious exercise of the society is over, members who have been absent

at the former meeting may be called upon to state their reasons: and if any member hath been absent for three meetings successively, or if the society have got notice of any irregularity in his practice, they shall send one or two of their members to inquire after him; after hearing the report of members, and after getting what further information the case may require, the society shall judge whether it be most for the edification of the society to retain or exclude the offending member.

XIV.

If any make application for admission let it be done through some of the members with whom they are best acquainted, and let them inform their brethren of the matter; and if from personal knowledge they can certify the society of the piety, prudence, and regularity of him who is seeking admission, then let him be received with the consent of the whole: but if for good reasons any person is not admitted, no injury is done to him, nor is the society bound to give reasons. Every person who enjoys church privileges is not qualified for being a member of a praying society. He may be sound in the faith and blameless in his outward walk who is of such a temper and disposition as would make a very troublesome and hurtful member if admitted into such close connexion and familiarity.

XV.

It may be proper for the encouragement of young persons who appear serious and well disposed, to admit them as hearers into society, where they have an opportunity of attending, especially where they show any desire for it, as it hath a powerful influence upon young minds, and tends to give early impressions of religion.

XVI.

Young people and also women should form themselves into separate praying societies, but when this is not convenient they should attend the men's societies.

XVII.

Let all the members of the society and any who are occasionally admitted to join with them, beware of divulging what is said or done in the society to the offence and prejudice of any of his brethren. Religious exercise is what none need be ashamed of, but occurrences may often fall out which would be the height of imprudence to reveal to the world. Strangers who are admitted occasionally, are to be subject to the rules of the society, as well as members, while and as often as they attend. The rules ought to be frequently read, particularly on the admission of new members.

In fine, the great end and design of the society ought to be kept in view throughout viz: advancement of spiritual knowledge, increase of zeal, and excitement to practice; particularly the promoting and furthering one another's acquaintance with the testimony of the day, bringing into view its peculiar principles, and guarding one another against a walk inconsistent with it.

THE ADVANTAGES AND DISADVANTAGES OF
THE MARRIAGE STATE;

As entered into, with religious or irreligious characters; represented under the similitude of a dream.

From an old Author.*

I fancied myself travelling in the eastern parts of the world; and, at last, coming to the city of old Babylon, where I was much amused in viewing the curiosities of the place. I observed the city, and it appeared in different views. In one part, the people were taken up in revellings, feasting, diversions, and splendid appearances. In the other part they were more reserved, and were much occupied in the decency of their houses and streets, and in the regularity of their towers, fortifications, &c., but without any appearance of danger or alarm.

I next took a prospect of the whole city together, from a rising ground where I saw a booth, and at the door an old man, of whom I inquired if he had a prospect glass, whereby I might be favored with a full view of that royal city, which I supposed to be the metropolis of the world. He fetched out his perspective, and told me, he would show me the situation of the place, whereby I might be convinced that its condition was not so happy, nor its glory so majestic, as I imagined. So I took a distinct view of it. The foundation appeared to rest upon nothing but bogs and quicksands which could not possibly sustain the buildings? I observed also, that the ground about it consisted of bituminous, sulphureous matter, ready to break into flames; but all the inhabitants of the city were in a state of stupefaction, insensible of the danger to which they were hourly exposed.

When I had thought on these things, such was my disappointment, and the horror that seized me, that I was neither able to bear the sight, nor to flee from it. On entering the booth, I found four young men very carefully examining a map, seeming to make very particular remarks, and diligent observations; and sometimes earnestly inquiring the old

* Published by the London Tract Society.

man's judgment. It was the map of Babylon and Canaan with all the roads between the two places; they having had a full prospect of the same things which I had just beheld, and being determined to leave their native country, and travel to the latter place. The old man being a native of Canaan, and acquainted with both countries, as well as the roads from one to the other, they applied to him for instruction.

These four young men appeared so like each other in their apparel, speech and behavior, as well as some of their features, that I took them all to have been brothers; and knew nothing to the contrary, until I became acquainted with a person who had some knowledge of the places where they were born. He informed me, that two of them were sons of the bondwoman; but the other two were sons of the free-woman. Gal. iv. 22—31.

So I observed them; and they all made preparation, seemingly with vigorous resolution, for their journey; and amongst other consultations with the old man, they earnestly craved his advice, whether it was expedient for each of them to take along with him a female companion. This he encouraged them to do, provided they were such as were disposed to go the same way, and had their hearts engaged to seek the same country with them; but he admonished them by all means to avoid such companions as had no knowledge of, or delight in, the way they designed to travel.

He pointed out to them many difficulties in the way, where the company of strangers would be very dangerous; told them the need they would find of being strengthened and encouraged in the way, rather than hindered and discouraged; and reasoned much upon the evil that would attend such companions as took no delight in the way, contrasting it with the advantages they might expect in the company of such as took pleasure, and would endeavor to animate them therein. He further informed them, in many instances, what bad effects travellers, who had formerly gone that way, had found from improper companions; and that (to prevent the like inconveniences) the king of the country had forbidden any of his subjects to join with strangers as companions in that journey; and therefore, he earnestly cautioned them, whatever they did, to be exceedingly careful in their choice.

At first, none of them seemed to relish his counsel; for they had all either contracted some acquaintance with, or placed their fancy upon, females who were natives of

Babylon, their instructor, however, insisted on the pernicious consequences which were sure to attend their having such companions; and told them, that the king had appointed one to attend them in their journey, whose name was Self-Denial, without whose company it would be impossible ever to reach the borders of Canaan; and that to choose a stranger for a companion would be such an insult to him at the first setting out, as might cause misunderstanding all the way. For his part, he told them, that to pretend to travel to Canaan, and choose a Babylonian for a companion, was such a contradiction, that he could not but very much doubt their sincerity and he must discharge his conscience by giving them timely admonition.

The eldest son of the bond-woman could not be moved by all these arguments, but chose one who was an utter stranger to the path, had no delight in, nor desire thereto; and when he had covenanted with her, she proved so averse to go along with him, and so reluctant to his pursuing his intended journey, that she prevailed upon him to desist from his purpose; so he settled with her in Babylon; and they were both there, and perished, when the city was destroyed.

But the younger brother (son of the bond-woman) had more regard to the counsel given him, and seemed more heedful in his choice. He sought in a slight manner to get a companion that would go along with him: so at last he met with one who appeared willing to comply with his desire, though she had no knowledge of the way, nor any inclination to it, only as he was disposed to undertake the journey, she would condescend to accompany him. This pleased the young man very well, as he thought he should both gratify himself in the choice of a companion, and also act conformably to his directions; but he did not consider, that whilst her mind was thus indifferent, her company must needs be very unprofitable. However, they were married; and she (as good as her word) accompanied him; and they set out both together on their journey; but her indifferent mind soon prevailed so as to cool his warm affections, and caused their advances to be very slow. They would frequently sit down in the shade, and divert themselves with trifles, and often turn aside out of the way; which made their progress very small. This manner of loitering prevailed more and more, until they came to a valley by the river Euphrates, where they turned aside and fell asleep; and while they slept, the waters arose, and the flood swept them both away.

As for the younger son of the free-woman

man, when he had heard the admonitions, they made some deep impressions upon his mind, and filled him with some awful apprehensions; for he was convinced of the pernicious consequences which would attend such company, and appeared very solicitous to avoid them; but some way or other he proved to be entangled with a daughter of the Chaldees, which betwixt the instructions he had received, and his own unguarded affections, caused some strugglings in his mind; for though the person was of a complaisant disposition, and did not seem at all reluctant to the things he had in view; yet he plainly perceived she had no real taste for them; and that her innate disposition was more to Babylon than Canaan. She had never been convinced of the misery and ruin approaching her native country: nor had she ever been acquainted with the pleasures and delights of that land which he was seeking after; nor had she any desire to the way; but his strong inclination stimulated him to reason upon every thing in the most advantageous and promising light, and to put the most favorable construction upon every circumstance; as thus: "That her complaisance was such, that she would not be any hindrance to him: that, by his example, he might engage her mind to that which she had no inclination to at present; that those engagements, which he should enter into with her, might be performed without interfering with the concerns of his journey; that it was very hard to be prohibited from the enjoyment of one, who, in all other respects, appeared so desirable; and that probably he might never find a companion complete in every point," &c. In short, the young man persisted in this kind of reasoning, until he had so far stupified his senses, that he went one evening, after both sun and moon were gone down, and joined hands with this Babylonian. In the morning he became sensible of his rashness, but it was too late to recall it. He was now aware into what snares he had brought himself, and what inconveniences must attend his journey; and that now he had no way left but to make the best he could of the matter; and to grapple with it as well as it should please God to enable him.

So, after some anxious thoughts and bitter reflections, he endeavored to smother his grief as well as he could, and betook himself to his journey; exerting his utmost skill and power to take his companion along with him; but alas! when he attempted to lead her into the way, he found she had no use of her feet; she could not move a step farther than he carried her, and a heavy burden she pro-

ved. When he met with distresses, or disappointments, he would begin to express his grief, and to unbosom his mind to his companion; but she had no ears to hear, no understanding, or heart to sympathize with him, nor was she capable of knowing the nature of his complaints. If he was beset with robbers, wild beasts, serpents, or any annoyance, he would sometimes make his complaint to her: but she could neither assist nor comfort him; if he wanted direction in any part of his way, she could not give him any counsel; if he was sick or wounded, and wanted cordials, or oils to his wounds, she had no power to administer any relief; and as she was never capable of yielding him any succour or comfort in his sufferings, neither was she ever capable of partaking of any of his enjoyments: if he met with any gardens of spices or refreshing springs by the way, he would offer her to eat and drink with him; but she had no taste; if he found sweet flowers, he would pluck and give them to her; but she had no smell, nor could have any delight in them; if he had any delightful prospects by the way, he would endeavor to show them to his companion; but she had no eyes to see them; if he met with any fellow-travellers by the way, he would invite her to enjoy their company; but she was never sociable with any person who spoke the language of Canaan, for it was a language which she had not learned. Thus, whatever grief befel him, or whatever enjoyments he was favored with, he never found any sympathy or congratulation from her, nor was she of the least use to him all the way; nor were her affections ever moved, otherwise than often to show a disgust or disturbance of mind.

But as she had no life, capacity, sense, nor activity in the chosen part, she had so much the more vivacity in things pertaining to her own element; so that when she could draw him aside out of the way, she would discover such a sprightliness, be so pleasant and diverting, and all her conversation so engaging, that it often prevailed upon him to turn aside with her, and proved a very great hindrance in his journey; for though it was not in his power to find any thing in his way that would divert or influence her mind, yet she frequently found out something in her own path which did insensibly draw away his heart, by which he was many times entangled.

Another thing I observed, that, after he had begun his journey, the King of Israel (whose subject he was) sent him some young lambs to feed, with a strict charge to teach

them diligently, and bring them up in his nurture and admonition; but the performance of this command was rendered impracticable; for as he instructed them to go right, she induced them to wander: as he endeavored to gather them, she scattered them; and as he fed them with wholesome food, she would surfeit them with poisonous herbs; so, which way the King disposed of them afterwards I never knew; but they never prospered under his care.

Thus her company never yielded him the least benefit or assistance through his whole journey; but was an alloy to all his joys, and an aggravation to all his sorrows; and it frequently caused him much regret of mind, to think of his own unadvised engagement, and of the neglect of duty, wandering, and lost time, which it had been the occasion of to him; as well as to observe the wretched stupefaction of her mind, which was incapable of sharing in any of his enjoyments, or of being affected with any of his calamities; insomuch, that it turned his pleasant journey into a wearisome travel, through a lonesome wilderness.

At last (after many dull hours, fatigues, and tiresome steps) he arrived near the borders of the land, upon the bank of the river Jordan; where, in the midst of the stream, he beheld a man in a rich priestly vesture, standing to stop the torrent till he was passed over; but as, with great joy, he was taking some of his last steps, just ready to set his feet on Canaan's shore, he looked behind him, and beheld his companion upon the sand, and the river turned with such an overflow, as carried her along the rapid stream into the Dead Sea.

As for the elder brother, son of the free-woman, when he had heard the instructions and admonitions, they wrought some serious reflections in his mind, and made him deliberate. So when he saw the beauty and graceful mien, and heard the courteous conversation, of the Babylonish females, he would withdraw from them, and turn away his eyes, lest his heart should be ensnared. However, it sometimes fell in his way to have conversation with some who appeared very agreeable and engaging, and might have some influence on his affections; especially one whose person, birth, circumstances, virtues, and accomplishments, rendered her extremely agreeable, and made her appear very promising to make a valuable companion; insomuch, that many of his acquaintance greatly encouraged him to embrace the opportunity of obtaining such a prize. This made him stagger a little, (for

indeed she wanted no accomplishment but the language of Canaan to make her just such an one as heart could wish,) and caused him to reason in his own mind with such interrogations and replies as these:—

Q. Can I expect to find an object more desirable, or one more likely to be a happy companion and a help-meet?

A. She may prove so to a person who can stay with her in Babylon; but as I am bound to another country, I might find bitterness in that which would appear happiness to another.

Q. But have I not reason to hope, that a person so accomplished may prove a suitable companion?

A. A person may be accomplished with all the refinements and excellencies of Babylon, so as to appear superior to many; and yet not possess that which constitutes a special difference between a Babylonian and an Israelite.

Q. But is it not very censorious to look upon such a worthy person as no better than a mere Babylonian?

A. As the difference is so great, that a Babylonian cannot become a subject of the King of Israel, unless formed anew, we cannot esteem them any other, so long as there does not appear the special feature of the select nation; neither their language, their behavior, not yet an earnest inquiry after the desired land; for we are not to form our conceptions of them different from the descriptions given by the King's scribes.

Q. Is it not exceedingly hard that I must deny myself an object so agreeable?

A. The King of glory denies nothing that is good; therefore, if it were really good, it would not be denied me: he only denies us those things which he knows would be evil; and it is a real kindness to us to be denied them. But suppose I thought it a real good, is it hard that he should deny me one favor, who has given himself to me with all blessings in heaven and earth?

Q. What if I never find one so agreeable, who travels the happy road?

A. If I had the object now before me, it must entirely depend on the blessing of God whether I should have any enjoyment or not; and have I not more reason to expect a blessing in the right way than in the wrong? Besides, as no good thing is withheld, or any thing denied but because it is evil, whatever God is pleased to bestow in his own way must be most agreeable.

Q. May not the valuable qualifications attending this person be so blessed as to be a means to make me happy and useful in the way, though she walk not in it herself?

A. Have I any reason to expect to be made happy by any person who is an utter stranger to those things wherein my happiness consists? or can I expect to find usefulness *in* the way, from that which cannot be enjoyed or obtained without going *out* of the way? Besides, whatever qualifications she is endued with, or however valuable her accomplishments, she will never employ those excellencies to assist others in a way she herself hath no delight in.

Q. But seeing her disposition is so agreeable, and her mind so well furnished with natural virtues and acquired ornaments, is there any reason to doubt but that a person thus prepared will have a taste for learning and embracing the best things? and may I not, therefore, expect to be an instrument to engage her mind to walk the blessed way?

A. All the accomplishments that persons can possibly receive from Babylon, can never prepare, qualify, or dispose them for travelling to Canaan; nor will they incline any person to that country; therefore, those who are not powerfully called by the King's commandment, and inwardly attracted by a vital influence, can never be engaged by any other motive or persuasion whatsoever: for there is nothing in the nature of a Babylonian (without the operation of new principles) that is capable of attraction; but the more excellent her accomplishments are, the more strongly her mind will be attached to that climate from which she received them: and on the other hand, as I formerly was a Babylonian, though now blessed with new principles, the old leaven still remains in my nature, which, like so much tinder, is ready to kindle with every spark of Babylonish fire. The greater the excellency she is embellished with, the greater the influence it will have to draw me aside into her paths, and so put me in perpetual danger; for of this I am infallibly assured, that it will draw away one's heart.

When he had thus reasoned with himself, he made a full pause, and appeared in a strong agitation of mind; a paleness arose in his face; and I heard him sigh and say to himself, "Whither has my mind been roving?" and trembling, he lifted up his eyes to heaven, and earnestly cried, "O God of all grace, deliver me from temptation!"—And from that time he never would regard any of the damsels of that city; but said he would wait till he should find a true companion; and till then he would walk alone.

So he went on his way, rejoicing that he had escaped the snare, and carrying along with him this motto, "The Lord is my por-

tion;" enjoying great satisfaction in his own mind; saying to himself, "If my King sees it good for me to walk alone, I know he will bless that state unto me; but if it be for my good to enjoy a companion, I know his goodness will provide one for me, without my going out of the way to find one."

As he was thus going on his way, he observed a young virgin who was walking the same road; and he began to desire to be favored with her company, but thought it advisable to be very deliberate, because many seem to walk the same road, who only go part of the way, and then turn off into some other path; therefore, he diligently observed whether she closely attended to the right way. He perceived her take something out of her bosom, and diligently peruse it for a while; and then put it into her bosom again, and pursue the straight path; whereupon he went up to her, and inquired whither she was bound? She told him she was setting her face towards Zion. He asked her what it was she had been perusing, and she showed him that it was the map of the road, which she took along with her for her guide. He then began to inquire further, who she was, and whence she came. She told him she was by birth a Chaldean; by education and conversation a Babylonian; but the king of Israel had sent for her to go forth to seek a better country. He also asked what expectations or encouragements she had in taking such a journey. She told him she had the King's word to make her an inhabitant of his royal palace, and to grant her sufficient defence and sustenance all the way thither. He asked if she could be fully satisfied of the King's veracity?—She told him that the frauds and jealousies of Babylon had made such an impression on her mind, that she had found it very difficult to believe him that could not lie: but his majesty had condescended to give her the strongest demonstration of his fidelity; so that now she was convinced she had no reason to doubt his goodness; for he had confirmed his promise with an oath, and had given her to see, that in his own records, it was sealed with blood, the counterpart he had written upon her breast, and sealed it in characters of life; and hitherto she had found his word verified to her, in strongly defending, and abundantly supplying her, so that she could set to her seal that it was true.—Then she asked him divers questions relating to his travels and enjoyments: and he answered her in a free and satisfactory manner, so that their affections began to grow strong towards one another.

They appeared so agreeable one to another, that he began to think that they might be pleasant and profitable companions all the way; but first he retired to deliberate on the conversation that had passed already, when, the more he thought of her diligence in the pursuit of her journey, and her fixed satisfaction concerning the end of it, her understanding in those things laid down in her guide, her experience in the way, and the delight she appeared to take in meditating on, and conversing about, the joys of the city of habitation, &c., the more he was satisfied that she was a Prince's daughter, travelling to the royal palace; and when he had lifted up his eyes to Heaven, and earnestly besought the Most High God for direction, and a blessing upon farther conversation, he came again into her company; and after some further discourse, he asked the reason of her walking on her journey alone. She told him she found but few travelling the same road, and she did not think it expedient to turn aside, or neglect her way, for any company in the world. If she met with company, such as delighted in the ways of Wisdom, she took pleasure therein; for by such company her heart was refreshed, and she thought herself strengthened in her journey thereby; but, otherwise, she chose rather to be alone, at leisure to employ herself in examining her map, viewing the springs by the way, with the fruit-trees and sweet flowers, hearing the singing of birds, and meditating on the glories of her Prince, and the joys she should have in his presence, &c.; so that as company was pleasant when she could enjoy it, the delights in the way supplied the want of company when alone; and, thus she neither was anxious to have company, nor had any aversion to it; her desire being to enjoy only what might forward her in the right way.

Then he proposed, that since they found each other's conversation comfortable and useful, it was his opinion it might be for their mutual advantage to join together and engage to keep company all the way. She told him it was not for persons in their profession to do any thing rashly; she would deliberate on it: so she retired, and prostrated herself before the King her Father, telling him the matter, imploring wisdom to direct; declaring herself willing to enjoy or be denied any thing, so it were according to his will, and might be for his honor. He told her she had already been informed, and well knew what manner of persons they must be, with whom it would be expedient or King's daughters to keep company; there-

fore, if she found the person to be one of the blood-royal, and endued with princely qualities, she was at full liberty; and moreover, by him it should be esteemed honorable.—When these two lovers met again, and had deliberately consulted on all such things as they conceived necessary relating to such an engagement, having duly considered the King's statutes thereupon, and jointly petitioned his presence with them, and his blessing on their undertaking, they were married.

I then observed these two happy companions pursuing their journey. They were sincere friends, pleasant companions, faithful partners, and useful assistants to each other. In dangers they would counsel and stand by one another;—in sorrows they would sympathize and comfort one another. If beset with enemies, one would watch while the other slept;—if one were sick, the other would comfort with cordials;—if one were indisposed in mind, the other would divert with some sweet song, or discourse concerning the pleasant land; if one were at a loss concerning any part of the way, the other would assist in searching and explaining the directions;—if one were ready to turn aside, the other would caution and admonish of the danger; if one were employed in any service, the other would be ready to assist, and if one was blessed with any special favors, the other would congratulate and rejoice on the occasion, &c.

I continued observing this united pair, advancing in their way, for they greatly contributed to help each other forward; many difficulties they surmounted, and many rich blessings they enjoyed as they travelled in the way. At last they arrived at a pleasant hill, in view of the Land of Promise, full of delights, refreshing fruits, pure streams and desirable entertainments. Here they sat down and rested in a delightful arbour, blessing God, and congratulating one another, in consideration of their enjoyments.—Then they went and refreshed themselves among the fruits and fountains, and afterwards they ascended to a tower, where was a large perspective glass; from whence they looked back on Babylon, and saw it all in flames, and the country turned to burning pitch. They then gave praise and glory to God for their wonderful deliverance, as well as for all the deliverances they had in the way. Then they took a prospect of the land before them, and saw Jerusalem, the royal palace, the goodly mountain of Lebanon, the clusters of Eschol, and all the rivers flowing with milk, and the hills dropping

down sweet wine. Then they looked below to the great streams of Jordan, and beheld the High Priest, in his shining robes, waiting to carry them over. They also heard the inhabitants on the other side triumphing, singing, and shouting for joy.—Then they also lifted up their voices in songs of praise to Him that is, and that was, and that is to come; which raised my mind to such an ecstasy, that I awoke, and behold it was a dream.

But the thing was certain; and the interpretation sure.

REFLECTIONS.

To all those that love our Lord Jesus Christ in sincerity, who being in a single state, but, for sufficient reasons, judge it expedient to enter into the married state, or to any individual of them, to whom counsel may be acceptable, whether male or female, for they are all one in Christ, I direct this admonition to beware of being entangled with such companions in the conjugal relation, as certainly will be only heavy clogs, pricking thorns, and troublesome briers, to retard and incommode their walking with God. If you are born of God, to enjoy his spiritual presence and the light of his countenance, is your superlative joy, your ultimate delight. If you are a believer in Jesus, to bear his image in righteousness and true holiness, is the earnest and incessant desire of your soul; if you are blessed with the indwelling of the Holy Ghost, the glory of your heavenly Father is the tenderest point that can touch your heart, and the most powerful spring that moves the whole series of your life. If this is not the case, you are yet in your sins; for where God resides, there is holiness of truth, and wherever he makes his habitation, he takes up his rest forever. Therefore remember, that the marriage contract is the strongest obligation, the closest union, and for the longest period, that nature is capable of. And if you should choose a bosom companion who is a stranger to your God, will it not have a natural and unavoidable tendency to interrupt your communion with the Lord of life, to infect your mind with a carnal disposition, and be a perpetual hindrance to your lively and diligent pursuit of those things whereby God might be glorified? And if you are caught in a snare through your own imprudence, may it not cause you to go softly all your life, in the bitterness of your soul? "What concord hath Christ with Belial? What part hath he that believeth with an infidel?"

After Israel entered the promised land, the first thing mentioned as the occasion of their idolatry, and

which laid the foundation of their ruin, was their marriages with their idolatrous neighbors. The second chapter of the book of Judges gives a general account of their revolting from the Lord, and of his dealing with them in consequence of their sins, of which this was the first, "And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods," (chap. iii. 6.)

If they married their persons, serving their gods was certain to be the consequence. This the Lord foretold them; and for this very reason gave such strict prohibitions in his law, (Exod. xxxiv. 15, 16.) "Lest thou make a covenant with the inhabitants of the land, and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods," (Deut. vii. 3, 4.) "Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son; nor his daughter shalt thou take unto thy son; for they will turn away thy son from following me, that they may serve other gods."—(Josh. xxiii. 12, 13.) "If ye do in any wise make marriages with them, and go in unto them, and they to you, know for a certainty that they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes," &c. And that this was the inevitable consequence when they violated these sacred precepts, is evident in many instances. (1 Kings xi. 2, 3.) Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in unto them, neither shall they come in unto you, for surely they will turn your heart after their gods. Solomon clave unto these in love, and his wives turned away his heart." It is said of Ahab, (1 Kings, xvi. 31.) "He took to wife Jezebel, the daughter of Ithbaal, king of the Zidonians, and went and served Baal, and worshipped him," (Chap. xxi. 25.) "There was none like unto Ahab, who did sell himself, to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." Yet Jehoshaphat, forgetting the law of his God, took a daughter of Ahab, for a wife to his son Jehoram, who, proving a very wicked prince, this is given as a reason of it. (2 Kings viii. 18.) "For the daughter of Ahab was his wife." And likewise his son Ahaziah, walking in the same wicked course, the reason given is this, (2 Chron. xxii. 3.) "For his mother was his counsellor to do wickedly." And the wickedness of the people, priests and Levites, is ascribed to the same cause, (Ezra iv. 2.) "For they have taken of their daughters for themselves, and for their sons." And see with what contrition this iniquity was confessed by those that trembled at God's commandments, (Ezra ix. 10—15.) and with what zeal they opposed this flagrant violation of God's holy law, Neh. xiii. 23—28.

But some will say, the partition-wall is now broken down, and this prohibition is not so binding on Christians as it was on Israel. I confess, in the sight of God, there is no difference of nations, countries or families, whether Greek, Jew, Britain, or Hottentot; but the irreconcilable separation between them that are after the flesh, and them that are after the Spirit, (of which the separation between Jews and Gentiles was but a shadow,) is rooted in the two seeds of the bond-woman, and the free. Therefore, by so much as Christians now are blessed with superior light, the obligation to avoid every thing that may tend to corrupt the mind from the simplicity that is in Christ, is more strictly binding. But, under the gospel, the prohibition is not national, but personal. (2 Cor. vi. 14.) "Be ye not unequally yoked with unbelievers." According to the apostle's direction, those that are already married to unbelievers, are in conscience bound to fulfil their marriage covenant; but to the unmarried, he lays down this salutary precept, (1 Cor. vii. 39.) "Only in the Lord"

And now, my friend, if you have a humble regard to the word of God, I am certain I need say no more; and, if you have not, all my attempts will be fruitless. If these few hints may be blessed as a seasonable admonition, to excite you to set the Lord before your face, so as to choose a suitable help-meet, my end is answered: and may the blessing of God attend you! Farewell.

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